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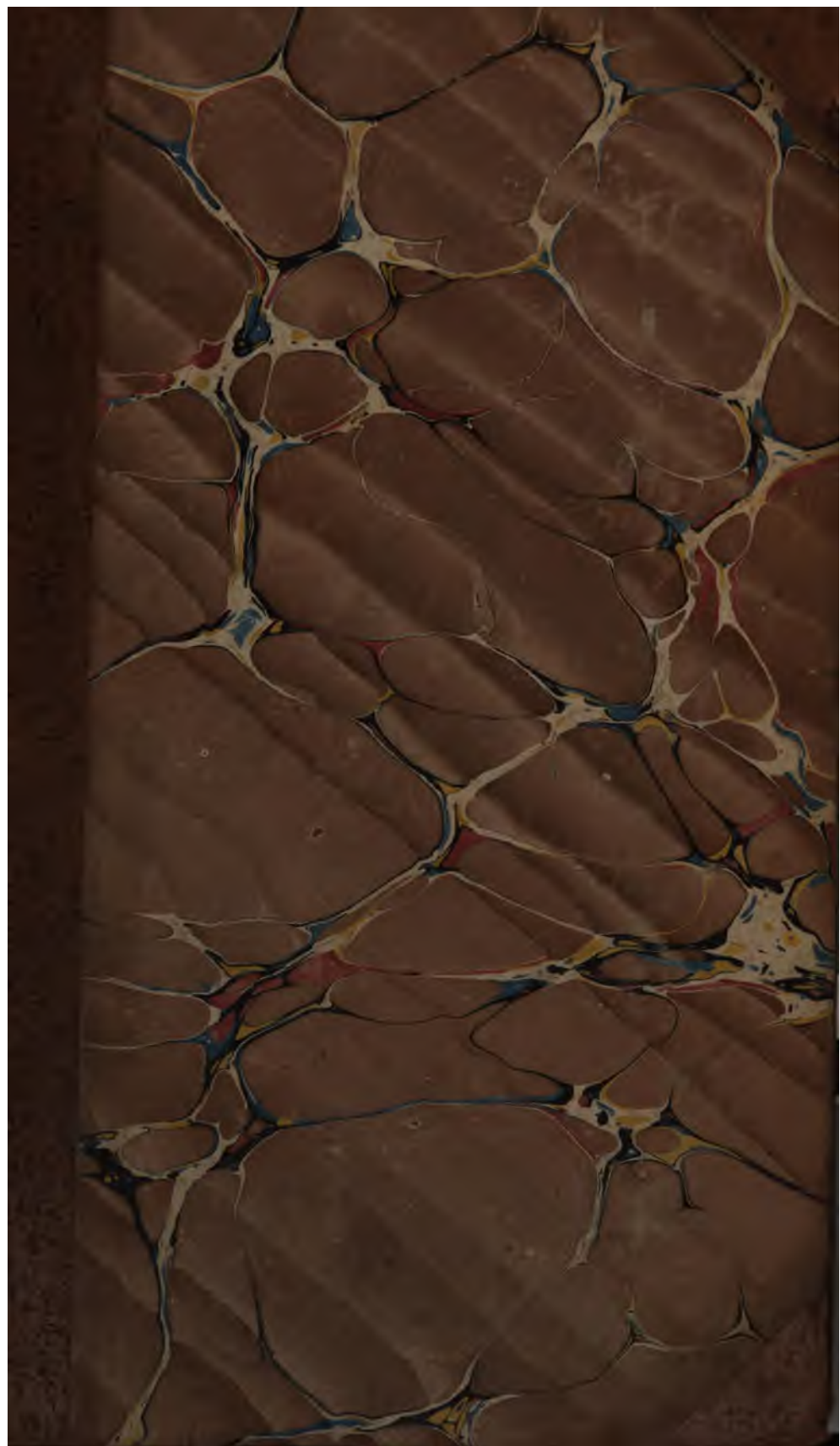
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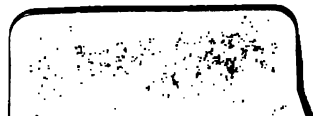
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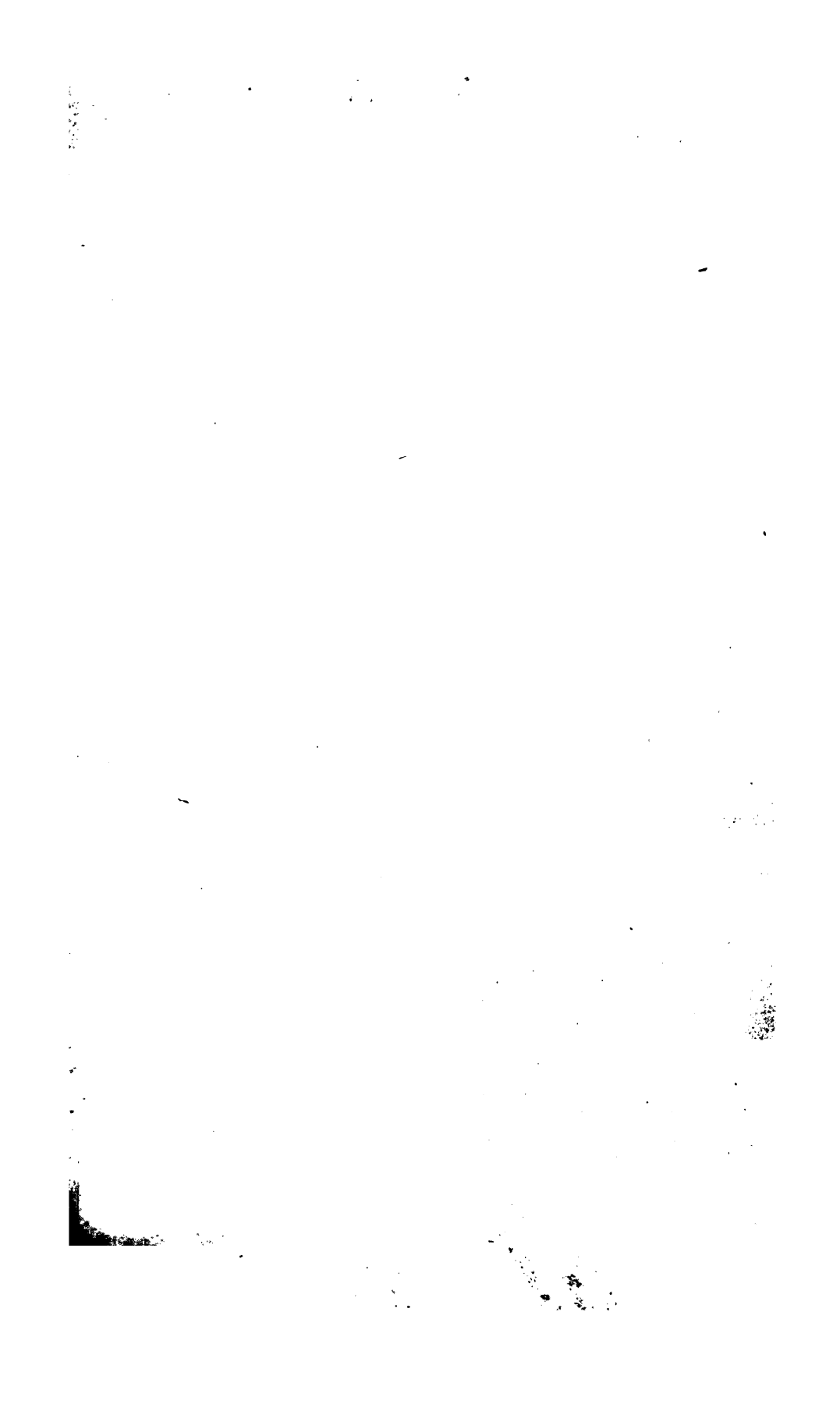
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Conducted by
REV. E. CORNELIUS,
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and
MR. B. B. EDWARDS,
Assistant Secretary.

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TO THE PATRONS AND READERS
OF THE
QUARTERLY REGISTER.

This work has now been published for three years. The Public have had an opportunity to judge of its character, and its claim to patronage. The conductors of the Publication would betray an affected insensibility, if they should attempt to disguise the satisfaction which it has given them to learn that the work has been approved by distinguished men in widely distant portions of the United States, and by some in Europe. But it is incumbent to state, that the work cannot be continued upon the same terms on which it has heretofore been published, without a tax on funds consecrated to other objects. The collection of original statistical information is necessarily attended with very great expense of time and money; and cannot be published for the same price as ordinary information. The expense of printing a considerable part of it is more than twice that of common type work. The present number of Subscribers is less than 1,000. To sustain the work without embarrassment, at least 1,500 Subscribers are demanded. In this estimate no account is made of editorial labor. The work will hereafter be put at \$1 50 a Vol. to Subscribers, to be paid on delivery of the 1st No. Agents will be allowed a commission of 20 per cent. and three months' credit on all copies paid for by them.

It is wished that *all* who intend to take the work another year, will make known their intention to the Secretary of the American Education Society, at Boston, by the 1st of June, that the Publishers may know whether to continue it; and if so, what number of copies to print.

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No. I.

To the Secretary of the American Education
Society.

Sir,

You inquire, "*What, in your judgment, are the principal hindrances to the cultivation of an eminent piety in young men preparing for the ministry; and how may they be most effectually overcome?*" I feel this to be a subject of immense importance, and one which deserves the profound attention of all candidates for the holy ministry, and, of all who are already invested with the office; but especially, it imperiously demands the solicitous and unceasing attention of those, who are engaged in the selection and education of young men for the ministry.

In the general, I would reply to your inquiry, that young men preparing for the ministry, are subject to the same hindrances in cultivating eminent piety, as other christians. These are partly internal, arising out of the remaining depravity of their nature; and external, proceeding from the temptations of the world, and the devices of Satan. These obstacles are greater in some than others, and assume a peculiar shape from the constitution, habits, circumstances, and employments, of each individual. No doubt, also, there are hindrances which peculiarly belong to whole classes of men; and concerning these, I understand you to inquire, as it relates to that class, who are occupied with studies preparatory to the ministry. The question seems

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to imply, that the obstacles are such, as, in many cases, to prevent the attainment of a high degree of piety, in those who have turned their attention to the sacred office. Concerning the fact, I think there is no ground for doubt. Many do become preachers of the gospel, who are not eminent in piety; and, no doubt, a large part of the evils which afflict the church of Christ, may be attributed to this cause. It is no uncommon thing for a pastor to fall below that standard of piety, which exists among the best of his own flock. It often happens, that obscure christians are so much farther advanced in the experience of religion, than their official teacher, that he might profitably sit at their feet and learn. I have often felt compassion for young men of small religious experience, who are obliged to be the teachers of fathers and mothers, who were in Christ before they were born. But when the religious teacher is not only youthful—which is no fault—but knows very little of the various conflicts and trials of the hidden life of the christian, he must be placed, indeed, in an awkward situation, in relation to eminent saints, who may happen to be in his flock. This, however, is a difficulty which I have seldom observed any young man to feel, when preparing for the ministry; and, therefore, very little pains are taken to provide against it, by an earnest examination of cases of conscience, and the methods of treating them, which may be found in books;

and especially, by a close and honest inquisition into the secret recesses of his own heart.

But truth requires, that I should state a fact, far more deplorable and fatal, than the one mentioned above. It is, that many persons enter this holy office, who are entirely destitute of piety. What the hindrances in the way of such are, to the cultivation of eminent piety, it is needless to state. But perhaps some will be ready to think it uncharitable to suppose, that this is a fact; and altogether improper to mention it in this public manner. I know, indeed, that there is a sensitiveness in many ministers, on this subject; and while they admit and teach, that there are many hypocrites in the communion of the church, they are not fond of hearing that the same is the fact, in regard to the ministry; and to throw out such suggestions, they fear, will only lead the people to be suspicious and censorious. But if what has been stated be really a fact, it ought to be known, and very frequently brought forward to the view of ministers; for it seems to me, that of all men, they are, in some respects, in a worse condition for improvement in personal piety, than any other persons. They are left, as it were, to themselves, and no one has it as his duty, to superintend their spiritual progress. If they are deceived, they commonly hug the delusion, until death breaks the fatal enchantment. As they are but seldom warned from the pulpit, they ought to be faithfully dealt with from the press. I do not wish it to be supposed, however, that I desire to become the censor of my brethren. I am truly very unfit for such an office, and would greatly prefer being a disciple, to being a teacher.

But to return to the case of young men preparing for the ministry. If my observation has not deceived me, there are several classes of persons who seek the ministry, without possessing genuine piety.

There are a few,—and I hope but

few—who prepare for this office, precisely, with the same views and feelings with which they would prepare to be lawyers or physicians. They think that the office is useful and honourable, and affords a decent competency, with more leisure for literary pursuits, and more seclusion from the noise and bustle of the world, than most other professions; or, actuated by ambition to appear as orators before the public, they imagine, that the pulpit is a fine theatre, to make a display of talent and eloquence. Such men never think of the conversion of souls, or the care of souls. They may, however, please themselves with the thought, that they will be able greatly to improve the moral character of the people, and communicate much religious instruction, which will be profitable to all classes.

The next description of those who are found entering the sacred office without piety, are such as have received, what is called a religious education: who have been instructed in the doctrines of the Bible, and have been restrained from vice, and accustomed to the performance of all external duties. Young men of this class, are commonly strictly conscientious, and often more rigidly exact in attendance on outward services, than many of the pious themselves. But they have never experienced a renovation of heart. They seem to suppose, that regeneration takes place without any remarkable, or very perceptible change in the views and feelings of those, who have been brought up with care, in the church. Such, at any rate, are the practical opinions of many, who are correct in the theory of regeneration.

There is still another class, it is to be feared, who seek the office of the ministry, without any real piety. They are persons who profess conversion, and often speak of their change, as remarkable. They are confident of their own good estate, and usually are disposed to be severe judges, in regard to the character of other

professors. It is not uncommon for such persons to pretend to possess great skill in revivals, and to think they know precisely how to treat such as are awakened ; and, also, in what language careless sinners must be addressed ; and they will set up their own judgment above that of ministers of learning and long experience, and despise every thing which does not exactly accord with their own methods. I would not insinuate, that all young men who fall into mistakes about the proper method of conducting revivals, are destitute of true piety ; but, that some persons of fiery zeal and high pretensions, are deceived, as to their own religion, is too evident to need proof. It is too often demonstrated by their apostacy to vice, or, their fall into soul-destroying heresy. But when such indubitable proofs of hypocrisy are not exhibited, they often make it sufficiently evident to a discerning eye, that they are actuated by a spirit foreign from that of the gospel. They are filled with spiritual pride, and are ready on all occasions to boast of their attainments, and success in doing good. They are always wise in their own conceit, and therefore unwilling to take advice. Indeed, unless you yield to them, in every thing, they will set you down, not only as an enemy to themselves, but to the cause of God. In time past Satan opposed revivals, by stirring up formalists and worldly professors to revile them ; but, now, he seems to have changed his ground, and to aim at accomplishing the same end, by sending into the work, men, who by their pride and imprudence, will be sure to bring a blot upon the whole cause.

Perhaps, in the selection of young men to be educated for the ministry, too much regard is paid to forward zeal, and too little to modesty and humility.

But I seem to be digressing from the appropriate subject of my letter—I am requested to express my opinion of the hindrances which exist in the

way of the attainment of eminent piety, by young men preparing for the ministry. This seems to suppose, that they have the root of the matter in them. I will, therefore, direct my attention to this point. The small progress made by young men, in piety, during their preparatory course, is owing to many distinct causes, a few of which may now be mentioned.

1. They, too commonly commence their progress with a small stock. Their piety is feeble, and even sickly, from the beginning. Much, we know, depends on having a sound and vigorous constitution of body, at our birth ; but when, instead of this, we come into the world, diseased ; or are crippled, or rendered rickety by bad nursing, there is little reason to expect a firm and active frame, when arrived at mature age. Some how or other it occurs, that few christians at this day, seem to have a deep foundation for their piety. In most it seems to be an obscure and feeble principle, struggling for mere existence. In listening to the narratives of religious experience from many candidates for the ministry, I have been much struck with the want of clear views and strong faith, in most of them. I know, indeed, that a feeble infant may become a thriving child, and a vigorous man ; but commonly, there is a proportion between the incipient principle of life and the degree of future progress. A large portion of our most serious young men are perplexed with doubts of their own interest in Christ, during the whole course of their studies. To attain eminent piety, therefore, it seems necessary to pay attention to its commencement, and see whether any thing can be done, to radicate the principle more deeply, and to obtain a more vigorous exercise of faith, from the first existence of spiritual life.

2. This leads me to remark, in the second place, that there is, in my opinion, much error in the common mode of treating persons under their first serious impressions of religion. They

are too much in public, too much in society with each other, too much under the direction and influence of weak, hot-headed men, who push themselves forward when there is any excitement, from a belief that they can be of great service. In seasons of religious excitement, lest they should pass away without effect, there is commonly a sudden increase of external means, an unprofitable frequency of meetings, and all hands set to work to bring home the concerns of eternity to the consciences and feelings of the people. By such means an excited state of feeling is produced in the public mind, during which, it is exceedingly difficult to distinguish, between those who are merely affected with sympathy, and those who are really awakened by the Spirit of God. But all these come to anxious meetings, or occupy the seats appropriated to anxious inquirers. There is reason to fear, that, often, when a large number are spoken of as awakened, a majority of them are under no special operation of the Spirit, but experience the common feelings of natural conscience combined with lively sympathy. But all these when once numbered among the subjects of a revival, feel themselves bound to go forward, and do commonly enter into the full communion of the church. Hence, the sad declension and coldness observable after revivals.

But these are things which the wisdom of ministers cannot effectually prevent. There is one thing, however, which demands the attention of all who may be concerned in conducting revivals: it is the practice of bringing those seriously impressed, or recently converted, so much into public notice. Persons always accustomed to go along in obscurity, are now exhibited to view, as the subjects of something remarkable. The feelings of pride are so natural to every human heart, that they will rise, whenever an occasion is offered. Young people thus noticed, feel a self-complacency which is very repugnant to

deep conviction of sin. There is an importunate desire in awakened persons, to be much in social meetings, and too little time is left for serious reflection alone. It is well known, that in the vegetable world, if you would promote the germination of a seed, you must cover it up and let it alone; the husbandman who should be forever raking up his seeds after they were sown, to see whether the work of vegetation was going on well, would not be likely to have vigorous and fruitful plants. The conclusion which I draw from these remarks, is, that the spiritual health and vigour of many, are injured, by too great officiousness, in those who attend on them as guides; and by injudicious treatment the child of grace grows up like a sickly plant; or like a human being who has suffered by injudicious nursing, or unwholesome food and air. Now, as most of our candidates for the ministry, come out of revivals of religion, it is of the utmost importance, that great care be taken that the work of God be not marred, by the interference of man, in its first commencement.

3. Serious young men are too soon put upon the performance of religious duties, in public, and are often injudiciously pressed, to turn their attention to the ministry, before a fair opportunity has been given to themselves, or to others, to form a correct judgment of their religious character. I have known several instances of young men apparently destroyed in consequence of possessing a remarkable gift of prayer. They soon found out that their prayers were admired and praised, and their foolish hearts were puffed up with vanity. The greatest caution is necessary to guard against imposition, when youth in an obscure condition offer themselves as candidates for the ministry. The prospect of rising from a low mechanic trade, to learning, eloquence and respectability, is as powerful a bait as can easily be presented to the youthful mind. Ambition may give the

first impulse, but it will lead the person to assume the character which it is judged will best answer its purpose. And when a young man is once taken up to be educated, you cannot easily dismiss him, unless he is guilty of some great delinquency. You have taken him from the business to which he was brought up and changed all his prospects, and it would be cruel to drop him, without some urgent cause. The course of preparatory studies is begun too soon after conversion, by many young men. They should be left for months, if not for years, to prove their sincerity, and to evince, that their piety is lively and progressive. During this period they should study their own hearts, and read those books, which most faithfully describe the work of grace in the heart, and furnish the most decisive marks for discriminating between true and false religion.

4. The hindrances to piety in young men, while engaged in classical and scientific studies, arise from the books which they are obliged to read, the company with which they are associated, and the emulation which is excited by the competition in which they are engaged. The heathen authors, which are read in all our schools, cannot well be dispensed with, and yet the reading of them has been injurious to the morals, and to the spiritual health of many. A preacher of the gospel cannot remain, and ought not to remain ignorant of the mythology of the pagan world, and of the state of morals among the most refined and civilized of the nations of antiquity; and it would not be easy to devise a method of arriving at this knowledge, less exceptionable than the study of the classics under the guidance of a christian preceptor. But still it is difficult for the susceptible minds of youth to pass through this course of study, without suffering some injury. The case is like that of the young physician, whose profession requires him to come in contact with diseased subjects, and even with such as are

infected with contagion; but he cannot avoid it; he must run this risk;—and his only security is in fortifying his system against these impressions, by strong antidotes. And the same must be the plan of the spiritual physician: he must endeavour to preserve himself in a high state of health; and must constantly have recourse to prayer, watchfulness, and the word of God. But I am persuaded, that much of the evil arising from the study of the Roman and Grecian classics might be prevented, by a proper course of teaching. I do not mean that the plan of making excerpts of the best parts of heathen authors, or causing the student to omit those parts which are indelicate or immoral, is of much importance. What I mean is, that if the teacher would combine christian instruction and admonition, with every lesson;—if he would take every occasion to point out the deficiencies of the religious and moral systems of the best of the heathen: and contrast with their loose morality and absurd theology, the pure and beautiful system of the Bible, these lessons would, by contrast, be placed in a more striking light. And it deserves to be remembered, that occasional weighty remarks, out of their common place, and singly exhibited, often make a deeper impression on the memory and the conscience, than long and laboured discourses on the same subject.

The hindrance from associates destitute of the spirit of piety, is often sensibly felt; and with some of our candidates for the ministry, I know that there is so great a conformity to the manners and spirit of the careless part of the community, that the nicest observer can discern no difference, between the professor of religion, and the youth of decent morals; except when the communion table is spread, the one is found seated among the people of God, while the other stands aloof. There is, in my opinion, much need to look after your young men who are preparing for the ministry, while within the walls of a college.

If a faithful representation were given of many, during this part of their preparatory course, those on whom they depend for aid, would not be likely to patronize them any longer. As a remedy, some propose, that pious youth should be educated in seminaries by themselves: but, unless you intend to seclude them from intercourse with the world altogether—which would require them to go out of it—you must accustom them to withstand the temptation arising from the spirit and company of men of the world. And if your candidate cannot resist the current, when in the small society of a literary institution, what reason is there to hope that he will faithfully withstand the torrent, which bears almost every thing before it, in the society of the world? The way for men to attain to eminence, is not to remain ignorant of all temptation; but it is to meet, and overcome it. If there were due vigilance and fidelity on the part of those who superintend their concerns, many who are in a course of education for the ministry, would never be permitted to proceed further than their *college commencement*.

5. I have already noticed the fact, that too much social intercourse is unfavourable to piety; and one of the greatest hindrances to the cultivation of an elevated piety, in Theological Seminaries, is, that the young men are too much in each others company; that they are too little alone, and have too little provision made for retirement, and the performance of the duties of the closet. Persons fond of conversation, and those who are of an affectionate temper, can with difficulty resist the temptation to visit too often, those with whom they are familiar, and to spend too much time, in their company. This habit steals away the time which should be devoted to study, and consequently interferes with the seasons appropriated to reflection and devotion. For this evil, no effectual remedy can be devised, as long as a large number of young

men are nearly secluded from other society, and inhabit one edifice, where a few steps will bring them into the presence of each other.

In my judgment, the students continue in our seminaries for too great a portion of the year. It would be better to adopt the European arrangement, of extending vacations through the summer months. During this period the students instead of posting from city to city, and from one anniversary meeting to another, ought to bury themselves in the recesses of the country, where they might enjoy health, be surrounded with agreeable scenery, and be much in solitude and reflection. Many of our young candidates have never had a proper season for deep and long continued religious meditation, since they made a profession of religion: and what is rather an unfavourable symptom, there are among them, those, who cannot bear such a state of seclusion. They have been accustomed to live in society, so long, that they enjoy themselves no where else. Now, I venture to assert, that although these young men may be zealous, noisy, and active professors; and may take the lead in revivals, and in all benevolent enterprises, they will be found, on careful examination, to be shallow christians.

6. But as far as my observation goes, no one thing more hinders the attainment of elevated piety, in Theological Seminaries, than a fondness for bold speculation on divine subjects, connected, as it always is, with an ardent spirit of disputation. And this is an obstacle difficult to be removed. All attempts to repress it, are viewed by the parties, to be efforts to prevent free discussion, and the unbiassed investigation of truth. In Seminaries, where the students are homogeneous, and where the same theories, nearly, are adopted by all, this evil is less felt; but where students are brought together from the North, South, East and West, and bring with them all sorts of varieties, which exist, in what is called orthodoxy, there will be col-

lision, and it is useful, if well regulated ; but when contention becomes hot and fierce ; when, with the zeal for a set of opinions, personal pride is enlisted, the evils produced are great, and may affect the peace of the whole Seminary. But there can be no doubt that both a spirit of bold speculation in theology, and a spirit of disputation, are unfriendly to progress in piety : so effectually is this the case, that I presume, no student will pretend, that while warmly engaged in either of these, his soul has flourished in grace. Composure of mind and freedom from the passions excited by contention, are necessary to the exercise of pious affections. But the causes just mentioned, are apt, after a while, to generate a secret skepticism, which is a worm at the root of piety. Its approaches are secret and insidious ; and as the man does not yield to the doubts which are continually rising in his mind, he feels no guilt, and but little alarm ; but if this process goes on long, faith will be more and more debilitated, and the soul will be like a garden without water, or a tree whose leaf is withered. And here, is the real disease of many ministers of the gospel : the life of piety has been eaten out by skeptical thoughts, which, by degrees, bring the soul into such a diseased state, that it is capable of performing no religious duty with energy and profit. When the man prays, these thoughts meet him, and he has to scatter them, before he can offer a single petition ; and while he is preaching, or preparing to preach, his soul may be paralysed with a succession of skeptical thoughts.

It is a real injury to young men to form their system of theology prematurely, as is done by many. Before they have had time to read the Bible once through, many of our speculative youth have their whole theory adjusted and firmly fixed ; not that they have examined each opinion for themselves, from a careful study of the scriptures, but they have picked up the notions of others, whom they ad-

mire or respect ; and what is once received ; and especially, what is once contended for by a young man, he will hardly relinquish, however strong the evidence against him. But when the opinions adopted, are erroneous, the effect is necessarily unfavourable to piety. The intimacy of the connexion between truth and virtue, and between error and moral obliquity is not sufficiently understood ; or at any rate is not sufficiently attended to, by most men. I believe, that no error is innocent ; and that if we could trace the effects of erroneous opinions on the secret traits of human character, we should find, that every shade of error had a counterpart, in the moral feelings.

7. The strained and continued exertion of the intellectual faculties is unfavourable to a state of pious feeling. This is the fact from a law of our nature, which every man may, if he will attend to it, observe in himself. While a man's thoughts are on the stretch, to invent reasons to support his opinions ; or when his memory is intent on the recollection of what has been committed to it, the emotions corresponding with the subjects of our meditations, are always low. And the case is the same, when we follow the reasonings of another, through an intricate subject ; and it does not materially alter the case, that we are studying theology ; for the mind may be intensely exercised about the systematic relations of a subject, and yet those qualities, by which it is adapted to produce emotion may be entirely out of view. Moreover, close study of any science occupies so much of our time, that no more than small portions are left for devotional exercises ; and whenever we are engaged in any pursuit which takes a stronger hold on our thoughts, than devotion, there is very little gained by the time actually employed in this way ; for the thoughts are forever wandering off to those objects in which, at the present, the strongest interest is felt. A person who is visited by friends, who

have been long absent, and who are very dear to him, will be apt to have but few of his thoughts in his devotions, on the first day after their arrival.

Hence, we find, that it is a common complaint among pious students of theology, that their feelings are destroyed by their daily studies; and we may lecture to them, as much as we will, about the impropriety of suffering it to be so, the effect will continue to be felt, unless one thing is done, which ought always to have been done; that is, that we make all other things small in our estimation compared with a devotional frame of spirit. If the chief object aimed at in our seminaries, was, not the acquisition of learning, but the cultivation of piety, then the student would not hurry over his devotional exercises, to get to his lesson; nor, would his thoughts perpetually wander from the objects of devotion, to some speculative subject. And nothing of valuable knowledge would be lost by such a change. The intellect never performs its part so well and so pleasantly, as when sustained and directed by a tide of pious emotion. Thoughts rising out of the love of God, will be more pure and elevated, than those which enter the mind through any other channel. The plan of study then, ought to be, first, to get the mind into a proper state of pious feeling; and until this is done, not to think that the mere dry exercise of intellect is of any real value. If a student is destitute of the right frame of mind he is disqualified for the contemplation of truth to any advantage. He is like a sick man in relation to labour; while this unhappy state continues, he is incapable of doing any thing effectually.

And what is now proposed will be found the only remedy to counteract all the hindrances to piety to which young men are liable in preparing for the work of the ministry. Piety must be made every thing; the beginning, the middle, and the end of their course. And if our Theological schools cannot be made effectual nurseries of pi-

ety, we had better dissolve them and dismiss our professors. If our young men lose instead of advancing in solid piety, while in a Seminary, there must be something radically wrong, in them individually, or in the system of education. I could easily multiply remarks on this subject, but you will agree with me, that room enough has already been occupied.

I am respectfully

yours, &c.

A. ALEXANDER.

Princeton, N. J. June 22, 1829.

REMARKS.

The subject which is discussed in the preceding communication is one of so much interest, that we venture to ask for it, a more than common share of attention. The success of ministers of the Gospel, where other qualifications are the same, will be ordinarily, in proportion to their piety. By an increase of this, the *moral power* of the ministry may be augmented almost indefinitely, even though there should be but a small increase in numbers; while it is manifest, that the multiplication of ministers to ever so great an amount, will not, without this, meet the exigencies of the world. In this view, it becomes a question of *fundamental* importance;—How may the piety of ministers of the Gospel, and especially of those who are preparing for the sacred office, be increased? None, it is believed, will rise from the perusal of the foregoing discussion of this subject by Professor Alexander, without finding much reason for solemn inquiry; and for faithful self examination. His situation, in one of the oldest and most flourishing Theological Seminaries in the United States, has given him peculiar opportunities for observing the hindrances to piety which exist among students preparing to preach the Gospel. Our readers will regret with us, that he has not extended his remarks farther, and they will doubtless desire that, either Dr. Alexander, or some other man who is qualified by long observation, and experience, would take up the subject; and now, that the hindrances have been so well pointed out, exhibit in a more direct manner—the means of promoting the piety of young men preparing for the ministry. We are convinced that no communications will be perused with deeper interest, or, with greater profit, by this class of readers, as well as by others. We presume not to occupy the time of the reader by making any farther remarks. We will only suggest for the consideration of our enlightened correspondents, who are best able to judge, *whether more pastoral labour, such as a pious and devoted minister performs among the members of his flock, might not be introduced with great benefit, into all our systems of educating men for the ministry?*

[Ed's.

An address delivered at the annual meeting of the Connecticut Branch of the American Education Society, held at Wallingford, June 18, 1829;—by Rev. Jeremiah Day D. D. President of Yale College.

Mr. President,

I would ask permission, on this occasion, to express my full approbation of one of the fundamental principles of the Society; that those to whom its patronage is extended, shall receive a *thorough* education, both Literary and Theological. The Directors of the Parent Society well deserve our thanks, for the firmness with which they have taken their stand on this point; especially at a time when the pressing demand for laborers, furnishes a plausible pretext for sending them into the field with imperfect preparation. I would by no means speak lightly of the pious efforts of even the least informed Christian, in his appropriate sphere of action. "Every man has his proper gift of God, one after this manner, and another after that." The ignorant may give instruction to those who are still more ignorant. Souls may be saved by the instrumentality of those whose intellectual attainments are of any order, from the highest to the lowest. Nor would I wish to exclude even from the *sacred office* all who have received only a partial education. There are stations which they may occupy, with fair prospects of usefulness. But there are other stations, and those very numerous, which call for high and liberal attainments; for a thorough course of intellectual culture. What office can more fully employ the most exalted powers? Does it require years of intense application, to qualify a man to interpret the laws of a state or a nation? And is less preparation requisite for expounding the ordinances established by the Legislator of heaven and earth? Is deeper skill required to minister to the diseases of the body, than to heal the maladies of the soul? Shall we look for higher qualifications in one who negotiates between earthly princes, than in him who is an ambassador from the King

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of kings? Shall those who are destined to military life, obtain a more thorough education, than those who are preparing to fight the battles of the Lord of hosts?

It may be said, that "the weapons of our warfare are not carnal, but spiritual;" and that in this cause, therefore, the aid of human learning is of no avail. Why then all this effort to educate ministers? Why not send them forth immediately from the plough and the workshop? For what purpose, Sir, are we assembled here this day?

If preparation for the ministry is unnecessary, let us abandon our enterprise at once. But if it is of high importance, let us be faithful to the cause in which we are engaged. Let us not "do the work of the Lord deceitfully." Why was Paul so deeply learned? Why was such a man chosen of God to convert the heathen world; and to do more in explaining and establishing the doctrines of Christianity, than all the other apostles together?

"But," you will ask, "is not piety of more importance, in a preacher, than learning?" Undoubtedly it is. "Would it not be better, then, to have more piety, and a little less learning?" There can be no question of this, if high attainments in the one, are inconsistent with progress in the other. But why may we not have more piety, and more learning too? Cannot the grace of God sanctify the noblest intellectual treasures for his service? Cannot he who filled the heavens with worlds of light, and formed the mind of the astronomer to measure their distances and dimensions, fill that mind with the glory of his presence? Are we unfitted for the knowledge and service of God, by studying the laws which he has imposed upon his works?

But the pride of intellect, we are told, is opposed to the humility of the gospel. And who are the most vain of their attainments? Those who have laid deep the foundations of their

knowledge? or those who have raised their light and airy structures upon the very surface of science? Were Newton and Locke the proudest men of their age? It is not sound and thorough learning, but "philosophy falsely so called," which is the most ready to exalt itself against the "wisdom that is from above." Should you wish to give any one a high opinion of his own powers and merits, let him have a rapid and superficial education. It is true, a man *may* be proud of profound and substantial learning. And so may a Christian be proud of his gifts, of his religious experience, nay, even of his humility. But is this a reason why he should rest satisfied with moderate advances in piety? The grace of God, which is able to "bring every thought into captivity to the obedience of Christ," may impart an heavenly influence to the richest stores of knowledge. The prayers of the church may call down a blessing upon the most elevated literature. If learning is not among the means by which the interests of the Redeemer's kingdom may be promoted, then away with it altogether. Down with your colleges. Yes Sir, and down with your theological seminaries too. But if literature may be made subservient to the cause of evangelical truth, there is no reason to fear that it will be too highly cultivated.

In this country especially, there is an urgent necessity for a ministry of superior education. We are, almost without a parallel, an educated *people*; a thinking and reading population. The preacher addresses not an ignorant congregation, of whom a small portion only can read even their bibles; but an assembly among whom is diffused a good degree of intelligence, a familiarity with theological doctrines, and some knowledge at least of the sciences. Can we expect him to have influence among them, if his mind has received no more than ordinary cultivation? Can he be qualified to teach, who scarcely knows more than his hearers? Shall

the clergy as a body, sink below the level of the other professions, in learning and respectability? An impulse is given to the cause of education in this country, which will carry it forward though the ministry should neglect it. There is a spirit of bold and free inquiry abroad. There is an energy, and enterprise, and practical bearing, in the literature of our country. Could you extinguish the learning so generally diffused, you might perhaps find occupation for a half educated ministry. Could you stop the thousands of presses, and close the ten thousand channels of information, you might find a place for the instructions of men of very moderate attainments. But literature is advancing in the country; and it will advance. Its influence upon public opinion and character will be too powerful, to be left wholly to the enemies of religion. If not secured on the side of truth and righteousness, it will be an engine of tremendous force, in the cause of impiety and error. The separation of learning and piety, would threaten ruin to our moral and religious interests.

Will it be said that, in this young, and active, and enterprising country, we need ministers who have energy, and zeal, and practical habits; rather than deep and various learning? And why may we not have energy, and activity *united* with learning? Was there ever a minister more zealous, more active, or more practical, than the learned apostle of the gentiles? Was the energy of Luther, of Knox, and of Henry Martyn, impaired by their learning?

But it may be thought, perhaps, that an imperfect education may be sufficient for the beneficiaries of the *Education Society*; for those who are aided by the efforts and sacrifices of charity; while a thorough education for the ministry, is left to those who have ample means of defraying the expense. Let us look a moment at the consequences of this suggestion. It would send out two classes

of ministers, with a marked line of distinction between them. Those under the patronage of the society, would bear the stamp of a second-rate education. They would be soon regarded by the churches, as a distinct order of candidates. And can we sustain the interests of the society, when it comes to be understood, that we are filling the country with preachers of inferior attainments? No Sir, we *cannot afford* to give to our beneficiaries a superficial education. This would be too improvident an expenditure of the sacred charities committed to our trust. Shall we squander the hard-earned contributions of the pious laborer, upon an object so comparatively worthless? Shall we exhaust our treasury, to purchase for those whom we profess to aid, the mere *name* of an education? to obtain for them a collegiate *diploma*, or a certificate from a Theological school, as a mere matter of form? Could we thus impose upon ourselves, in educating our children for mercantile or mechanical employments?

We hear much of the influence of the beneficiaries upon our *colleges*. If they are superior scholars, it is of inestimable value. In their daily intercourse with those who are companions with them in literary pursuits, they lay a powerful restraint upon error and vice. They induce numbers to join them, in their way towards heaven. But if they are deficient in scholarship, the influence of their piety is in a great measure lost. A coward in an army, may as soon hope to be respected, as an ignorant student in a college. Shall the invaluable influence of our beneficiaries be sacrificed, for want of means to sustain their rank as scholars? Or shall the standard of attainment in our literary seminaries be depressed, to bring it down to the level of those who will rest satisfied with a superficial course of study?

I am not, Sir, attempting to plead the cause of learning separate from piety. Never was there a fairer op-

portunity, than that now presented to the society, of forming a powerful *union* between religion and high intellectual improvement. Do you tremble, lest the advance of literature and science should become hazardous, as it has in some countries, to the interests of evangelical truth? Then educate, and educate thoroughly, as many as possible of those who are already on the side of practical godliness. This will form the most effectual barrier against the desolating tide of a perverted national literature. Hundreds of youth of hopeful piety and promising talents, stand ready to enter upon a course of thorough education, if they can only be furnished with the means. And shall their hopes of becoming well qualified for their work be frustrated, by a scanty supply of their wants? I ask not that they should be relieved from any proper efforts to provide for themselves. Let them be thrown upon their own resources. Let them cultivate habits of rigid economy. Let them engage in any productive labors which will not interfere with a vigorous pursuit of their main object. But let them not be compelled, by their necessities, to resort to occupations which will greatly interrupt their course of study, and allow them to obtain only a broken education.

A very specious apology for sending forth ministers with defective preparation, is, that their labors are wanted *immediately*. We can not *wait* for a seven years' course of education. Our great Western world is calling upon us for instant aid. The thousands and tens of thousands who are pouring in there from the older states, are settling down without the institutions of the gospel. Numbers of them are daily passing into eternity. We must help them soon or never. Sir, I would respond to this cry of distress from our western forests, in a deeper tone of sympathy than has yet been heard. Let there be no delay in sending them relief. Let those who are qualified to afford them even tempora-

ry aid, the pioneers in the great enterprise of clearing and cultivating these moral wastes, be urged forward to their work. But in preparing for the commencement of a vast scheme of benevolent action, let us not suppose that when it is begun, it is completed. We are to provide for the future, as well as for the present. Souls must be saved the next year, as well as this; from the next generation, as well as from that which is now passing to the grave.

The condition and prospects of our western settlements, furnish one of the strongest arguments in favor of a thorough education for the ministry. They are now forming a character which is to shape the habits of thinking and acting through successive generations. Under what circumstances, is this character forming? The rapidly increasing population is composed of very various, and, in some respects, discordant materials. All these enjoy a freedom of opinion and of speech, as unrestrained as is the game which bounds over their hills. Their abundant resources are swelling high the tide of prosperity and wealth. The periodical press has an influence, to an extent never before known in the first settlement of a country. A prospect of success in business, gives impulse to a spirit of bold and vigorous enterprise. Infidelity, and fanaticism, and licentiousness, have as open a field to range in, as evangelical truth and piety. In the wild commotion of these moral elements, who are the men that can go calmly to work, and with adequate skill, lay the foundations of institutions which are to last for ages? Who will be sufficient to direct the mighty current of feeling and action into the channel which will cause the blessings of salvation to flow through the land? Not the wisest men on earth, without strength from on high. Yet with the aid of divine grace, men of talents and solid attainments may have a powerful agency, in giving a religious direction to public opinion and conduct.

But can this controlling influence be gained by a superficial education? The danger is not, that there will be no talents and learning in our western country; but that these may be principally arrayed on the side of irreligion and error. Men of superior intelligence will unquestionably resort thither. Literary institutions will spring up. There will be men of thorough education in the other professions, and in political life, if not in the ministry. Will preachers of scanty resources, in an age when miracles are not to be expected, be sufficient to bear down the opposition which will meet them, from learning, and wealth, and office? Will they be equal to the task of laying the strong foundations of a country's moral greatness? Will they create an influence which will diffuse itself through the mass of the western population, and reach down to distant posterity? It will make little difference with the coming generations, whether the ministers whom we send out to that country, are on the ground this year, or three years hence. But it will make a vast difference, whether they are thoroughly or superficially educated.

LETTER FROM PRESIDENT WYLIE, BLOOMINGTON COLL. IND.

To the Secretary of the American Education Society.

Dear Sir,

As to the "character and spirit of young ministers and missionaries who are destined for the West"—the subject of inquiry—I would say, let them be, in the first place, men of *truly evangelical principles*. No man who has not felt the power of renewing grace upon his heart, ought to seek employment, *any where*, "in the ministry of reconciliation." There are *special* reasons why none of this character should seek it in the valley of the Mississippi. Let no young man look toward *that*, as the scene of his future labors in the ministry, whose experience of the truth and power of the gospel has not been of a deeply marked and decisive character; on

whom the simple doctrines of the cross have not exerted and do not habitually exert a *controlling* influence; who has not felt himself to be by nature a *child of wrath*, even as others, nor tasted the *bitterness* of being "without God and without hope in the world;" whose whole soul has not been so captivated by the glory of the God of salvation as to give himself up wholly and unreservedly and forever to the Lord; and in whose experience such views and feelings have not occurred with all the life and interest of a real transaction—a transaction involving eternal consequences, and constituting the basis and groundwork of his entire character. One who *has* experienced these things will be crucified to the world, and will look upon the salvation of his fellow men as an object of deep and awful interest, to be accomplished in the use of the prescribed means, and at every hazard. To this object he will be devoted, in the spirit of Him who came not into the world to be ministered unto, but to minister, and to give himself a ransom for many. Looking at the poor man struggling with innumerable hardships in the western wilds, in the light of his moral relations and responsibilities, he will consider his salvation an object of no less importance, and of more probable accomplishment, than that of the *wise*, the *mighty*, and the *noble*. He will feel his own responsibility. Taking a sober and just estimate of his power, whether resulting from nature, education, or condition, he will hold himself accountable to his Lord and Master for it all. As the indispensable condition of discipleship to Christ, he has, in heart, forsaken all for his sake; and is prepared to do it actually whenever called. Without these principles, let no young man come to the West—his courage would fail and his heart sink within him, when called to encounter the opposition, the obstacles, toils, cares, privations—difficulties of all sorts, which he would meet with there.

2. I would mention, as a second

requisite, a sound native intellect—a due portion of common sense. This will enable him to profit by experience; and to separate the matter and substance of religion from the "childish things" with which it is sometimes connected. It will keep him from a spirit of innovation on the one hand, and from an obstinate adherence to preconceived opinions on the other. It will make him, in short, a plain, straightforward, matter-of-fact man, who will know in what cases gentleness and compliance are necessary, and in what, firmness and decision.

3. He should possess solid and respectable attainments in all those branches of literature and science, which are necessary to enable the public teacher of Christianity to illustrate and defend the doctrines of the Bible. When entered upon the field of his labors, he will not easily find the time or the means to augment his stock of knowledge; and he will find it constantly called into requisition by the circumstances in which he will be placed. In such a region as the West *truth* needs *strength* to support it. Let the weak and the ignorant, if they must undertake the office of giving instruction, undertake it in older countries, where they can more readily derive aid from contiguous auxiliaries.

4. He must possess a sound bodily constitution, which has not been broken down—I will not say, by study, for this term I should like to have understood to mean vigorous thinking, but by—a kind of process invented to relieve the mind from the necessity of thought, and the body from the invigorating influence of mental exercise. For that such is its influence, when properly directed and happily interrupted by the exercise of the body, every scholar knows from his own experience. In the Western regions a minister of the gospel cannot be useful, even in a moderate degree, whose nervous system has been prostrated by intemperate plodding over systems of heavy matter.

5. I would advise, in the last place,

that he be a person formed by nature with such a capacity, and trained by exercise in such mental discipline, as will enable him, when in the pulpit, to dispense with his manuscript. Where the practice of preaching with notes, or reading, as it is, perhaps, more appropriately termed in the West, prevails, it gives me no offence or uneasiness, because, in that case, it gives none to the audience. But in the West it is not so. There the preacher will not always find a pulpit with a cushion and folio bible, where he may snugly dispose of his manuscript, and if he should find these, he will not find an audience, except in one or two places, who would allow the accommodation. Let him violate rules of concord, misplace accents, adopt unnatural and inhuman tones, if he pleases—let him transgress all rules of rhetoric—but let him not read if he would benefit a western audience.

Yours, truly,

A. WYLIE.

July 4, 1829.

INAUGURAL ADDRESSES.

1. An Inaugural Address, delivered Oct. 16, 1828, by Jacob J. Janeway, D. D., Professor of Theology in the Western Theol. Sem. Pennsylvania.
2. An Address delivered at Hanover, Oct. 29, 1828, by Nathan Lord, D. D., at his Inauguration as President of Dartmouth College.
3. An Inaugural Address, delivered in the city of Washington, March 11, 1829, by S. Chapin, D. D., President of the Columbian College.
4. An Inaugural Address, delivered before the Board of Trustees of Madison College, Uniontown, Penn., Sept. 15, 1828, by Rev. H. B. Bascom, Principal.
5. An Inaugural Address, delivered before the Trustees, Faculty, and Students of the University of Pennsylvania, Sept. 17, 1828, by William H. De Lancey, D. D., Provost of the University.

The increasing interest which is felt in the subject of education, by all the branches of the Christian Church in our country, is a fact of most promising aspect. A spirit is moving through all the religious denominations, which is prophetic of great

and desirable results. No better evidence is required of the truth of this remark, than the fact that the authors of the addresses, whose titles we have named, belong to *five* denominations of Christians. The same views in regard to the importance of education, the necessity of a systematic course of discipline, and the vast interests which are depending upon the wide diffusion of knowledge, are exhibited, in substance, in them all. Dr. Janeway, in his address, illustrates the paramount importance of *theological* knowledge; the value of the great text-book in this science—the BIBLE; the necessity of an educated ministry; the superior advantages of public over private theological instruction; the effect of pursuing a regular, systematic course, &c. Some remarks are made upon the history of theological seminaries; and a synopsis is given of the doctrines which will be taught in the seminary. We make one extract on the importance of learning in the ministry:

“An uneducated, illiterate ministry, will not meet the wants either of our own country or of the world. Such men, by a simple enunciation of the fundamental doctrines of the gospel, may do, and have done, good, by turning sinners to righteousness; but they are not the men whom God uses for accomplishing a work of extensive usefulness to his church. Not to speak of Moses, who was learned in all the wisdom of Egypt, nor of Paul, to whom we have already adverted, we observe, that the illustrious men by whom the Reformation was carried on; Luther in Germany, Calvin in France and Geneva, Zuinglius in Switzerland, and Knox in Scotland, were all learned. Elliot, the apostle of the Indians, the Mayhews and Brainerd, who labored successfully among them, had all received a collegiate education. How could illiterate ministers have effected the great work done by Carey, Marshman, Ward, and others, in translating the Bible into so many languages of the East? Whitefield and Wesley, the honored instruments in producing such extensive revivals of religion, both in England and America, in the last century, were men of liberal education. Look over the history of the Presbyterian church, and you will see that the ministers who were most distinguished as instruments for effecting the greatest good, were most distinguished by their literature and scientific attainments. Tennant, Davies, Findley, Dickenson, Witherspoon, and others, whom we regard with gratitude and reverence for the services rendered by them to our church, were scholars.”

Dr. Janeway has recently resigned his Professorship, and Professor Halsey, of Princeton, has been appointed his successor, and has accepted the appointment. We gave some account of this seminary, Vol. I. p. 119.

President Lord offers some remarks upon the accelerated progress with which knowledge has advanced in the present age; the danger of adopting injudicious measures, and of carrying innovations to an extreme; the embarrassing situation of those who conduct our public institutions, called as they are to "discriminate rightly between the diverse systems of instruction and discipline;" the difficulty of combining, in a college, that course of instruction which will qualify for professional eminence with that which is required for success in the business of active life; the importance of keeping the college distinct from the professional school; the necessity of large preparatory attainment; the high utility of classical studies; the moral dangers of college life, &c. Upon the necessity of a pure and constraining moral influence in colleges, the President remarks as follows:

"It is now more than ever demanded, and the fact is most creditable to the spirit of the times, that a literary institution should be a safe resort; and no other advantages will, in the common estimation, compensate for defect and failure in this particular. The relations which every individual student sustains to God and to eternity, call imperiously and aloud, that the great principles of moral obligation, the everlasting distinctions between right and wrong, the methods of the Divine administration, and the solemnities of eternal retribution, should be kept before him in all their significance, and enforced by the constraining motives of the Gospel of Jesus Christ, without which, all secondary authority and influence will be comparatively vain. The relations also of the whole body of students to their country and the world demand, and the admonition is sounded out from every corner of our land, from the city, and the field, and even from the desert, that here should be laid the foundation of those virtuous habits, of that reverence for God, and practical regard for his ordinances, without which the influence of our educated men will gradually undermine the fair fabric of our national freedom, and the ruins of our country will be heaped up for an everlasting memorial, that neither liberty, nor learning, nor wealth, nor arts, nor arms, can stay the decline of that people, among

whom the redeeming spirit of Christianity has no permanent abode."—"That is the noblest of all efforts, which has respect to the preparation of mind for the service of its Creator, among its kindred intelligences, and for the joys of an immortal life. And that will be a glorious consummation, (may it be ours to hasten it) when the destined alliance between religion and learning shall be perfected, and their united influence shall be employed, and shall prevail, to raise a world from ignorance, and sin, and wretchedness, to the dignity and the privilege of the sons of God. And let us hope, both in regard to this college, whose interests we now cherish, and all other kindred institutions, that amidst the changes of society by which they are occasionally affected, and the adversities by which they are depressed, we shall see the vindication of that rule of Providence, by which good is always educed from evil. Let us believe that those prejudices, and mistakes, and errors, and abuses, which are wont, in undisturbed prosperity, to become inveterate, shall be done away—that those improvements, which may be expected to flow from the influence of free governments and a free Christianity shall prevail, and shall contribute to make the reign of liberty, and knowledge, and truth, not only universal in extent, but perpetual in duration."

The theme of Dr. Chapin's address is, "the Business of Human Life." This he defines by saying, that it is to acquire that education in knowledge, and to form that character, which will qualify us for a future state of happiness. That this is the business of human life, is proved by the arguments—"That the mental endowments of man indicate that he is designed for another and more lasting state; and that all the appointed means of instruction and discipline are actually adapted to exert such an influence over his mind, as is best calculated to fit him for a future world of glory." To the young students of the institution the President thus speaks:

"High aims in early life, and undying perseverance, have formed those illustrious characters who have conferred the brightest honors upon the human race. To discipline the mind, according to your wishes, you are supplied with the most appropriate and powerful means. Does the soul suffer its divine glories to be sullied in the mire of lusts, you can paint before it the folly and wretchedness of this sensual slavery. Is it led astray by some dangerous spell, you have the means of breaking the enchantment. Is it involved in moral darkness, you may carry to it the light of life. Is the

subject of your instructions bold and obdurate, is his neck stiff, like an iron sinew, you are armed with the terrors of the Lord, —with weapons sharp and massive, and which, like the shining of God's glittering spear, may, at once, terrify and subdue the stoutest heart. Is he captivated by earthly-born glories, lift the veil which hides from his sight the future tribunal, let the light of eternity shine upon him, and all the charms of this deceitful world may vanish from his view. This intellectual culture, when aided by the power of grace in relation to yourselves, will put you in possession of sources of enjoyment, which the vicissitudes of time can never destroy. Taught by the light of revelation, and by the disasters which often sweep away the richest earthly inheritance, you will see the folly of resting your hopes upon such uncertain objects. You will build your house on a high foundation, where you will enjoy perpetual sunshine, while you hear the thunder of the distant tempest. But, young gentlemen, if you are not yet resolved to make the advancement of mind in moral and intellectual excellency your greatest care, let me remind you, that you cannot, with impunity, waive such a resolution. The obligation, which rests upon you to do so, results from your endowments and relations; and it is as much beyond your power to cast it off, as it is to effect your own annihilation, or to dethrone the Majesty of heaven. It does not belong to you to say what shall be the number of your talents, or the nature of your connexions. These are unalterably fixed by that Being, with whom there is no shadow of turning. It is only for you to say, whether these talents shall be improved or abused; whether your relations shall be sustained with honor or with ignominy; and whether your undying spirit shall be fitted to swell the chorus of heaven, or the wailings of despair. In view of alternatives, marked with such a momentous difference, you cannot be ignorant of the path of wisdom."

It is the object of President Bascom to sketch an intellectual chart, or to define and illustrate the essential elements of useful knowledge. He accordingly offers some remarks on the origin, dignity, and destination of man; education, its nature and uses; its influence upon man as an intellectual, moral, and social being; a brief survey of the history and advantages of enlightened education; the present prospects of literature; and the union of science and religion.

Mr. Bascom thus speaks of the Institution over which he presides:

"Of our infant seminary, it becomes us

to speak with modesty, although authorized to indulge in the language of hope. As it respects the character of Madison College, called, by permission, after the venerable Ex-President Madison, of Virginia, and the principles upon which it is established, we have to remark, that it is purely and exclusively a literary institution. We do not, we will not, compound with any thing sectarian or selfish. It is true, the Institution has been established under the patronage of the Pittsburgh Annual Conference of the Methodist Episcopal Church; and to that enterprising body, as well as to other sources, we look for fiscal and other aid: but, as the authorized agent and representative of that body, I am instructed to pledge their public faith, that the only object we have in view, is to promote the interests of religion and science, upon broad and liberal principles, and upon a plan excluding all local, sectional, or party interests."

The academical department of the University of Pennsylvania has lately been reorganized. It is now represented to be in a flourishing condition. Dr. De Lancey, in his inaugural, describes the benefits of a collegiate education: it expands the mind; it affords that indescribable pleasure which results from the acquisition of knowledge; it gives method and precision to the mental operations; it produces an elevated tone of mind, &c. The following recapitulation is given:

"It will be seen at once, that if collegiate studies produce the effects which have been now enumerated—if they stimulate, expand, ennoble, and inform the mind, and give precision and method to its operations, they must obviously be calculated to prepare the individual who submits to this discipline, for the pursuit of any professional engagement on which his eye may be fixed: for of which the professions can it with any truth be said, that it needs not, in the acquisition or the practice of it, the mental energy, expansion, elevation, and precision to which I have referred. Collegiate attainments are the foundation on which the edifice of future professional knowledge is to be reared; and its symmetry, strength, and durability, will be in exact proportion to the character of this ground-work on which it is to rest. If this be feeble, disproportioned, carelessly constructed, or of bad materials, it cannot serve for any other than a defective, insecure, unstable building. And even if the youthful student is not destined for either of the learned professions, the mental training which he undergoes in college, and the knowledge which he here acquires, will not be thrown away. They will aid him in whatever occupation he may choose to en-

gage. They will not be lost to him in the fields of agriculture, at the marts of commerce, on the mountain wave, or in the tented field."

Distinct mention is made in most of these addresses of the paramount and supreme importance of religion. It is surely time that that course of education should be adopted, in all our colleges, which shall have a prime reference to the moral powers—to the condition of the soul for time and eternity. Some of our colleges, and we cannot but rejoice in the fact, are making arrangements to secure the more effectual pastoral care, and religious instruction of the students.

We earnestly hope that the study of the Hebrew scriptures, embodying as they do all which is touching, and pure, and sublime in sentiment and language, containing, as they do, the "thoughts of God," will soon form a part of the course of study in our colleges; and we cannot but anticipate the highest intellectual and religious advantages from the measure.

NOTICES OF PUBLICATIONS.

Ministerial Responsibility—a Discourse delivered before the Synod of Philadelphia, at Harrisburg, Pa., Oct. 1827, by John Breckinridge, junior pastor of the Second Presbyterian Church in Baltimore. pp. 56.

Through inadvertence, we failed to notice this able discourse at the proper time. Did our limits permit, we would now avail ourselves of the privilege of quoting largely from its pages. It is founded on the commission which our Saviour gave his disciples, to evangelize all nations, as recorded in Matthew xxviii. 18, 19, 20. The topic, which the preacher illustrates by a great variety of considerations, is the following; *That the ministers of reconciliation, being the authorized functionaries in the great work of evangelizing the world, any failure in its success must always be owing mainly to their abuse of their solemn trust.*

From the closing pages we make the following extract.

"Since ministers are officially set apart, and furnished for this work—and, as a great fact, must succeed, if they are faithful to their trust—the conclusion is irresistible, that if they forbear to 'go' and 'preach the gospel to every creature,' they are for

that, accountable to God: if they 'go' forth, not apprehending their official supports, nor possessing their official spirit, they cannot make full proof of their ministry, and hence they must fail; and for *that*, they are accountable. The church must account to God, for her criminal lethargy in this service; and the revolted world bear the curse of a violated law, and a rejected Saviour; but upon the ministry of this, and other ages, is devolved the awful charge, of abusing those means which are adapted to rouse and purify the church, and to overcome the resistance of the world—and of having thus, in a principal degree, contributed to retard the conversion of the world. It is a responsibility indefinitely great; and cannot be distributively divided unto each; but it is enough to make each of us tremble. Each should ask, 'what obliged the apostles, more than us, to be foreign missionaries, and self-devoted servants of Jesus Christ? For how much of the present state of the church and world shall I have to account? How much is there, that I could, and do not prevent, of the endless perdition of men? How much might I avail, in the hands of Heaven, if fully awake, and in action, toward the conversion of the world?' These questions must be met, if not before, at the judgment seat of Christ!

"We learn, in the light of this subject, the superlative importance of those institutions, which have for their object, the selecting, training, and sending forth youth of the right spirit and qualifications, to publish salvation to the perishing kindred and nations of the earth.

"It is sufficiently apparent, that none should be induced to enter on this service, who are not entirely surrendered to the Lord, and endowed for the due performance of its high and holy functions. Yet 'the harvest truly is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest.'

"In fine, so far as we see, the missionary cause cannot extensively triumph, without men of a spirit and order, almost unknown to the day in which we live.

"There is a palpable disproportion between our spirit and our field of enterprise. Do not our self-denial, and our zeal, and our devotion to the work, find their rivals in the every-day-achievements of patriots, and soldiers, and navigators for discovery, and in all the more kindling occupations of the world—though *things temporal* furnish all the motive to action, and their horizon takes its boundary from *the things that are seen*? We must recal the spirit of primeval days. Oh for other Pauls to lead us on to victory, in the name of Jesus! The stake must be restored to the catalogue of missionary honors, ere the sons of the

church will awake, and come up to the help of their few heroic, but deserted brethren, who are kindling their watch fires along the dark frontier of the heathen world. And do we want more missionaries' graves? Already the bones of Martyn, and of Hall, and of Parsons, and of Fisk, and of other 'brothers beloved,' both at home and abroad, speak out to us from the ground, and, in murmurs that reprove delays, call us to the field in which they fell. May their tombs be points of attraction to the missionary spirit of the age! May their ashes give out life, like the bones of Elisha!

"To the youthful soldiers of the cross, who are but now putting on them the armor of God, are the eyes of the universe directed, as the best hope of weeping Zion, and a world perishing in sin. 'I write unto you young men, because ye are strong.' You stand amidst the twilight of receding darkness, and the rising day of latter glory. Assume, then, the full helps and true spirit of your sacred and peculiar office, and expand your desires and labors to the utmost limit of that field, in which it was intended to expatiate. 'Lift up your eyes; look on the fields; for they are white, already to harvest.' You are summoned to come up to the help of the Lord against the mighty! With his vesture dipt in blood he calls you to his side. If you can do no more, with Thomas say, 'LET US GO THAT WE MAY DIE WITH HIM.'"

THIRTEENTH REPORT OF THE BOARD OF DIRECTORS OF THE AMERICAN EDUCATION SOCIETY.

Union of Labor with Study. We should not have introduced this Report, which has been widely circulated, to the attention of our readers, were it not for the sentiments which it expresses, and the facts which it mentions, concerning the importance of uniting systematic and useful exercise with study. We have, in former numbers, given our own views of what is beginning to be called the *Manual Labor System*; and we present the following extract from the above Report, in the hope that it will deepen the conviction, which is already felt, of the expediency of carrying this system into effect, in all our seminaries of education.

"Death of two promising young men."

"The Directors have been called, during the year, to add to the list of premature deaths the names of two promising young men, who had been received under the patronage of the Society. One of them, Mr. Solomon Maxwell, had finished his collegiate course, and had charge, for a

time, of a flourishing academy. The other, Mr. Preserved F. Davison, was prepared to enter College. Both these young men were endowed with excellent talents; they were distinguished as scholars; and they gave much evidence of sincere and growing piety. Their death is a public loss. The friends of Zion have cause to mingle their tears with those of the afflicted relatives and friends of these rising sons of the church.

"Importance of uniting exercise with study."

"The early graves of thirty young men, once under the patronage of the American Education Soc. who fell the victims of disease before their preparatory studies were completed, and the failure of nearly as many more to enter the ministry in consequence of a loss of health, afford melancholy proof that something should be done to render studious habits less injurious, particularly to young men who have been previously devoted to active pursuits. No method promises so effectually to guard against this evil, as a course of systematic and vigorous bodily exercise. Experiment has proved that young men may devote from two to four hours of each day to labor, either agricultural or mechanical, without retarding, in the least, their progress in study, and with the prospect of maintaining vigorous health, as well as of earning something to defray the necessary expenses of an education.

"The Directors know not how to express their sense of the importance of a more serious and general attention to this subject. Of the sacred fund, entrusted to their care, probably five thousand dollars have been appropriated to young men whose prospects of usefulness have been cut off by disease or death. The calamity is greater, because the destroyer often, perhaps usually, selects youths of the strongest minds, and of the highest acquisitions. There are few young men, of fairer promise, than some of the former beneficiaries of this Society, upon whom the grave has closed forever. A larger number still will follow their example, and thousands of dollars will be spent without effect, in future years, unless more effectual measures are taken to unite systematic exercise with study. The Directors would not undertake to decide what those measures should be, in every case. But they cannot doubt that if a farm, or work shop, or both, were appended to every academy, college, and seminary in the land, and placed under such regulations as to secure the regular and cheerful attention of indigent young men, who have been accustomed in early life to labor, the sacrifice of health and life, which is now the cause of so much lamentation, would, in a great measure, cease.

"Amount of earnings reported by young men in connexion with the Society the last year."

"The Directors take great pleasure in stating, that the efforts of the young men connected with the Society to assist themselves have been highly successful. The whole sum reported, as the fruit of their earnings the past year, is EIGHT THOUSAND SEVEN HUNDRED AND TWENTY-EIGHT DOLLARS. Of this amount, \$1963 were earned by members of theological seminaries; \$5476 by members of colleges; and \$1288 by members of academies. Of the two last sums, \$4955 were obtained by teaching school; and \$1809 by various kinds of labor.

"The practice of teaching school is doubtless attended with many advantages besides those of a pecuniary kind; but yet, when carried to the extent it now is, by young men in some parts of the country, it may be reasonably doubted whether the interruption which it occasions, in a regular course of study, and the consequent effect which it has in preventing a thorough education, do not more than overbalance the advantages gained. It would be far preferable, in the judgement of the Board, to stop a year at a time, in some part of the course, and devote the whole to the business of teaching, than to leave, as many now do, in the midst of their college studies, for a few weeks or months, and then return to their respective classes with the design of keeping up, to the end of the course, with others who have been subjected to no such intermissions. The evils arising from this source are often deplored by instructors, as well as others; and it may be necessary to adopt measures to lessen or prevent the injurious effects complained of. Whenever a substitute for keeping school shall be provided, by means of which young men may aid themselves, in a pecuniary point of view, as effectually as they now do by keeping school, the temptation will cease to be of dangerous tendency, and no more time will be consumed in this employment, than will be desirable for its own sake. But whether such a substitute shall be found or not, it cannot admit of doubt, that the true policy for this Society to pursue is, that which gives full effect to the motives to personal effort. A dollar earned is worth twice the amount given for the purpose of teaching a young man how to do good to his fellow men. It is the only effectual way of showing him how great are those resources which God has given him in himself. In this view the value of the earnings reported by the beneficiaries of this Society, the past year, is inestimable."

As an illustration of what is said in the preceding extracts, and as evidence of the great utility of systematic exercise for stu-

dents, we present the following testimonials from different individuals, who have been connected with the mechanical association, in the Andover Theological Seminary, during the past few months. The length of time which is employed, each day, in labor, is one hour and a half. For a more particular statement of this plan, we refer our readers to Vol. I. of the Register, pp. 17 and 123. Several instances, as decided, as the following, of the great benefit which has been derived from this system of exercise, might be obtained, if necessary.

The undersigned, members of the Mechanical Association connected with Andover Theological Seminary, cheerfully communicate the results of our experience in relation to our mechanical exercise. Sensible of the preeminent importance of a vigorous and healthful body to intense and protracted mental action; convinced of the great loss of mind and usefulness, which literary men suffer from their habits of corporeal inactivity; and alarmed by the numerous instances of mortality among candidates for the ministry; we commenced the experiment of uniting *mechanical* labor with intellectual pursuits. Our experiment, after a trial of more than six months, and, in a less extended form, of more than a year, has convinced us that such a union is not only feasible, but highly salutary. Unlike *gymnastic*, and other *sportive* exercises, we have found our *mechanical* exercise subject to no irregularities in consequence of the weather, or diminution of interest. By its requiring vigorous exertion of the whole corporeal system, it removes that languor and sluggishness of body, which are the sure precursors of hypochondriacal affections and mental stupor. It has taken the place of those anti-dyspeptic medicines to which many of us have heretofore been compelled to resort; and, for the former *artificial* and *constrained* action of our animal powers, it has substituted their *natural* and *spontaneous* action. Although we can form no estimate of the degree of disease which our exercise has prevented; yet we can safely state that, since we commenced it, the frequency of occasional indisposition, and the consequent necessity of application for medical aid, have been sensibly diminished; and that the general state of health and feeling, throughout the Association, has been much improved.

We are not disposed to enlarge on the mental relaxation which our plan of exercise affords, or on the mechanical skill which we have acquired; but, in view of its influence in augmenting the energy and strength, both of body and mind, we cannot but hold it in high estimation, and recom-

mend it most confidently to all sedentary men.

In behalf of the Association,

HENRY LITTLE,
OSGOOD HERRICK, } *Prudential Com.*
JOHN J. OWEN,

Theol. Sem. Andover, July 7, 1829.

I hereby certify, that in the month of August last, after more than a year's decline of health, I was reduced to a state of great pectoral weakness and general debility, which were attended with slight hemorrhage, and which totally disqualified me for study; that in the early part of November following, I joined the Mechanical Association of this Seminary; and that now my natural strength and vigor of body are restored; all unusual symptoms of disease are removed; and I have become habituated to a regular system of physical exercise, which, with the ordinary smiles of Providence, ensures permanent health. Among other instruments of my restoration to my present state, I ascribe *very much* to the varied exercise of the chest, and the whole corporeal system, at the mechanical bench.

EDWARDS A. PARK.

For more than two years previous to entering this Seminary, my health was such that I could not study more than one hour a day. The thought of prosecuting my studies seemed chimerical. But learning that several individuals had experienced much benefit from their mechanical exercise, I was induced to make the experiment; and I rejoice that my hope of restoration brightens daily. I can already endure three or four times as much study as when I entered the Seminary; and the principal cause of this improvement in health I fully believe has been my *regular* exercise in the shop.

JOHN MORRILL.

For more than four years previous to my entering this Seminary, my health was very feeble; and during my first term here, it declined so rapidly, that it was feared, a consumption would speedily terminate my days. On my return the second term, the Work Shop went into operation, and I concluded to substitute mechanical exercise, for medicine, which had become almost as necessary as my food. Now my health is much restored, and for more than two years, I have seldom had an occasion to open my box of drugs. A. H. REED.

MISCELLANY.

NEAR VIEWS OF ETERNITY.

Eternity is another thing than we ordinarily take it to be in a healthful state. O, how vast and boundless! O, how fixed and unalterable! O, of what infinite importance is it, that we be prepared for *eternity*! I have been just a dying, now for more

than a week; and all around me have thought me so. I have had clear views of *Eternity*; have seen the blessedness of the godly, in some measure; and have longed to share their happy state, as well as been comfortably satisfied that through grace, I shall do so: but O, what anguish is raised in my mind for those who are Christless, for those who are mistaken, and who bring their false hopes with them to the grave! the sight was so dreadful, that I could by no means bear it; my thoughts could by no means bear it, and I said under a more affecting sense than ever before, "Who can dwell with everlasting burnings!" O: methought, could I now see my friends, that I might warn them to see to it, that they lay their foundation for *Eternity* sure.

BRAINERD.

I have lived to see that this world is full of perturbations; and I have long been preparing to leave it, and gathering comfort for the awful hour of making up my account with God, which I now apprehend to be near. And though I have, by his grace, loved him, in my youth, and feared him, in my age, and labored to have a conscience void of offence towards him, and towards all men; yet, if thou, Lord, shouldst be extreme to mark what I have done amiss, how shall I abide it? Where I have failed, Lord, show mercy to me; for I plead not my righteousness, but the forgiveness of my unrighteousness, through his merits, who died to purchase pardon for penitent sinners. And since I owe thee a death, Lord, let it not be terrible, and then choose thy own time; I submit to it. Let not mine, O Lord, but thy will be done!

RICHARD HOOKER.

I have now done with mortal things, and all to come is vast eternity! Eternity! How transporting is the sound: As long as God exists, my being and happiness are, I doubt not, secure. I expect eternal life, not as a reward of merit, but as a pure act of bounty. Detesting myself in every view I can take, I fly to the righteousness and atonement of my great Redeemer, for pardon and salvation; this is my only consolation and hope. ELIZABETH ROWE.

The business of a christian is to bear the will of God as well as to do it. If I were in health I ought to be doing it, and now it is my duty to bear it. The best thing in obedience, is a regard to the will of God; and the way to that is to have our inclinations and aversions as much mortified as we can.

DR. WATTS.

I shall now die. But O, what unspeakable glories do I see! What joys beyond thought or expression, am I sensible of! I am assured of God's mercy to me, through Jesus Christ. O! how I long to die and be with my Saviour. LORD ROCHESTER.

WORTH OF THE SOUL.

I have nothing to spare, is the plea of sordid reluctance. But a far different sentiment will be formed amidst the scenes of the last day. Men now persuade themselves that they have nothing to spare till they can support a certain style of luxury, and have provided for the establishment of children. But in the awful hour when you, and I, and all the pagan nations, shall be called from our graves to stand before the bar of Christ, what comparison will these objects bear to the salvation of a single soul? Eternal mercy! let not the blood of heathen millions, in that hour be found in our skirts!

—Standing, as I now do, in sight of a dissolving universe, beholding the dead arise, the world in flames, the heavens fleeing away, all nations convulsed with terror, or rapt in the vision of the lamb,—I pronounce the conversion of a single pagan of more value than all the wealth that ever Omnipotence produced. On such an awful subject it becomes me to speak with caution; but I solemnly aver, that were there but one heathen in the world, and he in the

remotest corner of Asia, if no greater duty confined us at home, it would be worth the pains for all the people in America to embark together to carry the gospel to him. Place your soul in his soul's stead. Or rather consent for a moment to change condition with the savages on our borders. Were you posting on to the judgement of the great day, in the darkness and pollution of pagan idolatry, and were they living in wealth in this very district of the church, how hard would it seem for your neighbors to neglect your misery! When you should open your eyes in the eternal world and discover the ruin in which they had suffered you to remain, how would you reproach them that they did not even sell their possessions, if no other means were sufficient, to send the gospel to you. My flesh trembles at the prospect!—But they *shall* not reproach us. It shall be known in heaven that we could pity our brethren. We will send them all the relief in our power, and will enjoy the luxury of reflecting what happiness we may entail on generations yet unborn, if we can only effect the conversion of a single tribe. *Griffin's Ser.*

STATISTICS OF BENEVOLENT SOCIETIES, ETC.

In this number of the Register, we lay before our readers what information we have been able to gather and arrange, in regard to the benevolent operations of the age. The difficulties with which we have been called to meet have been many and various. In some cases, the proper documents were inaccessible; and in others, the official Reports were very incomplete. Of course, we cannot challenge entire accuracy in our statements. An ample exhibition of facts, collected from a field of such vast extent, must be the result of time and experience and labor.

Foreign Missions.

Among the various departments of Benevolent exertion, the subject of Foreign Missions, unquestionably holds the first place. Through the channel which they have opened the largest streams of Christian Benevolence have ever flowed.

North American Indians.

Soon after the settlement of New England, the famous John Eliot commenced his labors among the Indians. He translated the whole Bible into the Indian language, and at Natick, near Boston, gathered a church of converted Indians. The family of the Mayhews was eminent for missionary zeal. By the labors of the Rev. Thomas Mayhew, 282 Indians were induced to renounce their false gods. His grand-

son, John Mayhew, succeeded him, and labored for about 16 years. His son, Experience Mayhew, labored among the Indians, for about sixty years. Many pleasing instances of conversion are recorded by him, in a little book, which he published entitled "Indian Converts," 30 of whom were ministers of the Gospel. In the town of Sandwich, in the Plymouth colony, there was an Indian church of 27 members. In this colony, at one time, there was reckoned 1,439 praying Indians. In 1734, Mr. John Sargeant commenced his missionary labors among the Stockbridge Indians, in the western part of Massachusetts. During his service of 15 years, he baptized 182 Indians. After the revolutionary war, most of the tribe removed to the country of the Oneidas, in New York. In 1800, the congregation amounted to 400 persons, under the care of Mr. John Sargeant, a son of the former missionary.

In 1742, David Brainerd commenced his labors at a place near Albany. He also labored at the Forks of the Delaware in New Jersey, but principally among the Indians at Crossweeksung in the same state. Here his preaching was in demonstration of the spirit and with power. In one year 77 persons were baptized by him.

The result of all these missions seems to have been that several thousands of Indians were hopefully converted to God.

First Mission to Greenland.

In 1700 two missionaries from the University of Halle, one of whom was the famous Bengel, proceeded on a mission to Tranquebar in the East Indies, under the patronage of Frederick IV. of Denmark. In 42 years the number of those baptized, including children, amounted to 5056. In 1734 Schwartz, the modern Paul, joined the mission. He calculated that, during the 42 years of his labors, two thousand souls were savingly converted to Christ. From these missions great and glorious results followed. Dr. Carey of Serampore computes the whole number of converts, since the establishments of the Missions at 40,000.

In 1721, Rev. Hans Egede, from Norway established a Mission in Greenland. In 1750, his son Paul published a Greenland Dictionary, and in 1760, a Greenland translation of the New Testament. In 1756, there were 10 Lutheran missionaries in the country, and 20 catechists and schoolmasters. Since then the number has decreased.

Missions of the United Brethren.

The Moravians are the descendants of the ancient Bohemians. In 1722, in consequence of persecution, most of them removed from Moravia to Upper Lusatia, in Germany. Here they were received by Count Zinzendorf, a German nobleman, who afterwards, became a convert to their faith.

He began to direct their attention to the miserable state of the heathen. In 1733, Christian David, Christian and Matthew Stach undertook a mission to Greenland. After a few years of almost incredible hardship, and without any success in their labors, they changed their theme in addressing the natives, and began to preach Christ and him crucified. The Greenlanders were subdued to the obedience of the faith. The United Brethren soon after commenced missions in the West Indies, in Canada, in South America, in South Africa, &c. of which a more particular account will be given hereafter.

Roman Catholic Missions.

Early in the last century the Society at Rome, "De propaganda Fide," entered upon the work of Missions with great zeal. Strenuous and persevering efforts were made in Japan, in China, in India, in South America, &c., but in consequence of the corrupted Christianity, which was preached, and of the temporizing, worldly policy pursued by the missionaries, immense evil was done to the cause of missions. The minds of whole nations of heathens were permanently alienated from Christianity.

Missionary Spirit in Great Britain.

In 1647 the Society for propagating the Gospel was formed. The labors of its missionaries have been principally confined to North America. In 1682 the Christian Knowledge Society was formed in England. Its income has been frequently \$150,000 per annum. It has employed missionaries in various parts of the world. In 1701, the Society in Scotland, for "Promoting Christian Knowledge" was formed. The income has sometimes been \$22,000 per annum.

About forty years since, the attention of the Christian world began to be effectually aroused to the duty of sending the word of life through the world. A secret, divine influence began to operate on the hearts of a few Christians in England. About the year 1755, Dr. Coke, a Wesleyan Methodist, had his attention directed to this subject, and by his exertions, the Wesleyan Meth. Miss. Society was soon formed, and missions commenced among the negroes of the West Indies. In 1754, a Baptist Association, which met at Nottingham, in England, began to observe the first Monday of every month, as a season of special prayer, for the extension of Christ's kingdom. Mr. Samuel Pearce, and Mr. William Carey entered warmly into the subject. In 1792, Mr. Carey preached a sermon, the principal divisions of which were, EXPECT GREAT THINGS; ATTEMPT GREAT THINGS. The Baptist Missionary Society was formed in 1792, and a mission commenced in India, by Messrs. Thomas and Carey.

In 1796, the London Missionary Society was formed, consisting of Churchmen and Dissenters. A mission was immediately commenced in the South Sea Islands. The Church Missionary Society was instituted, in 1800, by members of the established church, and a mission commenced in Western Africa. The Glasgow and Edinburgh Missionary Societies had already been formed.

Missionary Spirit in the United States.

Horne's Letters on Missions did much to excite a missionary spirit in this country, but the labors of Mills, and one or two associates did more. In 1810, the General Association of Massachusetts, at their meeting in Bradford, instituted a Board of Commissioners, to devise and prosecute measures for the spread of the Gospel in heathen lands. Since that time Societies have been formed by the Baptists; the Methodists; the Episcopalians, &c.

VIEW OF MISSIONS.

In the following tables, we have compiled the most interesting facts, which were within our reach. Our authorities are the last Reports of the respective Societies in this country, several late numbers of the London Missionary Register, &c.

AFRICA AND THE AFRICAN ISLANDS.

WEST AFRICA.

District.	No of stations.	Time of com.	Society.	Euro. miss.	Assistants.	Com.	Schools.	Schol.
Sierra Leone	16	1804	Church Miss. Soc.	7	30	800	32	3000
Gambia	1	1821	Wesleyan Miss. Soc.	2		30		
Freetown	1		Do.	2		146	2	86
Monrovia	1	1821	Am. Baptists.	2		100	1	36
Liberia		1828	German Miss. Soc.	7				
Gold Coast		1828	Do.	4				

SOUTH AFRICA.

Name of Society.	Com.	Stations.	Europ. Miss.	Scholars.	Comm.
United Brethren	1736	5	19		
London Miss. Soc.	1802	12	17	1100	
Wesleyan Miss. Soc.			13	404	
Glasgow Miss. Soc.	1819	2	3		

AFRICAN ISLANDS.—MAURITIUS AND MADAGASCAR.

Christian Knowledge Soc.	1828	1	1	170
London Miss. Society	1814	2	5	1956

General Estimate.

Number of Missionary Societies, which have sent Missionaries to Africa,	7
Number of Ordained Missionaries, about	80
Assistants, including wives of Missionaries, native Teachers, &c. about	120
Members of Christian Churches, from	2,000 to 3,000
Scholars, of various descriptions, at least	10,000

INLAND SEAS.

RED—MEDITERRANEAN—BLACK—CASPIAN—PERSIAN GULF.

Society.	Com.	Miss.	Stations.
American Board	1820	4	All at Malta.
Church Miss. Soc.	1815	9	Malta, Smyrna, Syra, Cairo, Alexandria.
Jews' Society	1821	4	Syria, Greece, &c.
London Miss. Soc.	1811	2	Malta, Corfu.
Wesleyan Soc.	1823	4	Malta, Alexandria, Zante.
Scottish Miss. Soc.		2	Karass and Astrachan.
German Miss. Soc.	1822	18	Ger. Col. in Crimea, Georgia, Armenia.
Am. Epis. Miss. Soc.	1828	1	Greece.

At Malta, the American Board, the Church Missionary, and the London Missionary Societies, have established presses. Of the press belonging to the American Board at Malta, the following particulars are given, including the number of copies, printed, remaining in the Depository, and issued, from August 1822, to November 1827.

COPIES.				PAGES.		
	Printed.	M. Depos.	Issued.	Printed.	M. Depos.	Issued.
Greek	71,050	13,120	57,930	3,732,000	1,151,440	2,580,640
Italian	55,500	23,439	32,061	1,706,000	855,888	850,112
Gr. Turk	1,500	500	1,000	36,000	12,000	24,000
Total	128,050	37,059	90,991	5,474,000	2,019,328	3,454,752

There were issued from the press of the Church Missionary Society, in 1825-6-7, 3,000,000 pages of different religious tracts and books. The press of the London Society has printed a modern Greek Lexicon in two volumes; a modern Greek Testament: an Albanian Testament, &c. In addition to the Missionary Societies enumerated, the

Bible, Tract, several Education, Philanthropic Societies, as well as benevolent individuals, are engaged in establishing schools, in translating and circulating bibles, tracts, manuals of elementary instruction, &c. with great earnestness. To this quarter of the world all civilized nations are looking with intense interest. The day of glorious change, the day of redemption is drawing nigh.

SIBERIA.

Lond. Miss. Soc., 3 Missionaries at Selengisk. This Mission is near the centre of the Asiatic continent, among the Mongolians, the descendants of the tribes once ruled by the mighty Ghengis Khan. A translation of the scriptures is nearly completed into Mongolian.

CHINA.

Lond. Miss. Soc., 1807. 1 Missionary, 2 native assistants. Dr. Morrison has published the whole Bible in Chinese.

INDIA, INCLUDING CEYLON.

Society.	Miss. com.	Ordain. Miss.	Stations.
Gosp. Prop. and Chr. Know. Soc.	1727		4
Serampore Missions	1799	10	10
English Bap. Society	1801	15	9
London Miss. Society	1805	33	20
Wesleyan Society		23	12
American Board	1813	9	6
Am. Bap. Board	1814	3	3
Church Miss. Soc.	1815	29	25
Scottish Miss. Soc.	1823	5	2
	Total	127	91

It is impossible to ascertain the number of communicants, or scholars, in the schools. Most of the reports are very incomplete. Gratifying exceptions are those of the American Board, and the Wesleyan Missionary Society. At the Methodist stations there are 635 communicants. At the stations of the Am. Board in Ceylon and Bombay there are 100 communicants, and 6387 scholars, of whom 1349 are girls. The Mission Seminary at Batticotta contains 67 students, arranged into 5 classes.

At all the Mission stations, in India, there are not far from 130 ordained Missionaries; probably 200 European assistants; a large number of native assistants; and more than 100,000 scholars.

ISLANDS IN THE INDIAN AND PACIFIC OCEANS.

London Missionary Society.

At Batavia, Amboyna, Friendly Islands, Harvey Islands, Society, Georgian, Rai-vai-vai, Paumotu, Marquesas, and Sandwich—24 stations; 17 missionaries; 42 native assistants.

Wesleyan Missionary Society.

11 missionaries; 162 members; 298 scholars, at their stations in New South Wales, in Van Dieman's Land, in Tongataboo, and in New Zealand.

Baptist Missionary Society.

2 stations; 2 missionaries at Java and Sumatra.

Church Missionary Society.

In New South Wales; in New Zealand; 4 stations; 7 missionaries; 7 catechists.

American Board.

Sandwich Islands. On the islands Hawaii, Oahu, Maui, and Tauai; 6 stations; 10 missionaries; 86 native members of the church; 26,000 scholars. An edition of the gospels is now in the press. The number of persons who sometimes assemble to hear the missionaries preach, is no less than 5,000.

Total, in the islands in these seas, 40 stations; 47 ordained missionaries.

SOUTH AMERICA.

Very little is done in the way of missionary effort, in South America at the present time, with the exception of the missions in Guiana. Rev. Messrs. Torrey and Parvin are laboring in Buenos Ayres, and an agent of the Bible Society in distributing bibles and tracts.

WEST INDIA ISLANDS AND GUIANA.

Society.	Stations.	Miss.	Comm.	Scholars.
United Breth.	23	46		
Wesleyan	19 islands	53	29,098	7,439
London Miss.	2	2	200	1,000
Gos. Prop. Soc.	"	"	"	381
Eng. Ladies' Soc.	"	"	"	300
Slave Conver. Soc.	"	"	"	12,376
Church Miss.	4 islands	"	"	3,252
Scottish Miss.	3	3	"	"
Baptist Miss. Soc.	"	"	"	"
Bap. Gen. Miss.	3	3	96	

NORTH AMERICAN INDIANS.

American Board.

Tribe.	Com.	No. of stations.	Miss.	Comm.	Scholars.
Cherokees	1817	8	4	159	174
Chickasaws	1821	4	3	63	94
Choctaws	1818	8	3	4	170
Cherokees Ark.	1820	2	2	11	90
Osages	1820	4	4		161
Indians in Ohio					22
Mackinaw	1823	1	1	10	157
New Stockbridge	1828	1	1		
Indians in N. Y.		3	1	86	125
Total		31	19	333	993

Baptist Board.

Creeks, Cherokees, Putawatamies, Ottawas, 5 stations; 3 missionaries. In Scott county, Ky. is an academy containing 101 students, Choctaws, Creeks, &c.

Methodist Missions.

Among 8 tribes; 14 stations; 18 missionaries; 1,600 members; 350 scholars.

Cumberland Presbyterians.

Chickasaws, 1 station; 1 missionary; 25 scholars.

United Brethren.

Labrador, Upper Canada, Cherokees, 6 stations, 10 miss., 287 comm., 323 scholars.

Total in N. America 57 stations, 60 miss., 2220 comm., 1792 scholars.

GENERAL SUMMARY.

An approximation to the truth, more or less near, is all which can be expected in this summary.

Number of missionary stations through the world	340
Number of ordained missionaries	500
Native assistants, chiefly school teachers, between 16 and 1700	
Learners in mission schools, at least	200,000
Members of mission churches	26,000
Number of mission colleges	4
Seminaries for educating native teachers, &c.	20
Missionary printing establishments	32

AMERICAN BOARD OF MISSIONS.

We subjoin a few additional particulars in regard to the history and home department of the Board, taken chiefly from the *Missionary Herald*.

This Board was incorporated in 1812. It now consists of 68 elected members, residing in different parts of the Union. There are 446 honorary members, constituted by the payment of 50 dollars if clergymen, and 100 dollars if laymen.

Receipts.

The following table will give a view of the receipts of the Board, since its establishment:

To Sept. 1811	1,399 53
1811-12	13,953 40
1812-13	11,436 18
1813-14	12,467 56
1814-15	11,392 57
1815-16	11,942 58
1816-17	30,030 70
1817-18	35,427 72
1818-19	37,550 63
1819-20	40,534 51
1820-21	47,946 95
1821-22	61,237 87
1822-23	55,808 84
1823-24	54,157 05
1824-25	55,716 18
1825-26	61,616 25
1826-27	83,341 89
1827-28	102,009 64
	\$732,970 15

Associations and Auxiliaries.

The following is a tabular view of the Associations and Auxiliaries in the different States:

	Associations.		Total of	
	Gent.	La.	Asso.	Aux.
Maine	41	44	85	4
New Hampshire	74	73	147	7
Vermont	80	76	156	8
Massachusetts	202	194	396	15
Rhode Island		1	1	
Connecticut	151	152	303	15
New York	80	26	106	5
New Jersey	31	17	48	4
Pennsylvania	68	18	86	5
Maryland	3		3	
District of Columbia	5		5	1
Virginia	10	4	14	1
Ohio	81	32	113	3
North Carolina		1	1	
South Carolina	3	2	5	1
Georgia	1	1	2	
	830	641	1471	69

HOME MISSIONS.

We regret that we are not able to furnish any account of the *Home Missionary Society* of England, which has been in vigorous operation for several years. This deficiency we shall hope to supply in our August number for 1830.

United States.

Several local societies, of an efficient character, have for some time existed in the United States. One of the earliest and most useful of these is the

Connecticut Missionary Society.

In 1774, the General Association of Connecticut resolved that an attempt should be made to send missionaries to the settlements forming in the western and northern wilderness. In 1780, two missionaries were sent from the county of Hartford, to labor in Vermont. In 1798, the General Association again took up the subject of missions, and presented a petition to the General Assembly, that contributions might be made for this object. The petition was granted, and the first contribution amounted to \$1,269. The General Association formed themselves into the *Missionary Society of Connecticut* in 1798. In 1800 a missionary was sent to the Western Reserve,

which at that time contained but 1400 inhabitants. It now contains 8 counties, and more than 100,000 inhabitants. The following table contains the result of the Society's labors.

Period since its establishment, in 1798, 31 years.

Number of missionaries employed, 144.

Bibles, Tracts, Pamphlets, Sermons, &c. circulated, 63,316.

Bible Societies formed by the missionaries, 6.

Amount of labor performed, 14,000 weeks. Whole receipts of the Society, since its formation, \$160,657 30.

Maine Missionary Society.

It is about 22 years since this society was formed. It has been greatly instrumental in building up the waste places of Maine. It employs from 40 to 50 missionaries.

Massachusetts Missionary Society.

It is 30 years since this society was formed. In 1827 it was connected with the Massachusetts Domestic Missionary Society. It employs from 60 to 70 laborers, principally in the destitute portions of Maine and Massachusetts.

Board of Missions of the General Assembly.

In 1789, the General Assembly of the Presbyterian Church was organized. From that period till 1802, the Assembly managed their missionary concerns by a committee annually appointed. In 1802, a standing committee of missions was appointed. This committee continued to conduct the missionary operations of the Assembly till 1818, when the Board of Missions was constituted. The principal efforts of the standing committee, and the Board of Missions, have been directed to supply the destitute places in our own country. The following statement will give a general view of what has been accomplished:

Number of missionary appointments	924
Miss. who fulfilled their appointments	769
The time spent by them in service (yrs)	167
Number of miles' travel	241,314
Number of sermons preached	24,733
Number of baptisms	2,394
Money collected by them	\$10,978 98
Money paid to them by the Board	77,941 75

During the last year 101 missionaries were employed in 21 states and territories, and 1 in South America.

United Domestic Missionary Society.

This society was formed in 1822. In 1826 it was merged in the American Home Missionary Society. During the last year of its existence it supplied 148 churches and congregations with the labors of 127 missionaries. Its sphere of operations was principally confined to New York.

American Home Missionary Society.

In regard to this society, we are happy to make use of some extracts from a communication obligingly furnished us by the Secretary of the Society.

"A sketch of the origin and present state of the American Home Missionary Society.

"The formation of the American Home Missionary Society may well be regarded as commencing a new era in the history of domestic missions in the United States. We would not speak lightly of the missionary efforts of former years. Something was done in the days of our fathers to supply the destitute of this great country with the ordinances of a preached gospel. The character of our population, from the beginning, was migratory. Planted upon the border of a newly discovered continent, a large proportion of which remained yet to be possessed, but few of the sons of the pilgrims allowed themselves to live and die upon the spot that gave them birth. The undiscovered extent, and inviting resources of the country that lay before them, inspired each generation with new degrees of enterprise to go in and possess it; and thus field was added to field, and state to

state, until, in a little while, we became a great nation, blessed with a government independent and free, offering an asylum for the oppressed of other countries, and affording still greater facilities and encouragements for the dispersion of our own population. The result has been, what none were bold enough to predict, that, in a little more than two hundred years, we have a population of twelve millions scattered, with more or less denseness, over a territory of perhaps 1,500,000 square miles.

"In the progress of this rapid enlargement, it was early perceived that the power of Christianity was losing its proportion to the numbers and extent of the population. The majority of those who left the home of their fathers to plant themselves in a larger place in the wilderness, soon forgot the interests of their souls and the souls of their children, in the ardor of worldly enterprise and the deceitfulness of increasing wealth, while the few who still "remembered Zion" sent back their cry to the churches from which they had gone out, for help to sustain the ordinances of the gospel in the frontier settlements. These appeals were not made altogether in vain. The early records of several of the oldest churches in New England contain interesting memorials of what they were accustomed to do for their brethren, whose residence in new settlements had deprived them of privileges which they once enjoyed. Such was the beginning of the work of domestic missions in this country. Individual churches, as they became interested in the moral condition of particular neighborhoods of the destitute, were accustomed to grant them aid in the support of the gospel. But as the new settlements were multiplied, and their wants became more generally known, it was apparent that these separate efforts of individual churches were inadequate to their demands. The increasing desolations of the frontiers of our country now became a subject of just alarm. Christians and Christian ministers conferred together on the obligations of the churches to let their light shine, and prayers were offered up to God for wisdom to direct. Infidelity was becoming the fashion of the day, and it was seen that more vigorous measures must be adopted to sustain and propagate the institutions of religion, or there was danger that this nation of freemen would soon become the bond-slaves of that spirit which ever reigns in the children of disobedience. The interest of the churches was awakened, and the importance of more united efforts was discussed. The result was, the successive formation of several domestic missionary societies, the most important of which were those of Massachusetts and Connecticut, and the Board of Missions of the General Assembly of the Presbyterian Church. These gave a

new degree of energy and extension to the missionary enterprise, and successive portions of the wilderness were made glad for them. Their example was afterwards followed by similar societies in several other States, among which the most distinguished for its enterprise and efficiency was, the United Domestic Missionary Society of the State of New York. Thus for the last thirty years, previous to the formation of the national society, the work of domestic missions was gradually advancing in interest and efficiency, numerous churches had been planted, and incalculable good had been effected, the memorial of which we doubt not is recorded in heaven. Long let it live in the gratitude of our country.

"But it was manifest to the most intelligent observers of the state of the churches, that some new impulse must be given to the cause, or the object for which our fathers labored and prayed must be lost. The enterprise of home missions had come, in the providence of God, to a crisis which devolved, with unutterable interest, upon the consciences of American Christians, the question, whether they would shrink back from the increasing obstacles to the supply of this whole country with the stated administration of the gospel, and yield to despair of accomplishing so great a work; or whether, by a concentrated and intense effort, under God, they would 'rise and build.' Individuals, in different parts of the country, were impressed almost simultaneously with the responsibility of this question. The subject of it was becoming a topic of interest in the conversations of Christian brethren; it was discussed in the executive committees of existing domestic missionary societies; and the writer of this article is assured that it was made a subject of special prayer by a little band of students, in one at least of our theological seminaries, who, having then pledged themselves to God and each other, have since devoted their lives to the service of this cause. A new and united effort was demanded, and the Head of the church was preparing the hearts of his people to put it

forth. The idea was at length conceived, of the formation of a NATIONAL SOCIETY FOR HOME MISSIONS! This thought having been some time entertained and discussed, suitable measures of concert having been adopted, and the members and conductors of existing domestic missionary societies having been extensively consulted, a convention for its accomplishment was held in the city of New York, on the 10th of May, 1826, composed of a large number of friends of missions, both clergymen and laymen, from thirteen of the United States and Territories, and from the Presbyterian, Congregational, Reformed Dutch and Associate Reformed Churches. This convention, having matured the form of a constitution for the proposed society, recommended that the United Domestic Missionary Society adopt the same, and become the AMERICAN HOME MISSIONARY SOCIETY. This recommendation of the Convention was laid before the society at its anniversary meeting, May 12, 1826, and was unanimously adopted. Thus originated an Institution which has commenced its operations with a vigor and a degree of visible success which none anticipated, but which all who love the cause of God our Saviour, and pray for the spiritual health and salvation of the spreading millions of this self-governed nation, must hail with gratitude.

"In the three years of its existence the Society has extended aid to between six and seven hundred different congregations and missionary districts, in twenty-two states and territories. The labors of its missionaries have, in many instances, been signally blessed, and though the number of hopeful conversions, under their ministry, cannot be accurately stated, it doubtless exceeds the number reported as added to the churches aided, and may be safely estimated at not less than *three thousand*.

"The following table exhibits the annual results of the operations of the society, in several particulars, from its formation to the date of its last report:

THE LAST YEAR COMPARED WITH THE TWO PRECEDING YEARS.

The following table exhibits the annual results of the operations of this society, in several particulars, from its formation, May, 1826.

	First year.	Second year.	Third year.	Incr. 3d yr.
Receipts	\$18,130 76	\$20,035 78	\$26,997 31	\$6,961 53
Expenditures	13,984 17	17,849 22	26,814 96	8,965 74
Number of Missionaries	169	201	304	103
Congregations & Miss. Districts	196	244	401	157
Sabbath Schools reported	Not rep.	206	289	83
Bible Classes reported	Not rep.	100	134	34
Years of labor performed	110	133	186	53
Additions to the churches reported	Not rep.	1000	1678	678
Auxiliary Soc. and Associations	Not rep.	189	241	52

"The number of missionaries now in the employment of the society exceeds that of any former period, while every month witnesses some new extension of its appropriations, and almost every mail brings intelligence of some new achievement in its 'twice blessed' work of philanthropy and faith. The number of the society's auxiliaries is also increasing. Thus it is gradually concentrating the Christian energies of all parts of the country to go in and possess the wide fields of promise presented in the west and south. And this it does, in

the most effectual way, by encouraging and strengthening each auxiliary society in the older states to repair its own wastes, and build up its own desolations. There is, in this respect, a wise forethought in its plan, by which it secures the integrity and increase of the churches at home, while it affords a medium through which the enlarging and concentrated streams of their beneficence may flow forth to bless the destitute; until all shall have opportunity to exercise that faith which cometh by the hearing of the word of God."

DISTRIBUTION OF THE BIBLE.

BRITISH AND FOREIGN BIBLE SOCIETY.

The primary occasion of those measures, out of which grew the institution of the British and Foreign Bible Society, was the scarcity of Welsh Bibles in the Principality, and the impracticability of obtaining adequate supplies from the only source existing at that period, whence copies of the authorized version were to be derived—the Society for Promoting Christian Knowledge. After repeated solicitation and great difficulty, this Society was at length induced to publish an edition of 10,000 Welsh Bibles and 2000 extra Testaments. This supply was altogether inadequate.—Urgent requests were again made to the same Society for another edition.—At length in the summer of 1802 all prospect of relief from this source being finally closed, it was determined to contract with a well qualified printer, for a competent impression, and to defray the expense by a private subscription. Matters had arrived at this point when an occurrence took place which laid the foundation of a permanent supply of the Holy Scriptures not only to the inhabitants of Wales, but to the whole human race. In 1802, the Rev. Thomas Charles, a minister of the established Church in Wales, visited London and by his earnest conversation on the subject with various persons, produced a general discussion, which led to still more important measures.—The Rev. Joseph Hughes, a Baptist minister, and at present a secretary of the Society, suggested whether it would not be desirable to take such steps as might be likely to stir up the public mind to a general dispersion of the Scriptures. Not long after, Mr. Hughes was desired to prepare an address to be submitted to the consideration of the public.—This measure was carried into effect and very happy results followed.—On Wednesday the 7th of March 1804 a meeting was convened by previous notice at the London Tavern—the celebrated Granville Sharp presided. Addresses were made by Robert Cowie Esq., William Alers Esq., Samuel Mills Esq., Rev. Messrs.

Hughes and Steinkopff and the Rev. John Owen. This was the dawn of a new day in Christendom when the word of God began to grow mightily and prevail.—The Rev. Joseph Hughes, the Rev. Josiah Pratt and the Rev. Mr. Steinkopff were appointed Secretaries. Mr. Pratt did not accept. The Rev. John Owen was appointed in his place.

On the 2d of May a general meeting of the friends of the Institution was held, at which Granville Sharp Esq. presided. Soon after the Right Hon. Lord Teignmouth, was appointed President of the Society.—By the agency of Mr. Owen the subject was presented to Bishop Porteus; and through his influence the grand object of the projectors, was accomplished—its decided connexion with the established Church.—Such was the origin of this noble Institution,—now the blessing of the world. The difficulties, with which it was called to meet, in the first years of its history were numerous and appalling. But through the merciful Providence of God it has advanced firmly and rapidly to its present state of distinguished usefulness and prosperity.

We now proceed to give some tabular views of this and kindred Societies through the world. Nearly all the Societies on the Continent, are in a greater or less extent connected with the British and Foreign Bible Society. The operations of the Russian Bible Society were suspended by an edict of the Emperor, in 1826, but the Bibles then on hand, were permitted to be distributed. Individuals, in a private capacity, have done much to distribute the Bible. Leander Van Ess has circulated 600,000.

BIBLE SOCIETIES

Connected with the British and Foreign Bible Society.

In Gr. Britain.—Auxiliaries 252; Branches 372; Associations 1479; Total 2103.

In the Colonies, &c.—Auxiliaries 34; Branches 35; Associations 18; Total 87.

Hibernian Bible Society.—Auxiliaries 70; Branches 267; Associations 254; Total 591.

Continent of Europe.

Country.	No. Soc.	Aux.	Cop. Scrip.
Switzerland	10	1	277,652
Hungary	1		5,000
Germany	80	81	590,176
Prussia	1	45	358,045
Bavaria	1	40	9,247
Iceland	1		10,445
Finland	1	7	43,000
Russia*	1	239	861,105
Sweden	1	14	277,965
Norway	1		16,000
Denmark	2	130	155,000
Poland	1		
Netherlands	1	57	42,105
France	1	132	91,664
Ionian		3	6,642
	53	799	2,744,071

Asia.

Calcutta	1	4	79,400
Bombay			34,555
Madras	1	2	34,747
Colombo	1	3	12,100
	3	9	160,302

	Soc. & Aux.	Cop. of Scrip.
Continent of Europe	852	2,744,071
Asia	9	160,302
Gr. Britain & Colonies	2,781	4,639,665
United States	600	805,631
Total	4,242	8,350,169

Issues of Bibles and Testaments by the British and Foreign Bible Society.

From	Bibles.	Test.	Total.
1805 to 1808	16,544	64,613	81,157
1808	35,910	41,362	77,272
1809	18,662	45,806	64,468
1810	33,609	69,009	102,618
1811	35,690	70,733	106,423
1812	114,319	154,261	268,580
1813	134,320	152,249	286,569
1814	126,156	123,776	249,932
1815	138,168	110,068	248,236
1816	92,239	100,782	193,021
1817	89,795	104,306	194,101
1818	123,247	136,784	260,031
1819	115,775	141,108	256,883
1820	104,828	142,129	246,957
1821	118,776	136,973	255,739
1822	123,127	136,723	259,850
1823	123,197	167,298	290,495
1824	116,539	164,116	280,655
1825	110,963	175,439	286,403
1826	127,142	166,864	294,006
1827	137,162	199,108	336,270

Iss. in G. Br.	2,036,158	2,603,507	4,639,665
Purchased and issued for Soc. in For. Parts.	212,024	818,834	1,030,858
Issued on account of Soc.	2,248,182	3,422,341	5,670,523

* Previous to its suspension in 1826.

Table of Languages and Dialects.

In which the distribution, printing, or translation of the Scriptures, in whole or in part has been promoted by the British and Foreign Bible Society, either directly or indirectly, viz.

Reprints	42
Retranslations	5
Languages and Dialects, in which the Scriptures have never been printed, before the institution of this Society	58
New transl's commenced or completed	38
Total	143

Amount of Expenditure by the British and Foreign Bible Society.

	£	s.	d.
During the First year	691	10	2
Second	1,637	17	5
Third	5,053	18	3
Fourth	12,206	10	3
Fifth	14,565	19	7
Sixth	18,543	17	1
Seventh	28,302	13	7
Eighth	32,419	19	7
Ninth	69,496	13	8
Tenth	84,652	1	5
Eleventh	81,021	12	5
Twelfth	103,680	18	8
Thirteenth	89,230	9	9
Fourteenth	71,069	1	7
Fifteenth	92,237	1	4
Sixteenth	123,547	12	3
Seventeenth	79,560	13	6
Eighteenth	90,445	6	4
Nineteenth	77,076	10	
Twentieth	89,493	17	8
Twenty-first	94,044	3	5
Twenty-second	96,014	13	7
Twenty-third	69,962	12	3
Twenty-fourth	86,242	9	8
Total, from commenc.	£1,511,227	14	3
	\$6,709,847	51	

AMERICAN BIBLE SOCIETY.

The American Bible Society was formed in the city of New York in May 1816. For some time previously there had been various expressions of public opinion favorable to the establishment of such a Society. The silent but persevering labors of Samuel John Mills contributed not a little to this result. The New York Bible Society had just before recommended the measure, and their recommendation was warmly seconded by the venerable Boudinot, President of the New Jersey Bible Society. The British and Foreign Bible Society had also suggested the plan to the Philadelphia Bible Society. The national Institution was formed by Delegates from all parts of the United States. Though many apprehensions were entertained by the warmest friends of the measure, yet a noble spirit of Christian feeling and unanimity pervaded

the minds of all present. In its first year it received the signal favors of Providence. It acknowledged about ninety auxiliaries, half of which, had been previously formed. Within two years past, its resources have been greatly enlarged, and its usefulness has been proportionably increased. It celebrated its twelfth anniversary in May last under circumstances of great interest. About three years since the County of Monroe in New York resolved to supply all the destitute families, within the County, with a copy of the Scriptures. A similar resolution has since been applied to 6,172,239 inhabitants of the United States, and now to the whole 12,000,000.

In the printing of the Scriptures, eight of Treadwell's patent presses, moved by steam; and twenty common presses are employed. Copies can now be furnished at the rate of 300,000 a year, and for several months past the work has been going on at this ratio.—The following resolution, after animated discussion, was unanimously passed, *That this Society, with a humble reliance on divine aid, will endeavor to supply all the destitute families of the United States, with the Holy Scriptures, that may be willing to purchase or receive them, within the space of two years, provided means be furnished by its auxiliaries and benevolent individuals in season to enable the Board of Managers to carry this resolution into effect.* For the purpose of accomplishing this noble object several important auxiliaries have resolved to double their subscriptions.

The following table will give the most important facts in regard to the growth of this Society.

Year ending	Amount of Funds.	Bib.&Test. issued.	No. of Aux.
May 1817	35,877 46	6,410	84
1818	36,564 30	17,594	73
1819	38,036 29	31,585	37
1820	27,985 05	41,513	13
1821	29,711 48	42,246	32
1822	36,363 82	53,470	62
1823	34,723 81	54,805	59
1824	39,477 25	60,439	47
1825	44,066 33	63,851	45
1826	51,935 34	67,134	54
1827	64,764 13	71,621	41
1828	75,879 93	134,607	44
1829	143,184 33	200,122	47
	658,570 42	845,397	638

Auxiliaries in the different States.

Maine	13	South Carolina	30
New Hampshire	*1	Georgia	34
Vermont	5	Ohio	51
Massachusetts	24	Kentucky	24
Rhode Island	5	Tennessee	10
Connecticut	25	Indiana	21
New York	108	Illinois	21
New Jersey	30	Missouri	16
Pennsylvania	†34	Alabama	7
Delaware	7	Mississippi	2
Maryland	23	Louisiana	1
Dist. of Columbia	25	Michigan	3
Virginia	45	East Florida	1
North Carolina	32		
			‡598

SUMMARY.

Whole no. Bible Soc. in the world	4,242
Copies of Bible, or parts of Bible	8,350,169
Number of Languages in which they have been printed	150

SABBATH SCHOOLS.

Origin. The first Sabbath-Schools were formed by Robert Raikes, Esq. of the city of Gloucester, in England. The incident which led to their establishment is thus related by the founder. "One day, in the year 1782, I went into the suburbs of my native city, to hire a gardener. The man was from home, and while I waited his return, I was much disturbed by a group of noisy boys who infested the street. I asked the gardener's wife the cause of these children being so neglected and depraved. 'Oh sir,' said she, 'if you were here on a Sunday, you would pity them indeed: we cannot read our Bibles in peace for them.' Can nothing, I asked, be done for these poor children? Is there any body near that

will take them to school on Sundays? I was informed that there was a person in the neighbourhood who would probably do it. I accordingly hired a woman to teach these poor children on Sundays, and thus commenced the *first Sunday-school.*"

Four such schools were established by Mr. Raikes in the city of Gloucester, about the same time, to which he gave much of his personal attention on the Lord's Day. The institution rapidly spread through Great Britain and Ireland. And at the time of his death, in 1811, the founder of Sunday-schools had the satisfaction to know, that there were at least 300,000 children in Great Britain, receiving religious instruction on the Lord's Day.

* 121 Associations connected.

† The Philadelphia Bible Society, with a number of auxiliaries is not connected with the American Bible Society. It has issued, since its formation 159,656 Bibles.

‡ Those added the last year not included.

TABLE I.—*Sabbath Schools in Great Britain and Ireland, containing the number of Schools, Teachers, and Scholars, as shown by returns May 1828.*

Returns in 1828.	Schools.	Teachers.	Scholars.
Four London Auxiliaries	438	5,900	64,061
Country Unions for England, Wales and Scotland	6,417	71,297	669,739
Total reported in Great Britain	6,855	77,197	733,800
The Sabbath School Society for Ireland	2,117	15,669	173,613
The Hibernian Soc. S. S.	271		14,869
Total amount of the above in Great Britain and Ireland	9,243	92,866	922,282
In 1827 the numbers were	8,793	83,226	912,260
Being an increase of	450	9,640	10,032

The sales from the Depository of the London Sabbath School Union, during the year ending May 1828, amounted to £4856.7s.3d. being an increase on the former year of £659.5s. 3d.

TABLE II.—*Containing a summary of the articles issued.*

Spelling Books and Lessons	276,882
Books of Prayer	8,018
Hymn Books	86,704
Catechisms	174,663
School Requisites, Reward and } other Books }	295,648
Bibles and Testaments	1,260
Making a total of	843,175
Issues last year	791,339
Increase of	51,836

Scholars becoming the most efficient teachers.

In the report of the Newcastle Sunday School Union it is stated that, out of 2,342 teachers, 872 had been once scholars, and 1219 were members in Christian societies; in Wallsend school, out of 88 teachers, 64 were once scholars in the school, and 82 are in Christian Society. In the sabbath schools which have been established ten years, nearly one half of the teachers had formerly been scholars, and ever found the most efficient and diligent.

Moral influence of Sunday Schools.

Many, by means of Sunday schools, are raised to happiness and usefulness, who, otherwise, would have been left in the kennels of vice to prey upon society. Criminals come, mostly, from that class which grow up without the rudiments of education. At a late examination of an English jail, it was found that out of 113 prisoners, 23 only could read intelligibly. It was last year stated by an English gentleman, officially employed about criminals, that, out of 2000, he had found but *three that had attended Sabbath schools*; and, of these, *two had been expelled for bad conduct*, and the third had been turned back from a criminal

course apparently by *the influence of early instruction*. An Irish gentleman tells us, that of 150,000 children and 7,000 adults, admitted to the schools of the Hibernian Society, he has never heard of *one arraigned for a crime*. In Wales, where Sabbath schools have been attended by all ages, such had been the effect in one district, that the jailor had actually nothing to do, and, for want of prisoners, had gone upon his farm.

Religious influence of Sabbath Schools.

"A large part of the present congregations and churches in England, and of the devoted laborers in the various religious and philanthropic institutions, *are the fruits of Sabbath Schools*. It is stated, that *more than two thirds of the active officiating ministers of England under the age of forty, and nineteen twentieths of the missionaries who have gone from Great Britain to the heathen, became pious at Sabbath schools*. Henderson and Paterson, and Morrison *became pious at Sabbath schools*."

The number of Sabbath scholars on the continent of Europe, Asia, Africa, and the various islands, cannot at present be ascertained with much accuracy; but, judging from the best data we have, the number of pupils receiving religious instruction in various parts of the world, may be moderately estimated as follows:

	Scholars.
Continent of Europe not less than	4,500
Asia	15,000
Africa	3,600
New S. Wales, Van Dieman's Land } and the Islands of the Pacific }	28,000
Islands of Mauritius and Madagascar	2,100
Canada	1,200
Nova Scotia	3,678
Newfoundland	1,500
West Indies	8,000
Buenos Ayres	100
Total	67,678

These schools had their origin in the benevolent institutions of England and America, and are encouraged and sustained by

their fostering care. Not only have these institutions shed an unprecedented moral glory upon the inhabitants where they originated, but they have carried light into "the region and shadow of death," and illuminated thousands, who otherwise would have died in their ignorance, and sunk down to the "blackness of darkness forever."

Sabbath Schools in the United States.

The first Sabbath school in the United States was commenced in Philadelphia, by the "First Day or Sunday School Society," in 1791. Among the founders of this Institution, we observe the names of Bishop White, Dr. Rush, Robert Ralston, Paul Beck, Jr., William Rawle, Thomas B. Cope, Matthew Carey, and Thomas Armat. The objects of this society were, "the institution and support of First Day or Sunday Schools in the city of Philadelphia, and the Districts of Southwark and the Northern Liberties." It was composed of persons of different religious denominations, and derived its support from voluntary contributions. In the year 1803, two Sunday schools were formed in the city of New York, by the late Mrs. Isabella Graham. In 1806, the Rev. S. Wilmer commenced a Sabbath school at Kent, in the State of Maryland; and 1808, the same person began a school at Swedesborough, New Jersey. In 1809, a Sabbath school society was formed at Pittsburgh, Penn., by which a school was opened in September of that year, containing 240 scholars. In 1811 Sabbath schools were formed in the city of Philadelphia, by the Rev. Robert May, a missionary from London, which continued under his personal direction till the spring of 1812, when he embarked for England. In 1813, a Sabbath school was established by a gentleman in Albany. In 1814, two additional schools were opened in New York, by two benevolent ladies, and two in the districts of Philadelphia. In the same year a school was formed at Wilmington, in Delaware. In 1815, several schools were commenced in the Northern Liberties, which in a few months contained 500 scholars. From this time they became general in our land.

"The Philadelphia Sunday and Adult School Union" was formed in 1817. The following table exhibits the results of its efforts during the six years it was in operation:

Years.	Schools.	Teachers.	Sch'ls.	Tot. Tc. & Sc.
1818	43	556	5,970	6,526
1819	129	1,431	12,306	
1820	227	2,655	19,481	
1821	313	3,724	24,218	
1822	402	4,197	31,297	
1823	513	5,012	37,993	
1824	723	7,300	49,619	56,912
Increase in 6 years				50,393

VOL. II.

In the month of May, 1824, at the anniversary meeting of the "Philadelphia Sunday and Adult School Union," by the recommendation of its board of managers, and in compliance with the wishes of a large number of the active friends of the cause in different States, was formed the "American Sunday School Union."

This Institution has carried on the work in which the former society was engaged, and, under the blessing of Almighty God, has extended the facilities of Sunday school instruction over a considerable portion of the United States. The advantages which the "Union" affords, are, the collection of important facts and information; union of counsel; uniformity of operation; combination of effort; saving of expense; and the increase of that charity which "never faileth," and which ere long, we hope, will "fill the earth." In the union of the friends of Sunday schools in a National Institution, there will be no sacrifice of principle, no compromise of duty, no interference with the internal management of smaller associations; *all discordant elements are banished; and union with Christ, and with one another, form the basis of the "American Sunday School Union."*

The following table exhibits the past operations of this society. When it was instituted, there were in connexion with the "Philadelphia Sunday and Adult School Union" 723 schools, 7,300 teachers, and 49,619 scholars; all of which were transferred to the "American Sunday School Union."

Years.	Sch'ls.	Teach.	Scholars.	Tot. teach. & schol.
In May 1825	1,150	11,295	82,697	93,992
1826	2,131	19,298	135,208	
1827	2,600	24,307	174,191	
1828	3,560	32,756	259,656	292,412

Increase in three years 196,420

If the increase of schools, not auxiliary to this society, has been in the same ratio during three years past, the total number of children receiving Sabbath school instruction, in the United States, may be estimated at 345,000, or about one seventh of that portion which is between the ages of 5 and 15 years. But to think of the other six-sevenths, or *more than two millions* of children in our country, "unblessed with Sabbath schools, and a great part growing up with little or no instruction, is enough to make the Christian weep, and the patriot tremble for the future prospects of his country."

This was the estimate *last year*. But it must be remembered that children increase faster than Sabbath Schools. Unless the efforts in behalf of this institution are doubled many times, the neglected children will soon outstrip all calculation. And then what will become of our republican institutions? What will become of the

church of God among us? What will become of the millions of souls growing up in the penumbra that divides the light of the church from the shadows of pagan darkness?

TABLE V.—Containing the number of schools, teachers, scholars, and volumes in libraries, connected with the "American Sunday School Union," from returns for the year ending May 26, 1829.

States.	Schools.	Teach.	Scholars.	Vols.
Maine	250	2,000	13,000	1,000
N.Hampshire	310	3,100	12,391	1,871
Vermont	284	1,793	11,688	3,400
Massachusetts	231	5,041	36,501	58,420
Rhode Island	29	446	3,728	5,000
Connecticut	152	3,190	16,922	5,114
	16	602	3,528	300
New York	2,512	18,662	114,401	75,833
New Jersey	298	2,806	20,752	11,459
Pennsylvania	620	5,283	44,192	14,669
Delaware	67	462	4,136	3,890
Maryland	157	1,695	14,371	6,200
Virginia	94	1,224	7,630	3,494
N. Carolina	52	593	2,938	2,238
S. Carolina	30	328	2,095	6,500
Georgia	90	697	4,433	2,937
Alabama	26	230	1,558	1,459
Mississippi	9	47	316	
Louisiana	6	36	570	
Tennessee	43	339	2,142	350
Kentucky	20	253	1,697	1,321
Ohio	276	2,313	16,910	14,547
Indiana	100	741	5,651	6,990
Illi. & Misso.	106	472	3,697	5,000
Arkansas	2	18	146	150
Michi. Ter.	1	23	160	390
Florida	2	11	111	
Dist. of Col.	28	348	3,729	1,855
Total	5,901	52,663	349,202	234,587
" for 1828	3,560	32,756	259,656	126,142
Inc. the year	2,341	19,907	89,546	108,445

The number of teachers mentioned in the returns as professors of religion, is 930; of scholars 1,169; reported as having professed religion, during the year ending May 1828, teachers, 1269; scholars, 909; which added to those before reported, makes 9758 teachers and scholars who have professed religion during their connexion with Sabbath schools. But we believe this is not one fourth of the teachers and pupils who, after their connexion with Sabbath schools, have been taught by the Holy Spirit, and publicly professed their faith in the Lord Jesus Christ. These are the fruits of Sunday schools, for which the Christian offers his grateful thanks; these are the trophies of that victory over the world, the flesh, and the devil, which excites the envy, hatred and opposition of the wicked, but is the song of praise and thanksgiving of all the redeemed, and swells the notes of joy among the angels of heaven.

We regret that it is not in our power to present a statement of the numbers in connexion with the Methodist Sabbath School Union, for the want of the requisite means of information. As far, however, as we are able to judge, we believe that they are not behind their brethren in their enterprise and labors in behalf of this important cause; and that the number of pupils in connexion with this large denomination of Christians, who are receiving Sabbath school instruction, is such as would considerably increase the result of our report.

TABLE VI.—Exhibiting the number and character of the society's publications, during the fourth year of its operations, ending May, 1828.

Alphabetical Cards	13,500
Spelling Books	22,000
Decalogues	19,500
Primers	18,150
Hymn Books	50,000
Sheets of Hymns, in sheets	1,000
Teacher's Hymn Books	2,000
Catechisms	51,500
Teacher's Guide	1,500
Teacher's Manual	1,000
Sunday School Magazines	30,000
Youth's Friend, (small magazine)	156,000
Class Books	6,960
Premiums	929,000
Tracts	18,000
Testaments	18,250
Catalogues	250
Judson's Questions	36,000
Reports	2,500
Other publications	85,000
Making a total (exclusive of 1,007,500 Picture Reward Tickets) of 1,462,960 publications, which, added to those issued in the preceding three years, makes a total of 5,204,909 copies of works printed by the society.	

TABLE VII.—Recapitulation.

Countries.	Sch'ls.	Teach.	Schol.
G. Brit. & Ireland (Table I.)	9,243	92,866	922,282
Other foreign countries			67,678
United States (" V.)	5,901	52,663	349,202

Total 15,144 145,429 1,339,163

This is probably much less than the actual number. The number in foreign countries may be estimated at 1,216,000 scholars; in the United States 351,000; making a total throughout Christendom, now receiving Sabbath school instruction, of 1,567,000.

The number of inhabitants in the United States is more than 12 millions; the proportion of Sabbath scholars is less than one to thirty four inhabitants; and only one child in seven, between the ages of 5 and 15 years, enjoys the benefit of Sabbath school instruction in the United States.

In Great Britain and Ireland, the number of Sabbath scholars, compared with that of

the inhabitants, is not more than *one to twenty two*; the proportion of children between the ages of 5 and 15 years, who are instructed in Sabbath schools, does not exceed *one to five*.

Allowing to the rest of the world 75,000 Sabbath scholars, and 700,000,000 of inhabitants, the proportion would be, *one scholar to nine hundred and thirty souls*. Carrying the same principle into the calculation, as in that respecting the United States, and Great Britain and Ireland, the number of children receiving Sabbath school instruction, between the ages of 5 and 15 years, is only one in one hundred and eighty; and throughout the world, *less than one in one hundred* of this class enjoys the blessings of this glorious institution. What a vast dis-

proportion! While one solitary child hails with delight the blessed Sabbath, as the day that opens to him the precious bible, and teaches him the way of life and salvation, one hundred young immortals are growing up in ignorance and sin! And when we consider that the world now contains more than one hundred and thirty millions of this class of children, on whose darkened minds no Sabbath, nor Bible, nor Sabbath school shed their precious light, we are ready to ask, Who can contemplate the fact without deep emotion? Who will not labor and pray for Sabbath schools? We believe this institution is destined to *hasten the time* when "the ransomed of the Lord shall return and come to Zion with songs and everlasting joy upon their heads!"

EDUCATION SOCIETIES.

As early as the year 1770, a society was formed in Bristol, England, under the auspices of the Baptist denomination, for the purpose of assisting pious young men in their education for the ministry. Three years since, this society had assisted in educating 120 men. We are not acquainted with the existence of any other society in that country specifically for this object. Indigent students are aided at all the universities, we believe, from foundations, and from funds of various descriptions, in acquiring an education for the ministry. Several of the Dissenting academies are, in a certain sense, Education Societies. Distinguished individuals, like the family of Thorntons, have contributed largely in aiding candidates for the sacred office.

In the United States, for a long period, pious, indigent young men have been assisted, at various colleges and seminaries of learning. In 1807, the Theological Seminary at Andover was founded. Very valuable pecuniary assistance, in many ways, has been furnished by the founders and patrons of this seminary, in preparing young men to be preachers of the gospel. The same is true of the Princeton, Auburn, and other theological institutions.

In the year 1813, a society was formed, embracing the counties of Plymouth, Bristol, and Barnstable, Mass., called the Benevolent Education Society. It has assisted a number of young men, by *loaning money without interest*. This society, within a few months, has become auxiliary to the American Education Society. About the same time, a society, on a similar plan, was formed in Vermont.

The *Massachusetts Baptist Education Society* was formed in 1814. This society aided, during the last year, 53 young men, 26 of whom were new beneficiaries. Measures are taking, we believe, to enlarge their sphere of operations to a considerable ex-

tent. In June 1818, a *Protestant Episcopal Education Society* was formed at Washington, D. C. Most of the beneficiaries of the society have been connected with the Episcopal Seminary at Alexandria. It has now 28 auxiliaries, located in the states of Virginia, Maryland, New York, South Carolina, and the District of Columbia. Thirty-eight beneficiaries were assisted during the last year. Nineteen individuals, whom the society has aided, are now laboring in the work of the ministry. The method of assistance is by loaning. In 1820, the *Connecticut Baptist Education Society* was formed. The society has a permanent fund of \$1500. Several young men have been assisted in a course of regular study.

The *Baptist Education Society* of New York was formed twelve years since. Its funds are principally devoted to the support of the Baptist Seminary at Hamilton.

Board of Education of the General Assembly.

This Board was organized by the General Assembly in 1819. In 1821, they reported that very little had been done by them. From 1823, the Board began to be the official organ of the General Assembly, for receiving the reports of the Presbyteries on the subject of educating poor and pious youth for the ministry.

In 1825 rec'd \$2,716 36, in aid of 24 benef.

1826	"	1,035 91,	"	19	"
1827	"	657 26,	"	18	"
1828	"	1,514 71,	"	19	"
1829	"	736 66,	"	18	"

Presbyterian Education Society.

In May 1827, a union was effected between this society and the American Education Society. It had been in existence nine years. The amount raised during the last year of its existence was \$5,096 57, and

the number of young men assisted 100. Connected with this society was the Western Education Society, which was, and continues to be, in its relation to the American Education Society, a most efficient branch.

AMERICAN EDUCATION SOCIETY.

In the summer of 1815, a few individuals in Boston, having become convinced of the necessity of greatly increasing the number of well qualified ministers of the gospel, determined to make a special effort to accomplish the object. A meeting was accordingly held in the last week in July, at which the subject was fully discussed. It was voted to form a society, for the purpose of assisting young men, of proper qualifications, in their education for the ministry. A committee was appointed to draft a constitution, to be reported at a future meeting. This meeting was held in Boston, August 29, 1815, and attended by about 50 gentlemen. A constitution was reported and adopted.

On the 7th of December, the society was organized. Lt. Gov. Phillips was chosen President, and a board of directors appointed. The board held their first meeting on the same day. March 4, 1816, 4 beneficiaries were received. The society was incorporated Dec. 1816, by the legislature of Massachusetts, with all necessary powers and privileges.

The following table exhibits the number of young men received under the patronage of the society in each year, and in each quarter of a year, since its organization in 1815. The first admissions were on the 5th of March, 1816. The year is reckoned from July.

Years.	July.	Oct.	Jan.	April.	Total.
1815-16			Mar. 4	3	7
1816-17	11	22	13	16	62
1817-18	19	17	11	12	59
1818-19	18	13	18	11	60
1819-20	16	16	12	15	59
1820-21	9	21	20	9	65
1821-22	9	11	10	4	34
1822-23	10	16	16	14	56
1823-24	12	11	19	9	51
1824-25	8	14	12	7	41
1825-26	16	17	4	13	50
1826-27	3	12	9	11	35
1827-28	14	20	23	34	91
1828-29	31	79	52	40	202
13½ yrs.	176	269	229	198	872

From the above table it appears that more admissions have taken place in October, than in any other quarter of the year. This fact is to be attributed to the circumstance, that, in most literary institutions, the year commences about this period.

From an examination of the records of the board of directors, it is ascertained that the amount of appropriations to beneficiaries, in each year, is as follows. The whole number assisted in each year, and the average sum appropriated to each is added.

Years.	Sum.	No. assist.	Av. sum to each.
1815-16	350	7	\$50
1816-17	3,670	68	54
1817-18	6,458	115	56
1818-19	7,466	154	48
1819-20	9,654	174	55
1820-21	10,104	208	49
1821-22	8,072	206	39
1822-23	10,089	224	45
1823-24	10,343	229	45
1824-25	9,483	214	44
1825-26	9,362	197	48
1826-27	8,652	177	49
1827-28	10,485	224	47
1828-29	19,009	404	47
To. 13½ yrs.	123,097	—	48

Whole No. assisted since 1815 872
 Whole sum appropriated \$123,097
 Average sum to each \$143

This average, however, it is obvious must be incomplete, inasmuch as nearly half of all who have been assisted, are yet receiving patronage, not having finished their studies. It should also be recollected that the society *now* aid young men through the *whole* of their course. From the table it appears that the average sum appropriated to one young man in a single year, for the last 13½ years, amounts to but \$48, although the appropriations are fixed at \$48, \$72, and \$80, according to the stage of education. The reason of this small average is, that many are aided only for a part of a year; another, because they apply after the year has commenced, or close their connexion before it has closed; or, because they have received assistance from some other source. Taking the sum of \$48 per year, as the average amount granted to each young man, and supposing that the period during which aid should be afforded to be seven years, the whole amount granted to each would be, on an average, \$336. This is probably not far from the truth. For this sum, therefore, the society may be considered as having rendered a thorough education for the ministry *practicable* to a large number of pious and indigent young men. Some of them would, doubtless, have found their way into the ministry, had no such society existed. A large proportion of the whole, if we may credit their own belief, would not have attempted the arduous work of acquiring an education, or would have cut short their course of study, had they not been encouraged and sustained by this Society.

Donations and Receipts.

The amount of donations and receipts, reported in each annual account of the treasurer, stands as follows:

1st report	\$5,714 42
2d do.	6,436 11
3d do.	5,971 15
4th do.	19,330 65
5th do.	15,148 80
6th do.	13,108 97
7th do.	18,440 58
8th do.	11,545 60
9th do.	9,454 88
10th do.	16,596 59
11th do.	33,092 66
12th do.	31,591 78
13th do.	30,434 18
Total	\$216,888 37

Of this sum there has been the following disposition:

Appropriated to beneficiaries,	\$123,097 00
Invested in scholarships,	48,129 58
Do. in permanent fund	26,143 79
Appropriated to meet various contingent expenses, for printing, postage, support of agents and officers for 14 years, being on an aver. \$1,392 71 per year,	19,498 00
	\$216,868 37

Debts.

The expenditures of the society have compelled the directors to exceed their receipts. The debt, at the last anniversary, was \$6,402.

Refunded.

A part of the receipts before mentioned, consists of money refunded by beneficiaries. The system of loaning was not adopted, except partially, till within three years. There has not, of course, been time enough to realize much from this quarter. It should also be remembered, that, in proportion as those who are educated become missionaries, or are engaged in building up the waste places of Zion, the obligations which have been given, must, agreeably to the rules, be frequently cancelled.

The following sums are mentioned as having been refunded, in the three last reports:

11th report	\$90 00
12th do.	816 00
13th do.	830 91
	\$1,736 91

Earnings of Beneficiaries.

It is not easy to say how much has been earned by the personal efforts of the beneficiaries of the society, as no means are at

hand for ascertaining the result, till within a recent period. The following sums are reported in the three last reports of the society:

11th report	\$4,000 00
12th do.	5,149 00
13th do.	8,728 00
	\$17,877 00

If all which has been earned by the beneficiaries of the society could be reported, from the time the society went into operation, it would probably not fall short of FIFTY THOUSAND DOLLARS. It would, we think, exceed it. Such has been the effect of the motives to personal effort, which the society has ever been anxious to keep in full operation. The two principal sources of income to the young men, from this source, have been teaching school, and various kinds of manual labor. Much the largest amount has been derived from the first of these sources.

Organization.

The supreme and ultimate direction of the concerns of this Institution rests with a *General or Parent Society*, consisting of members, chosen from every section of the country.

A Board of Directors is annually appointed to superintend and manage the executive and prudential business of the Society, and especially to adopt such a system, and form such rules, as will in their judgment, secure the great ends of the Institution.

For the sake of greater facility, as well as safety, in managing the concerns of the Society, BRANCHES are formed in different sections of the country. Each Branch has, by the Constitution, a Board of Directors, whose business is to superintend that part of the general interest which is entrusted to its care by the Parent Society; it has a special treasury; examines and receives, in concert with the Parent Society, beneficiaries; and appropriates the fund in its treasury to their support. If there is a deficiency of resources, application is made to the General Treasury; or if there is a surplus, it is remitted to the General Treasury.

Branch Societies, connected with the Parent Institution, are the Maine, New Hampshire, Connecticut, and Presbyterian. Auxiliary to the Presbyterian, is the Western Education Society, embracing the thirty western counties in New York.

Principles of the Society.

One of the fundamental principles of the Society is the indispensable necessity of a thorough education. They wish, in all proper ways, to be instrumental in preparing for the American Churches, a ministry, which can confute error, and guide the ig-

norant, and skilfully interpret the word of God, and be fully equal to the high character, which is required in this age and in this country, in the Christian Ministry.

Another requisite of paramount importance, is *piety*—a willingness to be exclusively devoted to the great work of the Lord—a moral training—a holy discipline, which shall qualify for eminent usefulness.

Another important maxim is to afford so much aid, and in that manner, which will best secure the great objects, which the Society has in view. Assistance is accordingly given, not in the way of an exclusive charity, but in the form of a parental loan. Habits of independence and energy of character are thus preserved and strengthened, while the loans are of such a nature, that no serious embarrassments will be experienced in refunding them.

A valuable part of the system is the pastoral supervision, which is exercised over all, who are under the patronage of the Society. In this way they are encouraged to seek for large attainments in knowledge and piety, while their character is frequently ascertained and fully known.

General Results.

The moral and religious influence which is exerted, by the young men, under the patronage of the Society, upon their friends, upon the community at large, and especially upon the Literary Institutions with which they are connected, is great and most salutary. Their influence is not confined in one Institution, or in one State, but it is distributed, in more than sixty different Seminaries, and in all the States in the Union. Many of them have been of great service to the Church and the world, in being temporarily employed as instructors of academies and colleges, and in performing various public agencies. Two thirds of all the foreign missionaries, who have been sent to the heathen from this country, were aided by the hand of charity. Many of these were of the number assisted by the American Education Society. "More than *two hundred men* have entered the ministry who once enjoyed, in a greater or less degree, the patronage of this Institution. Between forty and fifty more will enter the ministry in a few months who have been similarly aided. During the last year, nearly one tenth of all the Ordinations and Installations of ministers in the U. States, which we could find mentioned in the pub-

lic prints, were former beneficiaries of this Society. From communications received recently, it is safe to conclude that several thousands have professed religion within a few years, under the ministry of men of this description. Many of them, if we may credit their own declarations, would not have been educated at all, or would have been very imperfectly educated for the sacred office, had not this society taken them by the hand, and assisted them on their way. One such minister, who was instrumental of several revivals of religion, while he was acquiring an education, and who has had the rare felicity of seeing *five hundred* members added to his church in two years, once said to the secretary of the American Education Society—"Had it not been for the appeals which the Directors of your society sent abroad, and the encouragement which they gave to indigent and pious young men, I know not that I should have ever been a minister."

Destitution of Ministers.

According to the last report of the General Assembly of the Presbyterian Church, there are connected with that church 1,598 preachers of the gospel, and 2,070 churches; leaving *four hundred and seventy-two* more churches than ministers.

In the six western synods of the Presbyterian Church, there are 685 congregations organized, and only 337 ministers.

In the state of Ohio there are more than 100 Presbyterian congregations destitute of a minister. 100 more might be formed, if a competent ministry could be found.

In a distance of 120 miles up the river Mississippi, from New Orleans, in the most populous part of Louisiana, not a sermon was ever preached, on the sabbath, in the English language.

There are between two and three hundred destitute Congregational churches in Maine, New Hampshire, Vermont, Massachusetts, and Connecticut.

There are *four hundred* congregations in the German Reformed Church, and but 90 ministers, and 10 students in the seminary.

In the Philadelphia Baptist Tract Magazine, Jan. 1829, *four thousand and fifty-six* Baptist churches are reported, and *two thousand eight hundred and twenty-two* ministers, leaving *twelve hundred and thirty-four* destitute churches.

DISTRIBUTION OF RELIGIOUS TRACTS.

The first Society known to have engaged extensively in the printing and circulation of tracts is, The Society in England for Promoting Christian Knowledge, incorporated in 1647.—In 1823, this Society had issued 1,400,711 books, tracts, and other small publications.

LONDON RELIGIOUS TRACT SOCIETY.

About the year 1795, Mrs. Hannah More, and her friends, commenced the publication of the Tracts of the *Cheap Repository*. The happy influence of these tracts was perceived by the friends of religion, and the Rev. Geo.

Burder, and the Rev. Samuel Greatheed, soon published a number of tracts, under the denomination of *Village Tracts*. By the success of this measure, the importance of this branch of benevolent exertion was deeply felt,—and at the suggestion of Mr. Burder, a number of friends united with him in forming the Religious Tract Society, on the broad principle of circulating those simple evangelical truths, in which all, of every denomination, “who are looking for the mercy of our Lord Jesus, unto eternal life,” may unite with pleasure as in one common cause. Soon after its establishment, it commenced the translation of tracts into other Languages; and in August 1805, moved by the overwhelming influence, which a flood of infidel publications was exerting upon the lower orders of Society, issued a distinct series of Tracts, adapted to counteract the mischievous effect of those publications. In less than ten months, about 300,000 of the profane and immoral books, commonly sold to Hawkers, were known to have been kept out of circulation, by this series of tracts having been purchased, instead of them. In order to promote the circulation of this series, effectual measures were early adopted to enlist beggars and vagrants in the work. In 1814, this Society commenced the publication of Tracts on *Broad Sheets*, to be affixed to the walls of colleges, public-houses, ships, &c. It has also published several series of Children's Books, a Tract Magazine, the Child's Companion, &c.

The following Table will give a general view of the progress, and usefulness of the Society.

Year.	Tr. circ.	Year.	Tr. circ.
1800	200,000	1816	1,100,000
1801	600,000	1817	3,500,000
1802	250,000	1818	3,510,005
1803	350,000	1819	4,043,321
1804	350,000	1820	5,526,674
1805	350,000	1821	4,823,770
1806	600,000	1822	5,222,470
1807	1,400,000	1823	5,711,000
1808	1,450,000	1824	10,012,760
1809	1,550,000	1825	10,500,000
1810	1,480,000	1826	10,100,000
1811	1,970,000	1827	10,000,000
1812	2,960,000	1828	9,649,507
1813	2,330,000	1829	10,113,463
1814	1,100,000		
1815	1,110,000	Total	111,862,970

The London Religious Tract Society held its late anniversary under circumstances of great interest. The Rev. William Jowett, from Malta, suggested the importance of a separate fund for printing Tracts and Books for Greece. He wanted £3,000 for that object. Within the last five years 60,000 books and Tracts in Italian, modern Greek, Armenian, and other languages, had been circulated in the countries around the Mediterranean.

In its tenth year, the Religious Tract Society published 15 different works; in its twentieth, 381, and in its thirtieth 1000. In its tenth year it had circulated 7,000,000 of tracts; in its twentieth 40,000,000; in its thirtieth 130,000,000, and in 48 different Languages.

Asia.

Dr. Morrison is about to write several tracts in Chinese. The London Soc. have, since 1816, remitted £2000 to China. *Singapore*. The missionaries at this place have found a very great demand for tracts. *Java*. In 1827, 10,000 copies of various religious tracts, were printed at Java. *Calcutta*. A Society has recently published editions of several tracts in the Bengalee and Armenian Languages. *Serampore*. The Serampore missionaries have now several tracts in the press, in the Bengalee, Burman, and Hindee Languages. *Benares*. The Committee of the London Society have granted to the Tract Society of Benares, 45 reams of paper, 7,300 English Tracts, &c. *Surat*. Since Oct. 1826, 35,000 Tracts, and portions of the Scripture have been given away near this place. *Bombay*. A new Society of various denominations has lately been formed. *Bellary*. 55,000 tracts in five languages were issued during the year past. *Madras*. The society at this place, has issued, since its formation, in 1818, 262,000 tracts—72,800 during the last year. *Jaffna*. This Society has distributed about 70,800 since its formation.—Several societies in the islands of the Pacific, and in Southern and Western Africa, are in active operation.

Spanish America.

The London Society, during the past year, have printed five new Spanish tracts, and sixteen children's books; and nearly 50,000 of these publications have been forwarded to different parts of Spanish America.

Europe.

Poland. Nearly 10,000 German and Polish tracts have been circulated during the year. *Saxony*. The Leipzig Society are publishing important works for the benefit of students, such as Erskine on Faith, Scott's Force of Truth, &c. *Norway*. The Religious Tract Society at Christiana have been authorized to print eight new tracts, and editions of 5,000 each. Count Von Bulow has visited the dangerous coast of Norway, and has made known the Gospel to many destitute people. *Denmark*. Since 1820, the Society at Copenhagen has printed 198,000 copies of 42 different tracts. *Hamburg*. During the year the Hamburg Society has circulated 142,187 publications, being an increase of nearly 50,000 beyond the preceding year. *France*. The Paris Tract Society have issued, during the year, 300,000 tracts. *Lausanne*. In different parts of one Canton, eighteen depositories have

been established. *England.* 600,000 tracts and handbills have been circulated gratuitously in England, and 118,000 in Ireland.

UNITED STATES.

The first considerable Society, known to have been formed in the United States to promote the circulation of Tracts, is the Massachusetts Society for promoting Christian Knowledge, instituted in Boston, in 1803, at the suggestion of the Hon. Samuel Phillips, and Professor Tappan. In 1815, the Society had printed 8,224 books, and 30,350 tracts. In 1807, the Connecticut Religious Tract Society was instituted in New Haven. It published a series of 26 tracts. In 1808, the Vermont Religious Tract Soc. was instituted. In 1810, the Protestant Episcopal Tract Society at N. York. In 1812, the New York Religious Tract Society. This Society published in

1813 38,586 tracts	1820 200,500
1814 40,000	1821 219,580
1815 45,000	1822 41,008
1816 70,000	1823 171,650
1817 120,000	1824 254,500
1818 180,000	
1819 181,000	
Total 1,561,744	

It is now united with the American Tract Society.—The Religious Tract Society of Philadelphia, formed in 1815, had circulated in 1824, the time, that it was merged in the Amer. Sunday School Union, 750,000 tracts. The Religious Tract Society of Baltimore, formed in 1816, circulated in nine years 330,000 tracts. The New York Methodist Tract Society was instituted in 1817. During the last year, the Methodists have formed Bible, Sabbath School, and Tract Societies, in connexion with the Book concern. The Methodist Society have lately undertaken to raise by donations of \$10 each, the sum of 50,000 dollars to aid the operations of their Bible, Sunday School, and Tract Societies. Several thousand dollars were contributed in a few weeks.

Baptist General Tract Soc. at Philadelphia.

This Society was formed in 1824. It has 136 active auxiliaries, besides three Branch Societies—one at Rochester, N. Y.; one at Utica, N. Y., and one at Charleston, S. C., which have their own auxiliaries. That at Rochester extends over 16 counties, and has 61 auxiliaries. This Society has published a series of 62 Tracts, in all 804 pages. The following table will give a brief view of the Society's progress.

<i>Years.</i>	<i>receipts.</i>	<i>Tr. publish.</i>	<i>pages.</i>
1824	\$373.80	35,000	696,000
1825	636.53	48,000	480,000
1826	800.11	88,000	888,000
1827	3,158.04	297,250	2,946,000
1828	5,256.96	423,500	5,442,000
1829, 6mo.	2,441.18	241,000	2,311,000
Total \$12,666.42		1,188,250	13,263,000

American Tract Society, Boston.

This Society originated in a little meeting of half a dozen individuals, assembled to enjoy the advantages of Christian intercourse, and to consult upon the prosperity of the Redeemer's kingdom. A circumstance in itself unimportant, had suggested to one of them the thought, that a few choice tracts, printed in large editions, might be afforded to individuals in the neighborhood, at a much less expense, than the little books, which they were frequently purchasing for gratuitous distribution.—This led to a proposition to form a small Tract Society. The measure was carried into effect in May 1814. Previous to this, however, 50 tracts had been printed, composing two volumes of the Society's Publications, and amounting to about 300,000 pages. This Society advanced, with great regularity in its career of usefulness. In 1824, it had published nearly half as many as all the Tract Societies in the United States. The following table will give a general view of its operations.

Receipts, Expenditures, &c. of the New-Eng. Tract Soc. afterwards the Am. Tr. Soc. Boston.

	<i>Receipts.</i>	<i>Expenditures.</i>	<i>Gratu. appro.</i>	<i>No. pub.</i>	<i>No. cop. pub.</i>
1814	2,745 00	2,935 90		50	297,060
1815	1,252 50	1,082 11		69	141,000
1816	3,128 52	3,753 30		79	378,000
1817	1,117 78	2,752 10		85	411,000
1818	2,226 85	3,355 36		89	386,000
1819	1,718 86	2,707 95		102	258,000
1820	2,963 23	4,182 32		107	383,000
1821	5,617 48	8,308 96		134	468,000
1822	3,169 40	5,147 99		140	255,500
1823	4,184 24	5,111 63		157	470,000
1824	8,309 87	9,403 97	65,000	168	770,000
1825*	10,802 43	10,802 43	89,000	177	928,500
1826	6,335 05	6,322 36	89,480	"	738,470
1827	10,305 40	10,010 70	522,500	"	588,045=6,472,515 copies.
1828	12,450 23	12,231 85	1,354,436	"	11,091,256 pages.
1829	13,896 18	13,554 00	2,095,044	"	8,992,640 pages.

\$90,223 02 \$101,662 93 4,215,460

20,083,896 pages.

* Connected with the Am. Soc. at N. York.

American Tract Society, New York.

In 1825, the Society at Boston became auxiliary to the American Tract Society at New York. The connexion was formed with the utmost harmony. The establishment of the Society at New York has been productive of great and most beneficial results, as the following tables will show.

<i>Years.</i>	<i>receipts.</i>	<i>expenditures.</i>
1826	\$10,158,78	10,129,86
1827	30,443,93	39,680,80
1828	45,134,58	56,067,14
1829	60,153,98	73,876,24

Total	\$145,891,27	179,754,04
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	<i>pp. grat. app.</i>	<i>pp. circul.</i>
1826	148,000	8,053,500
1827	344,000	24,768,232
1828	2,602,983	46,321,784
1829	2,016,628	48,896,262
Total	5,111,606	128,038,778

The series of Tracts, which the Society has published, amounts to 227, making 7 volumes; sixteen have been published in French; 37 in Spanish; and a small series of 20 Children's Tracts in English. Four Broad Sheets, and 30 Handbills have been published. Of the American Tract Magazine, 5000 copies are published, monthly. The Christian Almanac was commenced by the Tract Society in Boston. The fol-

lowing table shows the number of copies printed, and the number of editions:

	<i>Editions.</i>	<i>Copies.</i>
1821	1	14,000
1822	1	40,000
1823	3	45,500
1824	5	50,000
1825	7	50,000
1826	6	50,000
1827	10	71,000
1828	20	123,900
1829	21	127,500

Total	571,900
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Number of Branches and Auxiliaries now connected with the Society 630. A special effort has been recently made to establish a Branch of the Tract system in the Mississippi valley. That valley now embraces more than 4,000,000 of inhabitants, and in 20 years it will probably contain 12,000,000 of inhabitants. The Rev. Ornan Eastman is now laboring as a permanent agent in the valley, with 5 assistants. During the last year, \$5,528 were remitted by auxiliaries in that country, for tracts at cost; 800,000 pages were distributed gratuitously, and 11,000,000 of pages were forwarded into the country.

Several hundreds of instances of hopeful conversion are recorded in the four Reports, which the American Society has printed.

AMERICAN COLONIZATION SOCIETY.

This Society was established at Washington city in 1817. "The object to which its attention is to be exclusively directed, is to promote and execute a plan for colonizing (with their own consent) the free people of color residing in our own country, in Africa, or such other place as Congress shall deem most expedient." [2d Art. of Const.] Among the founders of this Society were men of enlarged views and expanded benevolence. They have steadily pursued their object amid numerous difficulties; they have, from year to year, gained friends, and the subject is now exciting a very general interest in all sections of the country, and among the various denominations of Christians. A Colony has been planted, which, in "the space of five years from its actual commencement, has attained a strength and extent, such as the first settlement of Virginia did not reach in the fourth of a century."

The influence of the Society upon the slave population, in our own country, is

salutary. "Hundreds of humane masters hold their fellow-men in bondage, because they are convinced they can do no better." Without an asylum for the emancipated slave, the master is convinced that, if he withdraws his protection, the slave will become a vagabond and a felon. One hundred and sixty-five slaves, the past year, have been offered to the Society; and for more than two hundred is a passage now (Jan. 1829) sought to the African Colony. (12th Report.) Within two years, about one thousand slaves have been set free, and many of them transported to Africa.

The establishment of colonies on the coast of Africa is indispensable to put an end to the slave trade. All the coast in the vicinity of Sierra Leone has been cleared of slave factories and slave vessels. The American Colony has broken up the trade for more than one hundred and forty miles. The colony affords the best facilities for missionary efforts.

Colored Population in the U. States in 1820.

States.	Free col'd pop	Slaves.	No. sl. to 1000 free.
Maine*	929		
N. Hampshire*	787		
Massachusetts	6,740		
Rhode Island	3,554	48	
Connecticut*	7,870	97	
Vermont*	903		
New York	29,279	10,088†	†7
New Jersey*	12,480	7,557	27
Pennsylvania*	30,202	211	
Delaware	12,958	4,509	66
Maryland*	39,730†	107,398	358
Virginia*	36,889	425,153	664
N. Carolina*	14,612	205,017	472
S. Carolina	6,826	258,475	1,065
Georgia	1,763	149,656	792
Alabama	683	47,439	453
Mississippi	458	32,814	769
Louisiana	10,476	69,064	818
Tennessee	2,729	80,097	233

Kentucky*	2,759	126,722	266
Ohio*	4,723		
Indiana	1,230	190	1
Illinois	457	917	16
Missouri	347	10,229	181
Michigan	174		
Arkansas	59	1,617	
Dist. of Col.	4,048	6,377	
	233,592	1,543,688	

Income of the American Colonization Society during the last eight years.

1821	3,175	09
1822	3,303	42
1823	7,020	94
1824	4,661	61
1825	10,936	04
1826	18,963	87
1827	14,541	82
1828	19,561	93
	82,164	72

The number of the colonists, in 1823, was 140—present number exceeds 1,400—533 men sent out in 1827. Commerce is carried on by the colonists, in rice, palm oil, ivory, tortoise shell, dye woods, gold, hides, wax, and coffee. Several individuals have acquired property to the amount of several thousand dollars each. During the first six months of 1826, fifteen vessels touched at the Colony, and purchased produce to the value of \$43,980. Schools are in operation; and every child of the Colony enjoys the benefit of their instructions. The soil of the Colony is fertile, and capable of sustaining as dense a population as any country on the globe.

SOCIETIES IN ENGLAND FOR THE BENEFIT OF NEGRO SLAVES.

African Institution.

This Society was formed about twenty three years since. Its great object is to procure throughout the world the total and final abolition of the *slave trade*. Through its influence the British government have, at various times, taken decisive measures, to induce other governments to abandon the dreadful traffic. It has labored most indefatigably in ascertaining and exposing the horrors of the trade.

Anti Slavery Society.

The object of this Society is to promote the gradual mitigation and final abolition of slavery throughout the British Dominions. It is urging upon the attention of Parliament, with increasing earnestness every year, the great subject of the extinction of West Indian Slavery. That system continues to be upheld and fostered by laws, which protect the produce of slave labor against the competition of the produce of free labor, at a heavy annual expense to the people of Great Britain. Messrs. Brougham, Wilberforce, Denman, Mackintosh,

Buxton, &c. are most vigorous supporters of this Society. About 1,000,000 copies of various publications have been issued by the society.

Slave Conversion Society.

The object of this Society is indicated by its name. It is to provide religious instruction for the slaves in the West Indies, by building chapels, by employing catechists, and school teachers, by abolishing Sunday markets, and removing all those hindrances which prevent the slave from enjoying the rest of the Sabbath. It employs about forty teachers. As is remarked in a Report, "It stands forth as almoners of the public bounty, earnestly imploring Christians, not to suffer nearly a million of souls, for whom Christ died, to perish for lack of knowledge."

Negro Children Education Society.

This is a Ladies' Society. It is engaged in providing school masters, and school mistresses, in erecting buildings for schools, in cooperating with Proprietors in furnish-

* In each of these States there is a State Auxillary Society. There have been reported, besides these, 97 County and Town Auxiliaries.

† Slavery is now abolished in the State of New-York.

‡ The Legislature of Maryland have appropriated \$1,000 per annum for ten years, for aiding in the transportation of free blacks to Liberia.

ing them with teachers for their plantations, in providing houses of refuge for destitute children, in introducing infant schools, and schools of industry, &c. It has expended since its formation, four years since, about £2,000.

Ladies' Negro Slave Relief Societies.

There are twenty or thirty Societies of

Ladies in England, formed to aid in the emancipation, particularly of *females* slaves, of whom there are 360,000 in the Colonies. "That the slaves may go with their young and with their old, with their sons and with their daughters, and that their little ones may go with them."

TEMPERANCE SOCIETIES.

AMERICAN SOCIETY FOR THE PROMOTION OF TEMPERANCE.

This Institution is a striking instance of the power of *combined action* when applied to moral subjects. Intemperance had not attained its frightful prevalence in our land, without calling forth many a note of remonstrance, and many individual efforts, to oppose its progress. But it was not, till recently, that virtuous zeal and solicitude led to the adoption of the plan of alliance for the purpose of *total abstinence*. The friends of morality now felt that the full time was come to concentrate their efforts, to deliver the land of a curse that was blasting every thing fair, and scattering woe, want, crime, and death.

The American Temperance Society was instituted at Boston, Feb. 13, 1826. In the two first years of its operations, agencies were performed by Drs. Edwards and Woodbridge, and by Rev. Mr. Hewit, Morton, Axtell, and Leavitt. On the first of January, 1828, Mr. Hewit commenced his labors as General Agent of the Society for the term of three years. About the time of the origin of the Society, Beecher's Sermons, which have gone through ten editions, and Kittredge's Address, which is multiplied beyond calculation, came to help on the mighty work. Besides these, about fifty publications, most of them from men of acknowledged worth and talents in the three learned professions, have followed in the same career. These publications, whose influence is widely and deeply felt, generally owe their origin to Temperance Associations, for whose celebrations they were prepared. The Parent Institution publishes an excellent and extensively circulated weekly paper, under the title of "Journal of Humanity, and Herald of the American Temperance Society," devoted to this object; and the cause has generally been advocated by the periodical press.

This righteous enterprise has been warmly befriended by executive, legislative, and judicial officers of several States. Among them are the Governors of Connecticut, Alabama and Ohio; the Legislatures of New York, New Hampshire, Massachusetts, and Pennsylvania; Chancellor Wal-

worth of N. Y., Judge Thompson of the U. S. Court, and Chief Justice Parker of Mass. The Medical Societies of N. Hampshire, N. York, Vermont, and Connecticut have passed resolutions in accordance with the views and objects of the American Temperance Societies. The clergy, of all denominations, have made this cause their own, and are zealously opposing this gigantic evil, which has so long "defied the armies of the living God."

The evils with which intemperance has deluged the country, are hideous and immense. We may attain some idea of them from the enormous **EXPENSE** to which it has put the nation.

1. Expense of capital. The quantity of ardent spirit consumed in 1828 is calculated at 56,000,000 gallons, costing \$28,000,000. Had no alteration taken place, the people of the U. States would have consumed their whole valuation in forty years from 1790. Add to this the loss which the commerce and manufactures of the country have sustained by the perversion of a large amount of capital employed in the making of this great alcoholic ocean.

2. Expense of time. In 1828, our fellow-citizens, by swallowing such myriads of gallons of intoxicating liquor, lost 1,344,000,000 hours, which, at 4 cents an hour, comes to \$53,760,000; thus they spent an aggregate of more than 153,000 years.*

3. Expense of pauperism. Examination has shown, that three-fourths of the pauperism of the land is owing to intemperance. The whole number of paupers is 200,000, and the maintenance of that part of them who are thrown upon the public for support, requires \$7,500,000 a year.

4. Expense of morals. This prime minister of depravity has caused three-fourths of all the crime in the land. Nearly every case of felony Mr. Maxwell of N. Y. states to have sprung from this source; and of 20 cases of murder, which, as a public officer, he had prosecuted, intemperance was concerned in them all. This is the testimony of many of the Judges in our criminal courts. It may be safely estimated that there are in the United States 60,000 persons who live by vice and crime. "The

* Christian Almanac, 1829.

expense of watching this army of criminals, of seizing and trying them, of maintaining them in prison, and the losses sustained by their felonies, are unknown, but must be immense; and three-fourths of the whole must be set down to the account of intemperance.*

5. The expense of wretchedness and shame undergone by the 1,000,000 near relatives of our 120,000 drunkards, besides what falls to the share of the connexions of 300,000 occasional drunkards.

6. Expense occasioned by the carelessness and mismanagement of intemperate agents; such as the destruction of life and property by fires, shipwrecks, casualties, and bad conduct of business. This extensive loss falls equally on the good and the bad.

7. Expense of life. Intemperance causes or hastens, directly or indirectly, between 30,000 and 40,000 deaths per annum. On this carefully estimated item adequate comment is impossible. We might allude to the result of intemperance in eternity; but it is a sight sufficiently painful to behold what desolations it hath made in time.

The people of the U. S. to Intemperance, Dr.

1. To 56,000,000 gallons of spirit, at 50 cts. per gall.	28,000,000
2. To 1,344,000,000 hours of time wasted by drunkards, at 4 cts. per hour	53,760,000
3. To the support of 150,000 paupers	7,500,000
4. To losses by depravity of 45,000 criminals	unknown, but immense
5. To the disgrace and misery of 1,000,000 persons, (relatives of drunkards)	incalculable
6 & 7. To the ruin of at least 30,000, and probably 48,000 souls annually	infinite! unspeakable
8. To loss by premature death of 30,000 persons in the prime of life	30,000,000
9. To losses from the carelessness & mismanagement of intemperate seamen, &c.	unknown, but very great.

Certain pecuniary loss, (in round numbers) } 120,000,000
To which add 4—7, & 9th items

TOTAL

"Thus it appears that, independently of items which cannot be estimated, our country pays or loses at the rate of *One Hundred and Twenty Millions of dollars per annum, by Intemperance!* This sum is five times as large as the revenue of the United States' government—it would pay off our national debt in six months—it would build twelve such canals as the Grand Erie and Hudson Canal, every year—it would support a navy

* See Christian Almanac, 1829.

four times as large as that of Great Britain—it is sixty times as much as the aggregate income of all the principal religious charitable societies in Europe and America—it would supply every family on earth with a Bible in eight months—it would support a missionary or teacher among every two thousand souls on the globe! How prosperous might this country be—what blessings might it confer upon the world—if it were only relieved from the curse of Intemperance!"

What a countless sum of evil, affecting all our social institutions, is presented in this statement. What an oppressive burden of taxation—what a pitiless despotism is exercised by this single national vice. Here we have abundant proof, that "sin is a reproach" not only, but an overflowing scourge "to any people."

What is the American Temperance Society! It is a combination of many of the truly great, and wise, and virtuous, in our country, "to make a vigorous, united, and persevering effort to produce a change of public sentiment and practice, with regard to the use of intoxicating liquors."

What has the Society accomplished? Why—its redeeming influence has pervaded the great mass of the population; and in its second Annual Report of progress, it has told the world, that within two years "the consumption of ardent spirit has diminished one half in New England, and one third throughout the remainder of the land." Why may we not, by thanking God, and taking courage, hope that in two years more the triumph will be complete?—that ere long this root of evil may be extirpated, among the sons of the pilgrims, and that no portion of the country will be left behind them. The golden age of the republic will have fully come.

The state of the fund on the 31st of Dec. 1828, according to the Treasurer's Report, is as follows:

Balance according to the account 6,887 68
Interest on funds not yet received 204 41
Notes of Donors given condition'y 850 00
Subscr. in course of collec. about 6,253 00

\$14,195 09

In the First Report, 1827, it is announced, that more than 30 Auxiliaries had been formed; in the Report for 1828, about 500 are enumerated. The work now took the descriptive name of *TEMPERANCE REFORMATION*. It was also discovered that a door of hope was opened for a class of the vicious, who had heretofore been placed beyond the expectation of amendment. There is reason to believe, that, during that year, "the Reformation" had been a life-boat to full 500 persons who had lost their footing, and been swept away by the tide of intemperance. During the present year, the reform has gone on with increasing power. The sales of distilled spirits have greatly

diminished, and their market value fallen. Many wholesale dealers have discontinued the business, and many distilleries are closed. In many populous towns and villages ardent spirit cannot be obtained.

Nor is this all that has been accomplished by the American Temperance cause. It

has brought into close and energetic co-operation Christians of various denominations, men of all classes, characters, professions, and occupations; and we know that nothing so binds in one the charities of men, as union of effort in the enterprises of virtue and religion.

HISTORY OF EFFORTS TO IMPROVE PRISONS.

"The Prison Discipline Society" was organized in Boston, June 30, 1825.

The object of the Society is, "The Improvement of Public Prisons."

Principal evils to be removed. 1. Bad officers. Statements of superintendents and directors of several prisons show, that cases of mal-practice frequently occur among keepers, contractors, and assistant keepers; such as intemperance, improper familiarity with convicts, furnishing them with forbidden articles, &c.

2. *Great expense.* The New Hampshire prison, in 1819, cost the State \$4,235 61. The average number of prisoners does not exceed 70. The whole annual expense for food, clothing, bedding for the prison, salary for officers, and their board, for the year ending May 1, 1822, was \$2,931 40. For what, then, was the remaining expense of \$1,304 21 incurred? and what was done with the proceeds of the labor of the convicts?

	Years.	Ar.No.con.	Tot.exp.
Massachusetts	Fr. 1814 to '34 incl.	303	\$78,312 44
Connecticut	" 1790 to 1826	100	214,611 38
	" 1817 to 1819	"	36,577 50
New York city	" 1803 to 1823	603	381,302 32
St. Pr. at Lamberton, N. J.	Annually	70	4,000 00
Philadelph. old county Prison	"		30,000 00

3. *Unrestrained intercourse.* The prisoners, during the day, are scattered about in different shops and apartments, with little or no inspection, and may be found in groups in various parts of the establishment, or walking in pairs in free and earnest conversation, during working hours. Under such circumstances, it must require nearly as many keepers as prisoners, to prevent the latter from devising mischief, and perpetrating wickedness of almost every description. And if this be true in regard to the shops and other places about the yard in broad day-light; what must be the fact, when these degraded beings "are at night, in numbers from four to thirty-two persons, locked together in cells which are not subject to official inspection," as is the case in most of our Penitentiaries! or when they are immured in dungeons, as at Newgate in Connecticut. In these "dungeons, seventy feet under ground, formerly used as night rooms, some of the prisoners volunteered to return to them, as places of confinement at night, and assigned as

the reason, that they could there curse, and swear, and fight, and do other unutterable abominations, without having it known to any one." "There probably has never been on earth a stronger emblem of the pit than the sleeping rooms of this prison, so filthy, so crowded, so inclined to evil, so unrestrained." In prison we find "a community of villains, a school of vice, teachers of uncommon experience and corruption." The arts of counterfeiting bills and coin, of picking locks and pockets, are brought to great perfection. Here "a horrible offence is committed between wretches, who are alike destitute of moral sentiment, and without the reach of physical restraint. Nature and humanity cry aloud for redemption from this dreadful degradation. Better even that the laws were written in blood than that they should be executed in sin."

4. *Imprisonment of youth and children.*—The following table shows the proportion, in different prisons, under 21 years of age:

	Whole No.	Und. 21.	Prop.
In Maine	116	22	1 to 5
In New Hampshire	253	47	1 to 5
In Vermont	534	75	1 to 7
At Auburn, whole t'm	997	148	1 to 6
In Richmond, Va.	201	30	1 to 7

"From the above table it appears, that the proportion of those committed to prison under twenty one years of age, in all the prisons mentioned, is one-seventh part at least, and in some much more."—"It is sufficiently apparent, from the disclosure of vices existing in prisons, how great is the evil of bringing so great a proportion of young offenders within the corrupting influence of this wretched community. About 300 youth are continually in a course of education in these high schools of iniquity."

"Children have been found in some of our prisons, under 12 years of age, who have been many months, and some of them more than a year, intimately associated with the most profligate and vile of the human race. The loathsome skin, the distorted features, the unnatural eyes of some of these boys, indicate, with a clearness not to be misapprehended, the existence of unutterable abominations."

5. *Imprisonment of Lunatics.* In 1827, considerable effort had been made to obtain data, from which to ascertain the whole

number of lunatics in jail in the United States; by which it appears, that the number, in all probability, exceeds *three hundred*. These unfortunate beings, in addition to the mental agony they endure by this awful visitation of their Maker, are the subjects of extreme suffering from cold and nakedness; from dark and poorly ventilated rooms; from want of comfortable accommodations, and from neglect; and from being exposed to the ridicule or abuse of other prisoners. One or two instances, out of many equally heart-rending and appalling, must suffice to give an idea of the misery of these wretched sufferers.

"The instance has occurred, in which a young clergyman, who was educated at one of our most respectable theological seminaries, became deranged, and was found, by his friends, imprisoned in Bridewell, New York, in the common receptacle of misfortune, disease, and guilt. As soon as the keeper knew who his friends were, information concerning him was communicated; and as soon as his friends knew that he was there, they procured his release."

"In Massachusetts, in the Prison, or House of Correction, so called, in which were ten lunatics, two were found, about 70 years of age, a male and female, in the same apartment of an upper story. The female was lying on a heap of straw, under a broken window. The snow, in a severe storm, was beating through the window, and lay upon the straw around her withered body, which was partially covered with a few filthy and tattered garments. The man was lying in a corner of the room in a similar situation, except that he was less exposed to the storm. The former had been in this apartment six, and the latter twenty-one years."

6. *Delay of trials.* "In one room, in the jail in Washington City, were seven persons; three women and four children. This room was only eight feet square. All the women were released from this room, at the Jail Delivery, in January 1825, no bill having been found against them. One of the women had been detained in this wretched place four months, as a witness."

"The following statement of the number of persons committed for trial in the Bridewell prison of New York, on accusations for crimes and misdemeanors, extracted from Mr. Livingston's celebrated work on Prison Discipline—also of the numbers acquitted, condemned, and discharged without trial, will satisfactorily demonstrate the enormity of the evil here presented to the public view."—"Who can think, without horror and indignation, of the incarceration of above six thousand persons in four years, some perhaps for months, against whom, at the time appointed for trial, there appeared no accuser!"

	commit.	tried.	acquitt.	condem.	dis. with- out tri.
1822	2,361	541	180	361	1,820
1823	1,926	599	177	422	1,327
1824	1,961	586	169	417	1,375
1825	2,168	547	161	386	1,621
	8,416	2,273	687	1,586	6,143

7. *Want of religious instruction.* On this subject the christian community have been inattentive. "It is a general fact, that the Prisons, in the Atlantic States south of the Potomac, are not visited at all by ministers or Christians. Of course they have no religious service on the Sabbath; no Sabbath Schools for the instruction of young convicts; and no attention from the philanthropist and Christian, to prevent abuses which may possibly exist in these miserable places. And in all our Prisons this important subject has been too much neglected. This is one great means of reformation, the desirable end of all punishment."

8. *Colored Population.* The facts, which are gathered from the Penitentiaries, to show how great a proportion of the convicts are colored, even in those States, where the colored population is small, show most strikingly, the connexion between ignorance and vice. The following table shows in regard to several States, the whole population, the colored population, the whole number of convicts, the number of colored convicts, proportion of convicts to the whole population, proportion of colored convicts.

	whole pop.	col'd pop.	No. conv.	col'd conv.	col'd peo.	col'd conv.
Massachusetts	523,000	7,000	314	50	1 to 74	1 to 6
Connecticut	275,000	8,000	117	39	1 to 34	1 to 3
New York	1,372,000	39,000	637	154	1 to 35	1 to 4
New Jersey	277,000	20,000	74	24	1 to 13	1 to 3
Pennsylvania	1,049,000	30,000	474	165	1 to 34	1 to 3

Or,	propor. of pop. sent to prison.	prop. col'd pop. sent to pris.
In Massachusetts	1 out of 1,665	1 out of 140
" Connecticut	1 " 2,350	1 " 205
" New York	1 " 2,153	1 " 253
" New Jersey	1 " 3,743	1 " 833
" Pennsylvania	1 " 2,191	1 " 181

Expenses for the support of Colored Convicts.

In Massachusetts	in 10 years	\$17,734
" Connecticut	in 15 years	37,166
" New York	in 27 years	109,166
Total		\$164,066

Such was the fact in 1827, concerning the degraded character of the colored population. The white convicts are remaining nearly the same, or are diminishing, while the colored convicts are increasing. At the same time the white population is increasing in the Northern States much faster than the colored population.

It is manifest that the great cause of the frequency and increase of crime is, neglecting to raise the character of the colored population. An argument is derived in favor of education from these facts. \$164,000 expended, in so short a time, for the purposes of education, among a population of only 54,000 souls, would very soon raise their character to a level with that of the whites.

The last Report of "The Prison Discipline Society" shows that encouraging progress has been made towards remedying these evils.

To prevent evil communications in prisons. In several prisons arrangements have been made to lodge the convicts at night, in solitary cells. Order, silence, and close inspection during the day.

To provide for and communicate proper instruction. Religious service on the Sabbath, reading the Scriptures and prayer, morning and evening, and Sabbath School instruction, are some of the privileges enjoyed by the convicts in several of the prisons.

To diminish the current expenses of prisons. Facts show, that, under proper regulations, these institutions can support themselves. The new prison, containing 97 convicts, at Wethersfield, Conn., the Directors say, in their Report to the Legislature, April 10, 1828, "has earned for six months ending on the 31st of March, 1828, the sum of \$1,017,16, over and above the expenses of its management and support, which may be considered as profits." Contrast this with Newgate. The average annual expense of this prison, from its establishment (in 1791) to the first of April 1826, has exceeded \$5,680, which amounts during the whole period, to \$204,480.

In the prison at Auburn, N. Y., the earnings of the convicts, 550 in number, in October, 1827, \$2,792,28, which being continued at the same rate for one year, would amount to \$33,307,36.—Similar to this is the new prison at Sing Sing; while the amount appropriated by the Legislature, in eight of the most costly years, for current expenses in the old State prison in New York, was \$224,965,18. There is also much

improvement in regard to health, reformation, and other particulars.

Houses of Refuge for juvenile delinquents have been established in New York and Boston. The whole number of subjects received into the latter institution, "from its commencement, Sept. 20, 1820, to April 30, 1828, was 143; of whom 26 were girls. Of the whole number received, 26 have been apprenticed; from nearly all of whom favorable returns have been received;—and not one of the whole number received has died."—"The whole number received into the institution in New York, from Jan. 1, 1825, to Jan. 1, 1828, was 377; of whom 107 were girls. Of the whole number received, 123 boys, and 38 girls remained in the Refuge, Jan. 1, 1828.—118 boys, and 50 girls, have been apprenticed; from whom, with very few exceptions, the most gratifying returns have been received; only one has died.

The Refuge, in Philadelphia, is expected soon to be in operation.

Considerable interest has been excited in regard to lunatics; and it is to be hoped, the time is not distant, when they will be provided with other accommodations than prisons.

In many prisons no reform has been made, and the evils which call loudly for remedy, still exist.

The receipts of this Society have been \$6,103 08.

FOREIGN COUNTRIES.

The London Society has been in operation 8 years. Its Seventh Report contains 540 pages. Its attention is directed principally to the prisons in Great Britain. The expenses of the Soc. last year, (1827,) were \$11,959, which exceeded its receipts \$4,120.

In Scotland no benevolent association has been formed.

In Ireland there is an association at Dublin, for the improvement of prisons and prison discipline.

Statement of the number of Criminal Offenders, committed for trial in the several Jails in England, Wales, and Ireland, in 1823; also the Population.

	No. per. com. 1823.	No. convic.	No. aeq.
England	12,092	8,204	2,480
Wales	171		
Ireland	*25,385	7,923	6,705
Total	37,648	16,127	9,185
	No bills against & not pros.	Popul. 1821.	
England	1,579	11,488,100	
Wales		732,500	
Ireland	8,648	6,846,949	
Total	10,227	19,067,549	

It will be seen by this, that a little less

* Of this number, 1066 were bailed and not tried, and 1043 remained for trial.

than one third of those committed in England, Wales and Ireland, are discharged without prosecution, and about one fourth are acquitted, "after having endured—frequently for several months—all the suffering, disgrace and injury, of penal imprisonment. This is an evil of which few persons are aware." Some of the jails are cleared only once in twelve months; and, excepting those in London and Middlesex, and very recently in the home circuit, none are delivered oftener than twice a year; and where there are two assizes in a year, they are held at such uneven periods of time, that a person may remain nine months, and in some cases twelve months, before he takes his trial. One fact out of many will serve to show the nature of the evil. A youth, aged 14 years, charged with taking a hat from another boy in the public streets, was committed on the 11th of Aug. 1823, but was not tried until the 12th Aug. 1824. The place where he was confined had been presented, some time before, as unfit for a prison. There was no employment for either tried or untried. There were only 14 sleeping cells for 50 and more

prisoners: and when all the hardships had been endured, and all the moral mischief of an imprisonment, so long and of such a nature, had worked its full effect upon this boy of 14—he was acquitted! Could such an initiation into vice and idleness produce any other than the most lamentable depravity? And can it excite surprise, when the committee state, that this youth, acquitted of the crime with which he was charged, was dismissed from prison a hardened criminal, and has since undergone the punishment of transportation for life? But this is not a solitary instance."

In general, the same evils, and if possible, in a greater degree, are to be found in foreign prisons, than exist in those of the United States. In the West Indies, Italy, Switzerland, France, and Germany, most of the prisons are in a deplorable state.

Societies for the improvement of Prisons exist in France, the Netherlands, the Prussian dominions, and at Petersburg in Russia. In Germany, individuals are making exertions in behalf of the cause. Dr. Julius, of Hamburg, is laboring to disseminate information on the subject.

JEWS' SOCIETIES.

By a late calculation, the whole number of Jews in the world is 2,700,000.

Europe	1,644,000
Africa	480,000
Asia	542,000
Polynesia	2,000
America	32,000

Total 2,700,000

They exist in almost every state in Europe, except in Spain, Portugal, and Sicily, where they are excluded. They belong to the different sects of Rabbinites, Caraites, Samaritans, Malabars, &c. The languages most extensively spoken by them are the Arabic, Italian, German, Polish Jew Dialect, and Turkish.

Efforts have been made, in various ways, in this country and in Europe, to meliorate their condition, and to lead them to the only Saviour of sinners.

London Jews' Society.

This Society was formed about twenty two years since. The great and ultimate object of this institution is the conversion of the Jews to Christianity. This object it endeavours to accomplish in various ways. In 1821, a Seminary for the instruction of Missionaries to the Jews was established. None are admitted, but those of competent talents and acknowledged piety. Biblical knowledge is the basis of instruction, or those studies, which have a bearing upon the great point at issue between Jews and

Christians. In the course of the last year, ten students were connected with this institution, four of whom have been appointed to the missionary work. There is a school for Jewish children at Bethnal Green, containing 83 children, 40 boys, and 43 girls. Schools are also maintained at Hamburg, Posen, Dantzic, Dresden, Madras, Bombay, and other places, containing in all about 500 pupils. Towards the support of an Institution at Warsaw, for the relief of Jewish converts and inquirers after truth, by enabling them to obtain the means of livelihood, by their own labor, £1,000 were given by the Society. In the same period 14000 tracts were issued in various languages.

Philo Judæan Society.

This Society was formed in 1827, for the purpose of circulating the Holy Scriptures and Tracts among the Jews; of promoting religious information by lectures; to establish Day and Sabbath schools for Hebrew children and adults; to visit and relieve sick and aged Hebrews at their own dwellings, &c. Measures are about being adopted to petition Parliament to take into consideration the laws affecting the Jews in Great Britain, with a view of relieving them from the disabilities, under which they at present labor.

Boston Female Jews' Society.

This Society was formed in Boston, about thirteen years since, for the promotion of

Christianity among the Jews. It has a number of Ladies' auxiliaries in different parts of New England. It has a permanent fund of \$2,470. Its income was appropriated, during the last year, in educating Jewish children at Bombay, in circulating tracts among the Jews in Palestine, in the support of a student, preparing to labor as a missionary among the Jews, &c.

American Jews' Society.

This Society was formed in New York, in 1820, for the purpose of establishing a colony or an asylum in this country, where converted Jews might resort, from all parts of the world, and thus avoid the persecutions of their unbelieving countrymen, and the oppression to which they are subjected in some parts of the world. A farm is owned by the Society, at New Paltz, on the west side of Hudson river, comprising 500

acres, 100 of which are cleared and fit for cultivation, with a good house, &c. thereon. It cost \$6,500. One of the rules of the Society is, that no expense shall be incurred in transporting Jews from Europe to the colony, or in maintaining them in this country, unless resident at the colony. No Jew is at present under the patronage of the Society. The funds amount to about \$15,000. The Rev. Dr. Rowan is now employed as an agent in Europe. He has met with considerable encouragement. We have not seen the last Report of this Society. Mr. Edward Robinson, who is now in Europe, gives it as his opinion, that the Society could, in no better way, lay out their funds, than by founding in Berlin, or in some eligible place, an Institution, where Jews could receive an education, and at the same time be taught a mechanical trade. It is supposed that there are as many as 200 converted Jews on the continent of Europe.

MISCELLANEOUS SOCIETIES.

London Hibernian Society.

It is 23 years since this Society was established. It now maintains 1352 schools in Ireland, containing 76,444 scholars. In the day schools, which contained 47,916 scholars, 19,793 were Roman Catholics. The Society employs 50 scripture readers, who itinerate, and read the Bible in thousands of families, which are not able to peruse the sacred treasure. Since its formation, the Society has circulated 209,390 copies of the Scriptures.

Irish Society of London.

The object of this Society is to promote the education of the native Irish, through the medium of their own language. It has under its care 526 schools, and 19,312 pupils. It has distributed 847 Bibles, and 2,040 Testaments. Great benefit has resulted in the employment of readers. This Society has peculiar claims upon the Protestant community, at this time, to enable it to diffuse Protestant principles throughout Ireland.

British Reformation Society.

The object of this Society is to convert the Roman Catholics of Great Britain and Ireland. Its income during the last year, amounting to about \$12,000, had been expended in purchasing tracts, a vast number of which had been distributed among the Catholics of the two countries; in the maintenance of schools, now numerously attended by Catholic children; and in the support of travelling agents, who visit those parts of Ireland where the Catholics are the most numerous, holding public meetings, for the avowed purpose of combating and exposing the errors of the Church of Rome. The principal of these polemical

agents is Lieutenant Gordon, R. N., well fitted, by talent and courage, for this extremely hazardous enterprise. In the town of Londonderry, the discussion, in one case, lasted twelve days, between six Catholic and six Protestant clergymen; 2,000 Catholics were present.

By means of these and other Societies, the cause of Popery in Ireland seems to be shaken to its foundations, and an *emancipation* indeed is on the eve of accomplishment.

Continental Society.

Thirty agents are employed by this Society, in different parts of the continent of Europe and Asia, from Spain to Persia, in combating irreligion, superstition, and infidelity, in all the various shapes which it assumes, among Catholics, Jews, nominal Protestants, Mahomedans, &c. The names of the agents, and the places which they visit, are never published.

Christian Instruction Society.

The operations of this Society are confined to London and the vicinity. During the past year nearly 1,000 gratuitous agents had visited and imparted religious instruction to 24,400 families, embracing 120,000 souls. Lectures had been given on Sabbath evenings to the poor; 18 loan libraries had been established, by means of which a large number of moral and religious books had been circulated among the ignorant. Great efforts had been made to counteract the demoralizing effect of fairs, by circulating tracts, &c.

Society for Religious Liberty.

This Society, formed eighteen years since, owes its origin to John Wilks, Esq.

The following abuses still remain to be

corrected: 1. The termination of the power of clergymen to exclude from the church the corpses of Dissenters brought thither for interment, as well as their power of refusing to read the burial service over Baptists; 2. The amendment of the late Toleration Act, so as to do away doubts, and make it simple and effective; 3. To effect the exemption of meeting-houses from assessment and poor rates; and, 4. The substitution of registries of births for baptismal registries, which would get rid of all the disadvantages to which the registries of Dissenters are exposed.

In regard to the Institutions, which follow, we had prepared a much more full account than our limits enable us to publish. We shall hope to do ample justice to them, next year.

Seamen's Friend Societies.

The American Seamen's Friend Society was first instituted in Jan. 1826. It originated from the experience of those who had been much engaged in promoting the welfare of sea-faring people. Not much was done for two years. Last summer a new organization took place. The Rev. Joshua Leavitt, of Stratford, Conn. was appointed permanent Agent. A magazine, of uncommon interest and usefulness, is edited by Mr. Leavitt, called the *Sailor's Magazine*. 3,000 copies are published monthly. It has 1,200 subscribers. Boarding houses for seamen are established in Boston and Charleston; also, register offices, by means of which a sober seaman can avail himself of the advantages of a good character, and the infamous system is broken up, by which unprincipled men fatten upon the ruin of seamen. A Savings Bank is established at Boston. Religious meetings for seamen are held at Portland, Boston, New Haven, Hartford, New York, Philadelphia, Baltimore, &c. There are at least ten places of worship in the country.

Peace Societies.

The New York city Peace Society, the first in the world, was formed in 1815, consisting of 20 members. In Dec. 1814, "The Solemn Review of the Custom of War," from the pen of Rev. Dr. N. Worcester, of Brighton, Ms. was published. It produced a powerful impression. It went through several editions in various languages. In 1816 the Massachusetts Peace Society was formed; in 1816, the London Society for the Promotion of Permanent and Universal Peace. Since that time, societies have been formed in ten or twelve of the U. States. The Maine Society has been very efficient. Drs. Appleton and Payson were warmly engaged in this cause. In May 1828, the American Peace Society was formed in

New York. It publishes an interesting periodical, entitled, "Harbinger of Peace," edited by William Ladd, Esq. Secretary of the Society. The principles of the Society are, "That the custom of war is contrary to the spirit of the Christian religion, subversive of the liberty of mankind, and destructive of their happiness. Much good has been accomplished by these Societies, in changing public opinion in regard to war, and in extending a pacific and Christian spirit.

Bible Classes.

The earliest Bible Class, of which we have been able to find any account, was organized in Newbury, Ms. by the Rev. H. Wilbur. In 1813, about 20 Bible Classes were formed in New England, and a few in the Middle States. In 1814, Bible Classes had so increased, that 10,000 copies of the Biblical Catechism of Mr. Wilbur were published. In 1815-16, the subject was brought before several ecclesiastical bodies, and by them recommended to the ministers in their connexion. In 1824, the interest in favor of this Institution had become general throughout New England and the Middle States. In Dec. 1827, the American Bible Class Society was formed in Philadelphia. The objects of the Society are to collect and disseminate information concerning Bible Classes; where they exist; how they are conducted; what advantages have resulted from them, &c. It does not interfere with the doctrines of the churches, or the appropriate province of pastors.

The last Report of the Society we have not seen. In 1828, it is stated, that from 5 to 600 existed in the United States, embracing from 60 to 80,000 members. Almost every evangelical denomination is successfully engaged in the good work. It is stated, that more than half the accessions to churches, in places where Bible classes exist, have been from their number. From 6 to 10,000 a year, for several years, have professed religion, while associated with these classes.*

Additions and Explanations.

We have received very valuable assistance, in compiling the statistics of this number, from three or four members of the Theological Seminary in this place.

On page 25, in the General Summary, the number of members of mission churches stated, does not include the Wesleyan Methodist missions in the West Indies, mentioned on the same page.

Since we prepared our account of Sabbath Schools, we have seen the report of the Methodist Union in the United States, for 1829, from which it appears that they have 331 Auxiliaries, 2,000 schools conducted by 4,000 superintendents, and 30,000 teachers, and containing 130,000 scholars. This, however, will not vary materially the general estimate near the bottom of p. 34.

* An interesting association exists in Andover Theological Seminary, to collect and diffuse information on this subject.

OF BENEVOLENT SOCIETIES, WITH THEIR OFFICERS, INCOME, ETC.

Table

NAME.	Year org.	President.	Secretaries.	Treasurers.	Residence Sec. and Treas.	Income 1887-8.	Income 1888-9.	Whole Sum since formation	Annual Meeting.
Am. Board For. Miss.	1810	J. C. Smith, i. l. d.	Jer. Evans, Esq.	Henry Hill, Esq.	Boston	*88,341 80	102,000 00	732,970 15	Early in October.
Am. Bible Society	1816	Richard Varick, Esq.	Rev. J. C. Brigham	John Adams, Esq.	New York	75,579 83	143,184 33	658,570 42	2d Thursday in May.
Am. Education Soc.	1815	Hon. Sam'l Hubbard	Rev. E. Cornelius	W. Ropes, Boston	Andover, Ms.	31,692 78	30,434 18	216,863 37	In May.
Am. Tract Society	1825	S. V. S. Wilder, Esq.	Rev. W. A. Hallock	Moses Allen, Esq.	New York	45,000 00	60,000 00	145,000 00	2d week in May.
Am. Home Miss. Soc.	1836	S. Van Rensselaer	Rev. A. Peters	K. Taylor, Esq.	New York	20,035 78	26,997 31	65,163 85	2d week in May.
Am. Sun. Sc. Union	1824	Alex. Henry, Esq.	Fred. W. Porter	Paul Beck, jun.	Philadelphia	19,458 34	18,527 00	80,742 67	In May.
Am. Coloniz. Soc.	1819	Hon. B. Washington	Rev. R. R. Gurley	Rich. Smith, Esq.	Washington	14,541 82	19,561 83	82,164 72	Last Sat. in Decem.
Am. So. Prom. Temp.	1836	Hon. Marcus Morton	Rev. N. Hewitt	W. Ropes, Boston	Andover, Ms.			14,195 09	In January.
Am. Bp. Bd. For. Mis.	1814	Rev. W. Staughton	Rev. L. Bolles d. d.	H. Lincoln, Boston	Salem, Ms.	14,603 38	16,061 90		Last Wed. in April.
Meth. Miss. Society	1819	Rev. E. Hedding		Rev. N. Bangs, d. d.	New York	6,245 37	14,176 11		Last week in May.
Prot. Epis. Miss. Soc.	1825	Rt. Rev. Wm. White	Rev. Geo. Weller	Dr. C. Morris	Philadelphia	2,444 08	3,531 00	9,644 00	Wk gen. El. Boston.
Prison Discipline	1827	George Bliss, i. l. d.	Rev. L. Dwight	Charles Cleveland	Boston	390 00	13,896 18	47,236 16	Last week in May.
Am. Bible Class Soc.	1827	Rev. E. D. Griffin	Rev. H. Wilbur	Solo. Allen, Esq.	Philadelphia	12,450 23	4,470 71		Last week in May.
Am. Tract, Boston	1814	Hon. William Reed	James L. Kimball	John Tappan, Esq.	Boston	5,000 00	2,070 33	160,657 30	1st week in June.
Dutch Ref. Miss.	1832		Rev. T. De Wit	Timothy Hutton	New York	4,740 34			2d Wed. in January.
Conn. Miss. Soc.	1798	Hon. Jonathan Brace	Rev. Hor. Hooker	And. Kingsbury	Hartford	816 99			2d week in May.
Am. Jews' Society	1830	Hon. John Savage	Rev. S. E. Vermil-	L. Burrill, Esq.	New York	1,257 99	625 79		In May.
Boston Fom. Jews'	1816		Sarah Jaquith [yca.	Frances Irving	Boston	4,363 27	5,247 32		Wk gen. El. Boston.
Mass. Miss. (reorg.)	1837	Rev. L. Woods, d. d.	Rev. R. S. Stors	J. Punchard, Salem	Braintree				2d week in May.
Gen. Un. pro. ob. Sab.	1838		Rev. M. Breen	Arthur Tappan	New York	3,158 04	5,256 76	12,666 42	In January.
Baptist Gen. Tract	1824	Rev. E. Cushman	Rev. Noah Davis	Sam'l Hodgins	Philadelphia		7,724 41		In May.
Philadelphia Bible	1806	Rt. Rev. Wm. White	Rev. Dr. Mayer	Rob. Ralston, Esq.	Philadelphia		1,314 38		2d week in May.
Am. Sea. Friend So.	1836	Hon. S. Thompson	Rev. J. Leavitt	Silas Holmes	New York		2,341 55		In May.
Am. Asy. D. F. and D. b	1816	Hon. N. Terry	Seth Terry, Esq.	James H. Wells	Hartford				In May.
Am. Peace Society	1828		Wm. Ladd, Esq.		New York				In May.
Bd. Miss. Ge. Assem.	1818	Rev. A. Green, d. d.	Rev. J. T. Russell		Philadelphia				In May.

Total \$350,418 23 502,021 19 2,225,874 14

* Received in 1836-7. 102,000 00 in 1837-38.

† Till 1836.

MEETING OF THE DIRECTORS.

At the late Quarterly Meeting of the Directors of the American Education Society, the following applicants were admitted on trial, by the Parent Society and its Branches:

Theological Seminary	Alexandria, Va.	1
Theological Seminary	Andover, Mass.	6
University, Nashville	Nashville, Ten.	1
Western Reserve Coll.	Hudson, Ohio	2
Union College	Schenectady, N. Y.	1
Yale College	New Haven, Conn.	2
Middlebury College	Middlebury, Vt.	1
Bowdoin College	Brunswick, Me.	1
Bangor Prep. School	Bangor, Me.	2
Castleton Academy	Castleton, Vt.	1
Phillips Academy	Andover, Mass.	3
Ashfield Academy	Ashfield, Mass.	1
Amherst Academy	Amherst, Mass.	1
Monson Academy	Monson, Mass.	1
Northampton	Northampton, Mass.	1
Woburn Academy	Woburn, Mass.	2
Goshen Academy	Goshen, Conn.	1
Kinderhook Academy	Kinderhook, N. Y.	1
New Paltz Academy	New Paltz, N. Y.	1
Greenville Academy	Greenville, N. Y.	1
Oneida Institute	Whitesborough, N. Y.	1
Ellisburg Academy	Ellisburg, N. Y.	1
Rochester Academy	Rochester, N. Y.	1
Oswego Academy	Oswego, N. Y.	1
Newark Academy	Newark, N. Y.	1
Bloomfield Academy	Bloomfield, N. J.	1
Manual Labor Academy	Germantown, Pa.	2

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MEETINGS OF BRANCHES AND AUXILIARIES.

Presbyterian Branch.

This Society held its anniversary in New York, on Thursday evening, May 14. The receipts into the Treasury of this Society during the year, amounted to about \$8,000. The number of Temporary Scholarships, obtained within the limits of the Branch, amounts to at least 160. Thirty new Beneficiaries were received during the year; making the whole number, now aided by the Society, 95.

Connecticut Branch.

The Third Annual Meeting of the Connecticut Branch of the American Education Society was held in Wallingford, June 18, 1829.

The Rev. Daniel Smith was appointed President of the meeting, and the Rev. L. Bacon, Secretary.

No Report being presented, it was voted, that the Directors be requested to prepare and publish a statement of the proceedings of the Society, for the past year.

The following resolutions were adopted:

1. *Resolved*, That this Society approve of the rule adopted by the Parent Society, that those to whom their patronage is extended, shall obtain a *thorough* education, both literary and theological.

2. *Resolved*, That, in the opinion of this meeting, greater efforts should be made by the ministers and churches of Connecticut, to *bring forward* pious and promising young

men, to be educated for the work of the ministry.

Maine Branch.

The Annual Meeting of this Branch was held at Walldoborough, June 27. The Report was read by Rev. Benjamin Tappan, the Secretary. A motion to accept and publish the Report was made by Rev. Dr. Fisher, of N. J. and seconded by Rev. Mr. Thurston, of Prospect. A Resolution was also offered by Rev. Mr. Mead, of Brunswick, and seconded by the Assist. Sec'y of the Parent Society, "That greater efforts ought to be made by the Churches of this State to educate pious young men for the Christian ministry." These resolutions were sustained by several addresses.—The next meeting of this Society is to be held at Winthrop, on the fourth Wednesday in June, 1830.—Rev. Prof. Newman of Bowdoin college, was appointed first preacher for the occasion.

Middlesex Auxiliary, Mass.

The Annual Meeting of this Society was held at Medford, June 10. Rev. Dr. Fay and Rev. Jos. Bennett attended as a Delegation from the Parent Society. Resolutions were offered and seconded by Dr. Fay, Rev. Messrs. Damon, Emerson, Warner, and Mr. Mackintire.

Norfolk Auxiliary.

The Annual Meeting of this Society was held at the Union Society of Braintree and Weymouth, June 10, 1829. Rev. Dr. Park, of Stoughton, preached the sermon.

Benevolent Education Society of Plymouth, Bristol, and Barnstable.

This Society was formed about 15 years since. At its recent anniversary it became Auxiliary to the American Society. Next meeting in June, 1830, at South Bridgewater.

QUARTERLY LIST

OF ORDINATIONS AND INSTALLATIONS.

- Rev. ELISHA BEDEL, ord. pastor, bap. Cooper, Maine. Dec. 24, 1828.
 Rev. ELISHA G. BABCOCK, ord. pastor, cong. Wiscasset, Me. April 22, 1829.
 Rev. JAMES GILPATRICK, inst. pastor, bap. Bluehill, Me. April 23.
 Rev. HENRY C. JEWETT, ord. pastor, cong. Westbrook, Me. April 28.
 Rev. ELISHA BACON, inst. pastor, cong. Sanford, Me. May 6.
 Rev. ABEL G. DUNCAN, ord. pastor, cong. Brooks and Jackson, Me. May 13.
 Rev. RICHARD Y. WATSON, ord. evang. bap. Fayette, Me. May 13.
 Rev. JOHN SMITH, inst. pastor, cong. Exeter, First Church, New Hampshire. March 15, 1829.

Rev. JARED B. WATERBURY, inst. pastor, cong. Portsmouth, N. H. Pleasant st. Ch. March 18, 1829.

Rev. EDWARD HALE, ord. evang. bap. Keene, N. H. May 6.

Rev. BEZALEEL SMITH, ord. col. pastor, cong. Rye, N. H. Col. with Rev. Huntington Porter. May 13.

Rev. PHINEAS COOKE, inst. pastor, cong. Lebanon, N. H. Late of Acworth. May 13.

Rev. CHARLES BOYTER, inst. pastor, cong. Springfield, N. H. June 10.

Rev. JOSEPH THATCHER, ord. pastor, cong. Plainfield, Vermont. June 10, 1829.

Rev. AMOS DRURY, inst. pastor, cong. Fairhaven, Vt. May 6.

Rev. GILMAN VOSE, ord. pastor, cong. Stockbridge, Vt. May 27.

Rev. L. I. REYNOLDS, ord. bap. Middletown, Vt. May 28.

Rev. WILLIAM HARLOW, inst. pastor, cong. Canton, Massachusetts. March 18, 1829.

Rev. LEONARD LUCE, ord. pastor, cong. Westford, Ms. Union Church. April 8.

Rev. THOMAS DRIVER, ord. evang. bap. South Boston, Ms. April 16.

Rev. DAVID FERRY, inst. pastor, cong. Cambridge-Fort, Ms. Evan. Church. April 23.

Mr. JOSEPH H. PRICE, ord. dea. epis. Boston, Ms. April 23.

Rev. JOHN W. SALTER, ord. pastor, cong. Kingston, Ms. April 23.

Rev. SYLVESTER G. PIERCE, inst. pastor, presb. Dracut, Ms.

Rev. EPHRAIM RANDALL, inst. pastor, unit. Westford, Ms. April 30.

Rev. JOHN H. RUSS, ord. evang. cong. Plainfield, Ms. as a miss. to Ohio. May 3.

Rev. JOHN L. SIBLEY, ord. pastor, unit. Stow, Ms. May 14.

Rev. FREDERICK H. HEDGE, ord. pastor, unit. West Cambridge, Ms. May 20.

Rev. ERASTUS ANDREWS, ord. pastor, bap. Middlefield, Ms. May 20.

Rev. THOMAS RAND, inst. pastor, bap. New Salem, Ms. June 3.

Rev. S. S. EVERETT, inst. pastor, univ. Charlestown, Ms. June 4.

Rev. WILLIAM CROSWELL, ord. priest, epis. Boston, Ms. Christ Church. June 24.

Mr. GEORGE F. HASKINS, ord. dea. epis. Bristol, Rhode Island.

Mr. ISAAC PECK, ord. dea. epis. Providence, R. I. April 1, 1829.

Rev. FRANCIS W. EMMONS, ord. pastor, bap. Providence, R. I. Over bap. ch. Eastport, Me. May 21.

Rev. ANSON ROOD, ord. pastor, cong. Danbury, Connecticut. April 23, 1829.

Rev. JONATHAN COGSWELL, inst. pastor, cong. Berlin, Con. New Britain soc. April 29.

Rev. ELIZUR G. SMITH, ord. evang. cong. New Haven, Con. May 26.

Rev. S. TOPLIFF, installed pastor, presb. Middletown, Con. Westfield soc. May 27.

Rev. GURDON ROBBINS, ord. pastor, bap. East Windsor, Conn. June 17.

Rev. ALPHA MILLET, inst. pastor, cong. Andover, Conn. June 24.

Rev. RALPH CLAPP, ord. pastor, presb. Byron, New York. Over Byron, Bergen, and Clarendon churches. Feb. 19, 1829.

Rev. WILLIAM JONES, ord. evang. presb. N. Y.

Rev. EBENEZER CHILD, ord. evang. presb. N. Y.

Rev. SAMUEL BROOKS, ord. pastor, presb. Fenfield, N. Y. March 18.

Rev. SYLVESTER H. EATON, inst. pastor, presb. Buffalo, N. Y. April 9.

Rev. EDWARD N. KIRK, inst. pastor, presb. Albany, N. Y. Fourth presb. church. April 21.

Rev. — LUSH, ord. evang. presb. Catskill, N. Y.

Rev. — VANDYCK, ord. evang. presb. Catskill, N. Y.

Rev. VERAMUS BEMIS, ord. evang. bap. Newfield, N. Y. May 6.

Rev. SETH I. PORTER, inst. pastor, presb. Manlius, N. Y. May 28.

Rev. WILLIAM GILDERSLEEVE, ord. pastor, bap. Bethany, Genesee co. N. Y. June 4.

Rev. JAMES I. OSTROM, inst. pastor, presb. Salina, N. Y. June 24.

Rev. ROBERT ROY, inst. pastor, presb. Freehold, New Jersey, March 18, 1829.

Rev. JAMES M. HUNTING, ord. evang. presb. Shrewsbury, N. J. June 10.

Rev. GEORGE PIERSON, ord. col. pastor, presb. Orange, N. Y. June 23.

Mr. WILLIAM SMALLWOOD, ord. dea. epis. Richmond, Virginia. March 1, 1829.

Mr. JAMES DOUGHIEN, ord. dea. epis. Richmond, Va. March 1.

Rev. JEREMIAH HENDREN, ord. evng. bap. Norfolk, Va. April 12.

Rev. Mr. — OSGOOD, ord. priest, epis. Fredericksburg, Va. May 31.

Rev. FRANCIS BARTLET, ord. evang. presb. Brunswick co. Va. June 20.

Rev. STEPHEN FRONTIS, inst. pastor, presb. Bethany and Tabor, North Carolina. May 15, 1829.

Rev. J. R. GOODMAN, ord. priest, epis. Newbern, N. C.

Rev. WILLIAM ASHMEAD, inst. pastor, presb. Charleston, South Carolina, 2d Pres. ch. succes. to Dr. Henry. May 17, 1829.

Rev. WILLIAM S. WILSON, ord. priest, epis. Radcliffeborough, S. C. May 24.

Rev. DANIEL L. GRAY, ord. pastor, presb. near Spartanburg, S. C. Fair Forest ch. June 3.

Rev. JOHN K. CUNNINGHAM, ord. evang. presb. Maysville, Kentucky. April 4, 1829.

Rev. ELI SMITH, inst. pastor, pres. Paris, Ky. April 15.

Rev. SAMUEL Y. GARRISON, inst. pastor, presb. Smyrna, Ky. April 24.

Rev. XENOPHON BETTS, inst. pastor, presb. Wakeman, Huron co. Ohio. April 8, 1829.

Rev. JOHN MCKINNEY, ord. pastor, presb. Frederick, Knox co. Ohio. April 16.

Rev. ISAAC VAN TASSEL, ord. evang. presb. Lyme, Huron co. Ohio. Of the Maumee miss. April 29.

Rev. JAMES NOURSE, ord. presb. Washington city, Dist. of Columbia.

Mr. CHAUNCEY W. FITCH, ord. dea. epis. Alexandria, D. C. May 14, 1829.

Mr. ANSON B. HARD, ord. dea. epis. Alexandria, D. C.

Mr. WILLIAM S. PERKINS, ord. dea. epis. Alexandria, D. C.

Whole number in the above list, 76.

SUMMARY.

		STATES.	
Ordinations . . .	50	Maine . . .	7
Installations . . .	26	New Hampshire . . .	6
		Vermont . . .	4
		Massachusetts . . .	15
		Rhode Island . . .	3
		Connecticut . . .	6
		New York . . .	12
		New Jersey . . .	3
		Dist. of Columbia . . .	4
		Virginia . . .	5
		N. Carolina . . .	2
		S. Carolina . . .	3
		Kentucky . . .	3
		Ohio . . .	3

OFFICES.

Pastors . . .	45
Col. Pastors . . .	9
Evangelists . . .	15
Priests . . .	4
Deacons . . .	8
Not designated . . .	2

DENOMINATIONS.

		DATES.	
Congregational . . .	22	1828 December . . .	1
Presbyterian . . .	26	1829 February . . .	3
Baptist . . .	13	March . . .	7
Episcopal . . .	12	April . . .	24
Unitarian . . .	2	May . . .	25
Universalist . . .	1	June . . .	13
		Not designated . . .	3

GENERAL SUMMARY.

Number of Consecrations, Ordinations, Installations,
and Institutions for the year ending July 1829, is 294.

STATES.	
Consecrations . . .	215
Ordinations . . .	76
Installations . . .	3
Institutions . . .	3

OFFICES.

Pastors . . .	173
Col. Pastors . . .	6
Evangelists . . .	70
Rectors . . .	3
Priests . . .	20
Deacons . . .	17
Not designated . . .	5

DENOMINATIONS.

Congregational . . .	112
Presbyterian . . .	69
Baptist . . .	53
Episcopal . . .	38
Methodist . . .	3
Dutch Reformed . . .	5
Unitarian . . .	9
Universalist . . .	3
Roman Catholic . . .	2
Not designated . . .	3
Former Beneficiaries of the American Education Society, reported for 6 mo's	24

QUARTERLY LIST

OF

DEATHS

of Clergymen and Students in Theology.

Rev. BENJAMIN TITCOMB, Jr. et. 41. bap. Brunswick, Maine. March 29, 1829.	
Rev. NATHANIEL P. DEVEREAUX, et. 26, meth. Brunswick, Me. April 28.	
Rev. CURTIS COE, et. 79, cong. Newmarket, New Hampshire, 25 years pastor of a ch. in Durham. June 9, 1829.	
Rev. ABEL JONES, et. 68, cong. Royalton, Vermont. Feb. 22, 1829.	
Rev. — CARPENTER, et. 80, bap. Ira, Vt. May 3.	
Rev. REUBEN PUFFER, D.D. et. 74, cong. Berlin, Massachusetts. In the 48th year of his ministry. April 18, 1829.	
Rev. JONATHAN SMITH, et. 80, cong. Hadley, Ms. 40 years a preacher in Martha's Vineyard. April 18.	
Rev. DANIEL FULLER, et. 89, cong. Boston, Ms. Minister of a parish in Gloucester. May 23.	
Rev. EZEKIEL TERRY, et. 54, Wilbraham, Ms. North Parish.	
Rev. ASA HEBARD, et. 73, Leyden, Ms. May.	
Rev. JOSHUA EVELETH, et. 33, Worcester, Ms. June.	
Rev. NATHAN WILLIAMS, D. D. et. 94, cong. Tolland, Connecticut. The oldest Minister in the State—would have completed the 69th year of his ministry in 15 days more. April 15, 1829.	
Rev. ANDREW ELLIOTT, cong. New Milford, Con. A graduate of Y. Coll. in 1799. May 9.	
Rev. JEREMIAH IRONS, bap. Yates, Orleans co. N. Y. March.	
Rev. HORATIO PRATT, et. 27, Busti, Chataque co. New York. April 16.	
Rev. ABRAHAM O. STANSBURY, et. 53, presb. South-East, Putnam co. N. Y. Formerly minister in New Fairfield. April 30.	
Rev. WILLIAM SPEAR, et. 65, presb. Greensburg, Pennsylvania. April 28.	
Rev. LAWRENCE LAWRENSON, meth. Maryland. Presiding elder, Chesapeake dist. April 4.	

Rev. JOHN G. GRALP, et. 70, evan. Luth. Taneytown, Md. May 27.	
Rev. JOHN CHILDS, et. 64, meth. Alexandria, Dist. of Columbia. March 29, 1829.	
Rev. CHRISTIAN DAVID BUCHOLC, et. 72, Salem, Virginia. March, 1829.	
Rev. JAMES B. TAYLOR, et. 26, cong. Prince Ed. co. Va. March 29.	
Rev. DANIEL SHINE, et. 63, meth. Louisburg, Franklin co. North Carolina. In the 43d year of his ministry. Feb. 16, 1829.	
Rev. HENRY WHITE, bap. Claiborne, Alabama. A native of Connecticut. March 13.	
Rev. SUGG FORT, bap. Robertson co. Illinois, near Port Royal. April 21.	
Rev. JACOB OSBORNE, et. 30, Warren, Ohio.	
Rev. SMITH WEEKS, meth. Detroit, Michigan Territory. Itinerant Preacher. March 7, 1829.	
Rev. JESSE MINER, presb. New Stockbridge, Green Bay, Mich. Ter. After an illness of 4 weeks. Missionary. March 22.	

Whole number in the above list, 28.

Students in Theology, 3.

SUMMARY.

AGES.		STATES.	
From 20 to 30 . . .	3	Maine . . .	2
30 40 . . .	2	New Hampshire . . .	1
40 50 . . .	1	Vermont . . .	2
50 60 . . .	2	Massachusetts . . .	6
60 70 . . .	4	Connecticut . . .	2
70 80 . . .	5	New York . . .	3
80 90 . . .	3	Pennsylvania . . .	1
90 100 . . .	1	Maryland . . .	2
Not specified . . .	7	Dist. Columbia . . .	1
Sum of all the ages specified . . .	1261	Virginia . . .	2
Average age . . .	60	N. Carolina . . .	1
		Alabama . . .	1
		Illinois . . .	1
		Ohio . . .	1
		Michigan Ter. . .	2

DENOMINATIONS.

Congregational . . .	8	DATES.	
Presbyterian . . .	3	1829 February . . .	2
Baptist . . .	5	March . . .	8
Methodist . . .	5	April . . .	9
Evan. Lutheran . . .	1	May . . .	6
Not specified . . .	6	June . . .	2
Students in Theology	3	Not specified . . .	1

GENERAL SUMMARY.

AGES.		STATES.	
From 20 to 30 . . .	8	Connecticut . . .	5
30 40 . . .	14	New York . . .	22
40 50 . . .	7	New Jersey . . .	2
50 60 . . .	11	Pennsylvania . . .	12
60 70 . . .	10	Delaware . . .	1
70 80 . . .	10	Maryland . . .	5
80 90 . . .	9	District of Columbia . . .	1
90 100 . . .	2	Virginia . . .	10
Not specified . . .	36	North Carolina . . .	2
Sum of all the ages specified . . .	3935	South Carolina . . .	1
Average age . . .	55	Georgia . . .	6
		Alabama . . .	1
		Louisiana . . .	1
		Missouri . . .	1
		Illinois . . .	1
		Indiana . . .	1
		Kentucky . . .	1
		Ohio . . .	3
		Michigan Territory . . .	2

DENOMINATIONS.

Congregational . . .	18
Presbyterian . . .	19
Baptist . . .	16
Methodist . . .	20
Episcopal . . .	8
Evangelical Lutheran . . .	1
Universalist . . .	1
Roman Catholic . . .	2
Jews . . .	2
Not specified . . .	20
Students in Theology	6

DATES.

1828 July . . .	6
August . . .	6
September . . .	7
October . . .	6
November . . .	8
December . . .	7
1829 January . . .	10
February . . .	7
March . . .	14
April . . .	11
May . . .	6
June . . .	3
Not specified . . .	16

STATES.

Maine . . .	6
New Hampshire . . .	3
Vermont . . .	5
Massachusetts . . .	14
Rhode Island . . .	1

Receipts into the Treasury of the American Education Society, and of its Branches, from March 31 to June 30, 1829.

DONATIONS.

<i>Acworth, N.H.</i> from miss R. Atwood	5 00
<i>Boston</i> , from Fem. Ed. Soc. by Mrs. Jeffries,	42 00
Collection at the An. meeting,	64 43
From Fem. Aux. Ed. So. of Boston and vicinity, by miss M. A. E. Codman, Treas.	40 00
<i>Blandford</i> , from Rev. D. Clark, a contribution	12 20
<i>Berkshire E. Soc.</i> By J. W. Robbins, Treas.	16 00
<i>Chesterfield</i> , collection in the Par. of Rev. Mr. Waters, by Mr. Parsons	2 71
<i>Essex Co.</i> Aux. Soc. from Gent. Soc. in South Par. Danvers,	75 00
Lad. Soc. do. do.	45 08
From mem. of Ch. in W. Parish, Haverhill, to constitute Rev. MOSES GILL GROSVENOR an hon. mem. of the Am. E. So.	40 00
The 'Circle of Industry,' of Newburyport, 15th semi. an. paym. by miss Mary C. Greenleaf, Tr.	25 00
The following by Jos. Adams, Tr. from Marbleh. Aux. Ed. Soc. fr. Amesbury, W. Parish	38 26
fr. Andover, W. Parish, in part, to const. Rev. S. C. JACKSON a life mem.	10 70
From a Friend, a thank offering	17 13
Ladies of the Andover minis. as.	50 00
From Rev. Ed. W. Hooker, tow. constit. ED. HOOKER CORNELIUS an hon. mem.	7 00
<i>Fitchburg</i> , Fem. Pr. Soc. by miss Fidelia Eaton, Sec.	30 00
<i>Gloucester</i> , Fem. Be. So. L. Dane, Tr.	5 00
<i>Groton</i> , from Joseph Brown	2 00
fr. a Lady, by Rev. Mr. Farnsworth	16 00
<i>Grafton</i> , Vt. from Individ. by Rev. Selah R. Arms	12 25
<i>Hinsdale</i> , fr. Rev. W. A. Hawley, a Coll. in his Soc.	2 50
<i>Hartford</i> , Con. fr. Robert Anderson	30 00
<i>Hallowell</i> , Me. fr. Mr. Dole 25, Mr. Stickney, 5	30 00
From Ladies, by Miss Cutler	29 62
<i>Leominster</i> Evan. Ch. & Soc. by Rev. P. Payson	1 00
<i>Lyndon</i> , Vt. from Rev. S. G. Tenney	5 00
<i>Mendon</i> , N. Y. from Levi Russell	40 37
<i>Middlesex</i> Aux. Ed. Soc. by E. P. Mackintire, Assist. Treas. viz.: from Sec. Fem. Conf. 13—Third do. 6—New Bridge do. 6 12—Male do. 15 25 (in Rev. Mr. Bennett's Soc. Woburn)	5 00
<i>Penn.</i> from David Tuttle	4 00
From a few friends to the Soc.	2500 00
<i>Presbyterian Branch</i>	5 32
<i>Pembroke</i> , N.H. fr. a circle of ladies From a Soc. of Young Ladies, by Miss Ann Coffran, Sec.	8 33
<i>Rindge</i> , N. H. Fem. Con. of Pr. by Mrs. Tirzah K. Burnham, Tr.	5 00
<i>Royalton</i> , Vt. Fem. Ed. So. by Miss Mary Collamer, Tr.	8 68
<i>Rowley</i> , Fem. Ed. Soc. First Par. by Miss Mehitabel Hobbs, Tr.	9 50
Asso. of Y. Ladies, First Par. by Miss Chrissa Hale	2 46
<i>Sullivan Co.</i> N.Y. avails of Charity Box kept by a young lady	81
<i>Salisbury</i> , N. H. from the Church in that place, by Rev. Mr. Cross	5 00
<i>Southbury</i> , Con. fr. a Lady now dec. avails of currant wine, by Rev. Mr. Shipman	6 00
<i>Tewksbury</i> , fr. a small circle of lad.	7 00
Carried forward	3286 35

Brought up	3286 35
<i>Uzbridge</i> , fr. a Fem. Pr. Circle, by Miss Susan Jaques, Sec.	6 00
<i>Walpole</i> Fem. Cent Society	5 55
<i>Warwick</i> , from Francis Leonard, 2d	5 00
<i>Weymouth</i> Fem. Ed. Soc. by Miss Emeline Merritt, Treas.	12 32
<i>Westborough</i> , fr. Rev. E. Rockwood, contrib. in his Soc.	28 10
<i>Woburn</i> , fr. Middle School Dist.	8 62
<i>Woodstock</i> , Con. fr. W. Backus, a col.	10 00
<i>Wilmington</i> , Del. fr. Aux. Ed. Soc. by Mrs. A. M. Jones	15 00—90 50

ANNUAL SUBSCRIPTIONS.

<i>Braintree</i> , Levi Wild	5 00
<i>Charleston</i> , S. C. Mrs. Gadsden	5 00
Mrs. J. Keith 5, Mrs. Barkdale 5	10 00
<i>Mendon</i> , N. Y. Levi Russell	5 00
<i>South Reading</i> , Adam Hawkes	5 00—30 00

LIFE SUBSCRIPTIONS.

Rev. Pliny Dickenson, of Walpole, fr. Fem. Cent Soc. bal. requisite	5 00
Rev. Simson Colton, of Monson, fr. Stud. of the Acad. und. his care	40 00—45 00

INCOME OF SCHOLARSHIPS.

One year's int. on the following, viz.	
Hubbard, on bal. unpaid \$700	42 60
Bartlett Judson	60 00
Richard Cobb	60 00
Edward Henry Cobb	60 00
Parker	60 00
Greene, on bal. unpaid	41 34
Joniah Wheelwright	60 00
Traut	60 00
Newton	60 00
Martyn, of J. Means, on his half	30 00
And 6 months on the N. England	30 00—623 34

GRANTS REFUNDED.

From former Beneficiaries, in part, \$58 50—\$25—\$100	183 50
and fr. another, by the hands of Mr. Cornelius	50 00—233 50

TEMPORARY SCHOLARSHIPS.

Church, Long-Meadow, in part of \$75	40 00
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INCOME FROM OTHER FUNDS.

Dividend on Bank Stock	370 00
Interest on Funds loaned	176 80
do. on 8 mortgages, \$2,000	120 00
do. rec'd of 2 former Benefic.	39 39
Part of an old Note	30 00—636 19

LEGACIES.

Miss Mary Herrick, late of Reading, by Samuel Brooks, exec.	100 00
Amount received for present use	\$5,084 97

PRINCIPAL REC'D ON SCHOLARSHIPS.

Dartmouth, from Reuben D. Mussey, in part	10 00
Green, from Ladies' Association	100 00
Lathrop, from Dea. Elisha Eldridge, his subs.	10 00
Wild, from Levi Wild, of Braintree (bond)	1000 00
— from a Lady now in England, to whom several numbers of Quarterly Journal had been sent by fem. friend in this country	1000 00
	\$2190 00

Clothing received this quarter.

<i>Ashby</i> , fr. a few friends to the Ed. Soc. by Mrs. Sally Manning, a bundle.	
<i>Conway</i> , from — a Piece of Cassimere.	
<i>Gloucester</i> , Fem. Benev. Soc. by L. Dane, Treasurer	
6 pairs woollen Socks.	
<i>Grafton</i> , Fem. Reading Soc. 3 shirts.	
<i>Norfolk</i> Aux. Ed. Soc. by Rev. John Codman, Treas.	
one bundle valued at \$12.	

Princeton, Yo. Ladies Soc. a large box of Clothing.
Tewksbury, from — 6 pr. Socks.
Ladies Society, 5 pairs of Socks.
West Boylston, Fem. Reading and Char. Society, a
 bundle of Clothing.

MAINE BRANCH.

Brunswick, coll. at monthly concert 17 31
Dividend on shares in Portland Bank 16 00
Albany, Mrs. Susan Cummings 2 00
Payson Scholarship, int. to 10th June 42 00
Ellingswood do. interest* 22 02—99 33
 Also received on Scholarships, viz.
Topsham and Brunswick, rec'd in Brunswick 57 81
Ellingswood, rec'd on acc. (making \$633) 163 00
Saco and Biddeford, from Ladies in Saco 26 00
\$251 81

NEW HAMPSHIRE BRANCH.

Lyme, Cash of individuals 7 00
Pelham, do. do. 10 00
Fitzwilliam, Female Ed. Society 12 16—29 16
Milford, a box of clothing, from Fem. Reading Soc.
Epsom, from a Lady, 2 pr. Socks.

NORTH WESTERN BRANCH.

Cash received from various sources \$801 80
Clothing valued at 28 50.

CONNECTICUT BRANCH.

Middletown Up. Houses, Ladies and Gent.
by Rev. J. L. Williams 18 76
North Killingworth, contribution in church
by Rev. S. Merwin 6 53
New Canaan, Lydian Soc. 2d ann. pay't for
a Benefic. in V. Coll. by L. Farnam 72 00
Torrington, Fem. Soc. by Rev. E. Goodman 1 00
Winstonsbury, Fo. Ben. So. by Rev. J. Bartlett 7 00

For immediate use

105 29
 Received on Scholarships, viz.
Taylor Schol. in part, by L. A. Daggett 363 50
do. in part, from 1st soc. Norwich,
by Henry H. Strong 25 00
368 50

PRESBYTERIAN BRANCH.

Presb. Ch. Pearl street, Fem. Ed. Soc. 1 yr's
subs. for one temporary Scholarship 75 00
Fem. Ed. Soc. to con. Mrs. Anna Monteith
wife of Rev. W. M. their late pastor, a
Life mem. by Mrs. Ogilvie and miss Rich 30 00
Laight St. Ch. by C. Baker, on acc. of subs.
viz. Arthur Tappan 375, Chs. Stone, Corn.
Baker and Francis Tappan 75 each, Low-
ell Holbrook and E. Curtis 37 50 each, B.
Palmer 20, and W. A. Tomlinson 5. 700 00
Ladies, 3d pay't, 3 Benefic. by Mrs. Darling 75 00

* *Ellingswood Scholarship.*—This Scholarship was
 subscribed in March 1827, by members of the church
 and society under the pastoral care of the Rev. John
 W. Ellingswood of Bath, Maine, and was named by
 them in honor of their respected minister. The sub-
 scription exceeded the sum of one thousand dollars,
 and was made payable in five years. That the ben-
 efit of the foundation might be realized immediately,
 the subscribers generously engaged to pay the inter-
 est on their subscriptions, or on so much of them as
 might remain due until the whole sum should be paid.
 Of course the amount of interest paid by the subscri-
 bers, from year to year, must be less and less;—the
 balance of the income being derived from the capital
 already paid and invested. From not making this ex-
 planation, but publishing the receipts just as they
 have been received, it might seem as if the real in-
 come of the Scholarship was growing less—and the
 scholarship itself of doubtful existence.—Whereas it
 has been in full operation from the first and is among
 the safest and best foundations which the Society
 holds. This explanation is made in justice to the be-
 nevolent donors—and because it will apply to several
 other valuable scholarships. A large part of the El-
 lingswood Scholarship has already been received.

Cedar St. Ch. Pelatiah Perit 75, C. O. Hal-
stead, 2d semiannual pay't, 37 50 112 50
Brick Church, by Fisher Howe, subscrip'ts,
viz. Alfred DeForest 150, Moses Allen 50,
J. C. Halsey, J. Chandler, E. L. Sturdivant,
and M. Baldwin 37 50 each, Fisher Howe
50, Henry James 20, H. H. Schieffelin and
Mrs. E. Goodwin 10 each.—Collected in
the Church at sundry times 255 00 695 00
Rutgers St. Ch. Mrs. Eliza Lewis, 1 yr. subs. 75 00
Central Presb. Ch. (care of Rev. W. Patton)
bal. of subs. for 10 Benefic. 1st year 375 00
Geo. Gallagher, 2d pay't, (Benefic. to be se-
lected by Dr. Spring) to labor in Virginia 50 00
Rev. Matthias Bruen, his subs. 1st year 75 00
Newark, N.J. John S. Condit, 1st pay't 1 Ben. 75 00
T. Freelinghuysen, for himself and Mrs. F.
1st Presb. Ch. on acc. of subs. by Rev. W.
T. Hamilton, 1st year, viz. Fr. S. Thom-
as 30, S. Baldwin 25, J. Bruen 20, A.
Johnson jr. 5, J. Nichols and J. Baldwin
15 each, W. Pennington and Capt. Conger
5 each.—Cash a Donation, 2 122 00
N. B. The \$88 acknowledged in the Journal
for April as rec'd from Newark was
paid by John Taylor and Philo Sanford
20 each, J. C. Hornblower 15, Isaac Bald-
win 10, John Poinier 8, Peter Jacobus 6,
Wm. Tuttle 4, and Obad Woodruff 5, on
acc. of 1st year's subscription.
Hudson, N.Y. Fem. Miss. So. part of subs.
for temp. Schol. by Ophelia Olcott, Tr. 38 00
Mercersburg, Pa. from Robert King on acc.
of subs. ob'd by W. T. Hamilton in Ang-lat 90 00
New Windsor, N.Y. in part to cons. Rev. M.
THOMPSON life memb. by M. Snodgrass 20 00
Greenville, N.Y. Eliakim Reed 75, & from
Mrs. Reed 20, to ed. young man for minis. 95 00
Jefferson College, students, acc. ann. subs. 75 00
Brooklyn, L.I. from John Millard, bal. of his
subs. for 5 Benefic. 1st year (he paid \$100
August 24, 1828) 275 00
Connehsburg, Pa. subscrip. collected in that
congregation, by James Agnew 35 00
Donation, Friend, by Rev. H. White 1 00
Pleasant Valley, N.Y. Mrs. Daniel Ostrom 5 00
Greenwich, Conn. Rev. Isaac Lewis 20 00
Unknown Friend, by Mr. J. F. Havens 30 00
South Hampton, L. I. Fem. Ed. Society 18 50
Bethlehem, Orange co. N.Y. Daniel Clement 20 00
\$3332 00

WESTERN EDUCATION SOCIETY, N.Y.

Mount Morris, Fem. Aux. Ed. Soc. by R.P.
Stanley 7 00
Pulteney, Steuben co. by James Cooley, Ag't 1 00
and articles valued at 31 87
Hannibalville, Oswego co. Fem. Ed. Soc. 1 50
and sundry articles.
Cash, sundry collec. by Jas. Ellis, Cor. Soc. 21 29
Do. do. do. 73 13
Presb. of Bath, by Rev. Eleazer Lathrop, Tr. 14 41
Fayette, Seneca co. Ladies in Presb. Soc. 9 00
and articles of clothing valued at 12 13.
Homer, Cash rec'd of Rev. John Keep 44 48
\$164 81

List of Donations received from Essex Co. Aux. Ed.
Soc. the whole amount of which was acknowledged
in the April Journal, viz.
Andover Theol. Sem. 57, West Parish 17 50. Brad-
ford, East par. 17 23. West par. 33. Boxford, 43 18
Beverly 59. Danvers, So. par. in part 30. Essex, 37.
Hamilton, 21 44. Haverhill, 1st par. 84. Ipswich, 1st
par. Ladies 35 68. Gent. 11. Manchester 25—476 03
Deduct cash paid Agent 72 00
For printing Constitution and Add. 21 75—93 75
\$362 28

ERRATA.

In our last number, page 208, at the end of the last
 line, add "consider as indispensable in."
 In the Table, p. 220, the Rock Spring Theol. School
 is stated to be Presb.; it should be Baptist.

THE
QUARTERLY REGISTER
 AND
JOURNAL
 OF THE
AMERICAN EDUCATION SOCIETY.

VOL. II.

NOVEMBER, 1829.

No. II.

UNION OF STUDY WITH USEFUL LABOUR.

A discourse delivered on the evening preceding the Anniversary of the Theological Seminary, Andover, Mass. Sept. 1829, in compliance with the request of an Association of Students in the Seminary, for Mechanical Labour.—By Rev. E. Cornelius, Secretary of the American Education Society.

It is presumed that no apology will be required for inviting public attention to a subject, which, though less frequently made the theme of popular discourse than many other subjects, is deeply connected with the interests of learning and religion;—I refer to *the union of a system of thorough exercise with study, through the whole course of academic and professional education.*

If there are any, however, who expect to be entertained with new and striking theories, or elaborate disquisitions or elegant descriptions, I must forewarn them that they will be disappointed. The subject is a plain one, and addresses itself chiefly to the common sense of men. The object of the present address will be lost, if sober and intelligent minds are not furnished with those reasonings and facts which will enable them to judge of the practicability and necessity of connecting useful labour with study, as an exercise, in literary and sacred Seminaries.

My method will be to make some general remarks concerning the *mode* of exercise best adapted to the object

which is here contemplated;—to furnish some account of recent *experiments* which have been made at a number of institutions in our country; and to urge the importance of speedy *efforts* to carry the plan into execution, in our Seminaries and Schools of learning.

I. In regard to the *mode* of exercise, our opinions must be regulated, partly, by the leading object for which all exercise should be taken, and, partly, by the circumstances in which students are placed.

Were I skilled in the science of Anatomy, or acquainted with the Medical art, I could doubtless give a *physiological* view of the subject which would satisfy every one, that the necessity for exercise, of some kind, is a fundamental law of our nature. The human frame, as well as the mind for whose accommodation it is fitted up, is made for action; and the health of the one can no more be maintained without it, than the health of the other.

Physicians, we all know, ascribe great influence to exercise, as well in sustaining the system generally, as in the production and prevention of disease. I may be excused, if in proof of this remark I quote not only their authority, but their language.

“A due proportion of exercise, we find to be necessary to the perfect action of every function both of body and mind; by its *excess* they are ex-

hausted, and fall into premature decay; while by the *want* of it, their vigour is impaired, the body becomes incapable of maintaining itself in health, and the mind partakes of the languor and inactivity of the body. Although each extreme may be, perhaps, equally injurious, yet the greater number of diseases that fall under our inspection, originate from this latter cause; and its first effects are generally manifested upon the functions that are subservient to the nutritive system. By this means the body loses its proper supply of matter, and both its physical constitution, and its vital powers, are immediately affected. The secretions of all kinds become deficient in quantity, and changed in their quality; the circulation proceeds with a languid current; and consequently both the muscles and the nerves are deprived of their due proportion of arterial blood to support the contractibility of the former, and sensibility of the latter.*

These remarks, while they apply generally to all men, are specially true of the young. Not only is more exercise needed during this period of life, than in any other, but nature, as if to intimate this necessity, has given to the young an instinctive desire for action, far beyond what is felt in more advanced years. Such being the fundamental principles of the animal economy, as determined by the Creator, it is plain that health and vigour can no more be maintained without exercise, than life without food. A man might as well think of changing his natural element, and of living under water, as of violating with impunity this established law of his nature. Whatever then may be the *mode* of exercise adopted, it should be such as fully to answer the physiological ends for which it is needed.

But it must be exercise adapted to the peculiar *circumstances* in which men may be placed. Habit is a second nature; and not unfrequently en-

forces its laws with as controlling an influence as nature herself. The habits of students differ widely from those of men engaged in active pursuits: of course, it may be necessary to observe a corresponding difference in settling the mode of exercise best adapted to studious and sedentary men.

The following, it is believed, are the most important points to be kept in view, in establishing a system of exercise, which shall be adapted to the condition and wants of young men in a course of education.

1. The exercise should be such as to produce thorough muscular action of the chest, and limbs; and to promote gentle perspiration.†

2. It should be taken either in the open air, or in a place which admits of its free circulation. An impure, an overheated, or a confined atmosphere may prevent, or destroy, nearly all the good effects of exercise, and may become the occasion of positive injury.

3. It should be systematic. A less amount of time devoted regularly to this purpose will be of more service than a much longer period, employed at uncertain, and distant intervals. Nature never stops in her work. He who would effectually cooperate with her, must be steady and uniform in his plans and efforts. Ordinarily, it is supposed better, that exercise should be taken a short period before meals,

† The following sentences are from the second No. of the *Journal of Health*, published at Philadelphia.

"To render exercise appropriate, during health, it is necessary that motion be communicated to every part susceptible of it; that the breast be dilated beyond the usual bounds of rest; that all the muscles attain the utmost degree of their extension and contraction; that strength, of course, be exerted, and enjoy all its developments. The effects of such exercise, when not carried to the extent of producing undue fatigue, are to promote the circulation of the fluids throughout the body, to render the digestion of food more easy and perfect; to ensure the nutrition of every part of the system, and to enable perspiration and the other excretions to take place with regularity."

We take this opportunity of expressing our high satisfaction with the plan of this new periodical, and our earnest wish that it may obtain a wide circulation. It denounces empiricism; and communicates the most valuable medical knowledge, in popular language. The work is conducted by an association of regular Physicians in Philadelphia, and is issued once in two weeks—in numbers of 16 pages, at \$1.25 in advance per annum. Ed's.

* New Edinburgh Encyclopedia. Art. Medicine. See also the medical opinions communicated, in this paper, for the Quarterly Reg. and Jour.

than that it should immediately follow them.

4. The exercise used by students should be gentle, and should be protracted sufficiently to admit of their receiving the full benefit of it. It is the remark of a writer of great respectability, as well as of much experience on this subject, that "Gentle exercise diffused through four hours is much better adapted to a sedentary man, than a concentration of the same amount of motion within the space of one hour."* As nature never stops in her work; so she is never in a hurry. Nothing is gained in this, or in any other labour, depending for success on her agency, by running before her. On the contrary, such a course is sure to meet with a rebuke. Three hours in a day is supposed by good judges to be the least amount of time which a student ought to devote to this important object; and four hours would be better than three. It is a mistaken opinion that the employment of so much time in exercise, will impede progress in study. With the same propriety might it be said that the time which the mechanic spends in sharpening his tools, is lost for the purposes of labour. If a student wishes to *gain* time for study that shall be felt through a course of years, let him make a law as inviolable as were those of the Medes and Persians, that three hours at least of the twenty four, shall be devoted to exercise. Never could it be said with more truth than in this case; "There is that scattereth and yet increaseth; and there is that withholdeth more than is meet, and it tendeth to poverty." Many and many a youthful martyr has found it so. I may add, that experiments recently made in Institutions where labour is combined with study, prove that those who devote from three to four hours of a day to exercise lose nothing in regard to attainments in learning, but are gainers by the arrangement.

* Rev. Dr. Miller's letters on Clerical manners and habits, 1st Ed. p. 455.

It is possible, indeed, that a youth who spends all his time in study may go over a greater space, and for a short period may accomplish more than one who takes time to renew his bodily and mental vigour; but need it be asked which will stand foremost, at the end of the race? One of the most active and laborious professional students in America, and one who has given the world as substantial and abundant fruits of his labours perhaps, as any other man, in proportion to the time in which he has been on the public stage, spends *three* hours of the day in close study, and a large part of the remainder in exercise. But study, with such men, is a term of different signification from what it has in the vocabularies of many who call themselves students. The hour comes, and finds them ready, like a strong man, to run a race. The mind grasps its subject and refuses to quit its hold till it has gained its object.*

5. The hours of study should be arranged in such a manner, as not to hinder, but to encourage exercise; in other words, it should hold a *prominent*, instead of a secondary place, in the distribution of time. A great mistake has, I apprehend, been committed, in regard to this point, by students, and by the Instructors and overseers of Seminaries of learning. The best and much the largest portion of time has been allotted to other objects; so that exercise has been either neglected entirely, or very imperfectly attended to. In how many institutions would a student find it impossible to devote three or four hours to exercise, were he ever so much disposed to take it, without interfering with hours for sleep, or meals, or study, or some other object of primary arrangement? The truth is, that the founders and governors of most Seminaries of learning have made no positive provision whatever for taking exercise. Their laws and regulations

* This remark it scarcely need be said, applies chiefly to adult students, whose minds have been long disciplined for action; still it applies, in a degree, to all students.

are silent in regard to it. If the student is disposed to exercise three hours a day, and can contrive to gain time by stealth or in some other way, he can enjoy the privilege; but he derives little or no encouragement either from the authority, or the example, of his superiors, and hence he is easily discouraged from making any systematic attempts. Indeed, it has been found difficult in this seminary, where the value of exercise is highly appreciated, to find space enough unoccupied by other duties, to admit of the small term of one hour and a half for mechanical exercise. There must be a change in this respect. Instructors and overseers of literary and professional schools must give to exercise a *prominent* place in their arrangements; they must make room for it in the regular employments of each day, and throw the weight of their whole influence into the scale in favour of it, or it is to be feared that *systematic* exercise can never be associated permanently with the studies of those who are placed under their care.

6. Exercise adapted to the circumstances of students should be such as may be easily and conveniently taken; and it should be, as far as practicable, pleasant to the young men themselves. The first is necessary to secure prompt attention, and the last to render the exercise permanently valuable. Where too much preparation, in regard to dress, or any other circumstance, is required, it will be found difficult to maintain punctual attendance, and, if the kind of exercise adopted should be disagreeable and irksome, it cannot be performed with cheerfulness, and cannot, therefore, be so salutary in its effects as another mode might be. The influence of the passions upon health is fully recognized by medical writers, and has the support of universal experience. For this reason it is important that *pleasure* should be consulted, so far as circumstances will permit, in all arrangements of the

kind now referred to. Exercise will thus become a *recreation*, as well as a *duty*. The ancients understood this connexion; for, while they made health the ultimate end of their systems of exercise, they were careful to throw around them every attraction which could awaken public or private interest.

7. For the reasons which have just been mentioned, as well as for others which might be given, it is desirable that some *variety* should be allowed in the exercise of students at different seasons of the year, and at different places and institutions. The taste of men differs—and what is suitable and convenient at one time, or place, may not be so at another. The habits of the community change as we proceed from one part of the country to another; so that difficulties which in one section might be easily overcome, in another may be insuperable. For example, at one Institution *mechanical* labour may have the advantage; at another, *agricultural*, or *horticultural* labour, may be most suitable. A College which has been long established, or which is compelled to pay respect to wealth, and fashion, may find it impossible to introduce modes of exercise which, in Institutions of recent origin, or of plainer habits may be easily rendered respectable and popular. These, and a great variety of other circumstances exist in the condition of young men obtaining an education, and they must be permitted to regulate the mode of exercise in some degree, if we would succeed in our endeavours. Where it can be done, arrangements should be made at the *same* Institution for different kinds of exercise, that young men of different habits and dispositions, or of different constitutions may be allured and benefitted. It may, also, admit of a question whether young men, especially those in the more advanced stages of education, may not be left, with advantage, to form *voluntary associations* for the purpose of exercise, and to re-

gulate and superintend their own efforts; subject to the general control and direction of their Instructors and governors. More responsibility will in this way be thrown upon the young men themselves; and they will submit to the restraint which every well regulated system imposes, with more cheerfulness. Experience will, however, shed more light on this, and, indeed, on every other part of the subject, and render the best course to be pursued more obvious.

8. Exercise which may be rendered profitable in a *pecuniary* point of view, while it answers fully all the *other* ends of exercise, is manifestly to be preferred. The reason of this is too plain to need illustration. Every man is bound to employ his time in such a manner, as to accomplish the greatest good for himself and for others. If he can dispose of his time in a way to accomplish *two* good ends, instead of *one*, he cannot be at a loss, as to his duty. Considering how numerous and urgent are the claims of humanity and benevolence; how much may be accomplished by pecuniary means to satisfy those claims; considering also the importance of early habits of industry and economy, and what numbers of young men are, to a great extent, necessarily thrown upon their own efforts and resources, in obtaining an education, it is impossible for candid and Christian minds to have a doubt on this point.

9. The exercise of students should be taken in connexion with a suitable diet. That there are as great mistakes in regard to the latter as the former, admits not of a question by any one who is acquainted with the subject. In vain are all our efforts to promote health and vigour of body and mind, if this point be not attended to with care. It is a remark of Bacon, that great pupil of nature—that “Our exercise should bear an exact proportion to our diet, and our diet, in like manner to our exercise; or in other words, he who eats and

drinks plentifully, should use much exercise; and he who cannot use exercise, should, in order to preserve his health, live abstemiously.” “There are few,” he adds, “who do not eat one third or a fourth more than is necessary to support them.” One full meal in a day, and that of a single plain dish, with light meals intervening, has been supposed to be most favourable to health. The sagacious Franklin was of this opinion. “In general,” says he, “mankind, since the improvement of cookery, eat about twice as much as nature requires.” The celebrated Cornaro, who lived to the advanced age of 98, has given his testimony, in a most convincing manner, in favour of the same sentiment. Having lived freely in his youth, he was, like thousands of others, on the point of making shipwreck of his constitution before he had reached 35 years of age. Fortunately he became convinced that there was but one medicine which could effect a radical cure—and that was *strict temperance in eating and drinking, united with regular exercise*. In his 83d year he thus describes himself: “I now enjoy a vigorous state of body and of mind. I mount my horse from the level ground; I climb steep ascents.—In short, I am in all respects happy, and quite a stranger to the doleful, morose life of lame, deaf, and blind old age, worn out with intemperance.”* In regard to the *quality* of our food, the experience of literary men as well as the testimony of medical writers proves that a diet which contains a greater amount of *vegetable* than of *animal* substances is to be preferred. But far less is, ordinarily, depending upon *quality* than upon *quantity*. *SIMPLICITY*, and *FRUGALITY* are the great rules. Let these be observed, and let the powers of nature be renewed and strengthened by systematic and

* See “An Abridgement of the writings of Lewis Cornaro on Health and Long Life.” By Rev. Herman Daggett, A. M.—a small but invaluable compilation, which should be in the hands of students and all others who desire health and long life.

daily exercise of the body, and the laws of our being must change, or there will be no greater obstacle to the health and usefulness of students than of other men.

I have dwelt longer on this part of the subject, from a conviction that it will shed light on the main point about which there is any difference of opinion among Instructors and students, viz.—the best *mode* of exercise for those who are pursuing a course of study in public seminaries of learning.

While I would refrain from expressing any opinions in regard to all the modes of exercise which have been recommended or practised, I may, I think, without presumption, assert in view of what has now been said, that the introduction of MECHANICAL OR AGRICULTURAL LABOUR, among the daily employments of students, in all our seminaries of learning, promises more beneficial results, and is attended, on the whole, with fewer permanent difficulties, than any other mode which has yet been tried. I do by no means speak of this kind of exercise, to the exclusion of every other. *Walking* is one of the best and most convenient methods of taking exercise to which sedentary men can resort; and whatever other mode may be introduced, this should not be neglected. The frequent opportunities which it affords for social intercourse among the members of the same institution, or, for solitude and reflection, render it peculiarly pleasant and profitable. The introduction of agricultural and mechanical labour need not prevent a portion of time from being devoted to this species of exercise every day. Indeed, it would be easy to secure a proper degree of attention to it, *by removing the place of labour at some distance from the place of study, or of recitation*, and rendering it necessary for each student to travel a number of miles in his visits to one and the other during the day.

The plan of mechanical and agricultural labour, including under

the latter, horticulture in its various branches, is recommended as the principal exercise for students, because, as I have said, it combines, on the whole, the greatest number of advantages. I speak of mechanical and agricultural labour, also, *as forming but one system*—because, in most cases, where a thorough experiment has been made, they have been found to unite easily; and although, for special or local reasons, instances will occur, in which such union may be difficult and even impracticable, this consideration need not prevent them from being regarded as one system.

Looking, then, at this mode of exercise, in view of what has been already said, it will be found to accord with nearly every principle or arrangement which it is important to secure in adopting a plan of exercise adapted to students.

It is well calculated to promote muscular action; it may be taken in the open air, or in circumstances to admit of its free circulation; it can easily be reduced to a system, and it may be taken in any degree which may be found expedient; it may be so arranged as not to interfere with a regular attention to study; it may be easily introduced in one form, or, in another into our Seminaries of learning; it admits of variety; it can be made *profitable* not only as an exercise, but in a *pecuniary* respect, and on account of the *valuable information* which it gives; and it may be connected with establishments for boarding students, the expense of which can be partially or entirely defrayed by the proceeds of labour, and in which due attention can be paid to food and diet. All that is necessary to insure success to such a system of exercise, after it has been fully put in operation, and the requisite means of labour have been provided, is a wise and faithful head, to superintend it.

II. I proceed to give some account of experiments begun, or in progress, at a number of Schools and Semina-

ries in the United States, upon the plan which has now been recommended.

MAINE. *The Maine Wesleyan Seminary.* This Institution is established at Readfield in the State of Maine, about ten miles N. W. of Hallowell, and was founded by the liberality of Luther Sampson, Esq. a member of the Methodist church in that place. This gentleman, with equal wisdom and generosity, consecrated ten thousand dollars to this object, and directed the appropriation to be made in such a manner, that indigent young men, and others who felt disposed, might pay for their board and tuition with the avails of their labour. A farm of one hundred acres was obtained and put under cultivation. A mechanic work-shop was established, a boarding house was built, and the requisite preparation for giving instruction was made. The rules require that the students spend the whole of the afternoon of each day in labour, on the farm, or in the work-shop, under the direction of a superintendent, who acts at the same time as steward. Those students who prefer it, enter the institution *as boarders merely*, and pay their expenses in the same manner as is done at other Institutions. These devote their whole time to study, and exercise when, and how, they please. The labouring students form a distinct department in the institution, which is denominated *the department of Industry*. During the year 1828, it appears, from the catalogue of students, that there were connected with the school 107 male youth, of whom 48 were associated with the department of Industry. Of these last, 17 were engaged in agricultural, and 31 in mechanical labour. Hitherto the plan has succeeded. One of the friends of the Seminary, in a communication published a short time since, remarks, "Here the scholar who is dependant upon his own exertions, may obtain an education by spending a part of his time in labour, either in

working on the farm, or in the mechanical department. *And it has been satisfactorily ascertained, that those who have thus spent a part of their time in labour, have been enabled to keep up with their class, and their health has been much better than those who did not labour in this way.* They have been able to pay their board and tuition, and have become acquainted with agriculture and the mechanical arts, while storing their minds with the knowledge and intelligence calculated to make them useful and intelligent citizens."*

In the "*Christian School*" at *Dexter*, it is provided in the Constitution, that "Every teacher and scholar shall work at least four hours every day, when able, in some employ suited to his health."

Twenty-five students in the *Theological Seminary at Bangor*, earned fifteen dollars each on an average, the last year, by means of their labour, at the Institution.

Gardiner Lyceum. This seminary was instituted in 1822, "For the purpose of giving to farmers and mechanics such a scientific education as would enable them to become skilful in their professions." The design is, to give instruction *practically*, as well as theoretically. The school continues in operation, but with what success, so far as the union of labour with study is concerned, I am not able to state.

Bowdoin College. A mechanic work shop has been erected for the benefit of an association of students in this College, but the plan has not yet been put into full operation.

NEW HAMPSHIRE. I am not aware that any systematic arrangements have been made to unite labour with study in this state.

VERMONT. At *Middlebury* a work shop has been erected for the benefit of the students belonging to the College, but the system has not yet been carried into execution.

* *Zion's Herald*, Vol. VI. No. 6.

MASSACHUSETTS. The most successful experiment is that which has been made at *Andover*. Indeed it is very much owing to the enterprise and success of the Mechanical Association in the Theological Seminary, in this place, by whose invitation we are now convened, that the *mode* of exercise which they have adopted is exciting attention widely throughout this country. Their establishment has in fact become a model for other similar Institutions, and their example is cited, in proof both of the practicability and utility of the system which is advocated in this discourse.

The history of the effort to introduce mechanical labour into this Seminary is very brief. It owes its commencement to the suggestions of a few individuals in, and out of the Seminary, three years ago. An experiment was at first made by a select few. The design proving successful, the Trustees of the Institution generously furnished a substantial and commodious edifice, in which *seventy* young men have, during the last year, laboured one hour and a half daily, during term time. A distinguished friend and benefactor of the Seminary supplied most of the requisite tools; and other aid was afforded by benevolent individuals in Boston and elsewhere. The result of this experiment has been repeatedly laid before the public. An unusual degree of health has been enjoyed by the members of the association, and a few who had been nearly laid aside by feeble health have been so far invigorated as to pursue their studies with advantage.* The earnings have been sufficient to defray the first cost of the materials manufactured;—to purchase additional instruments, and to pay two professed mechanics whose joint wages have amounted to two dollars and thirty four cents per day;—besides leaving in the Treasury at the close

of the present term, between two hundred and three hundred dollars to be divided among the members of the association. At the end of three years, the interest which the plan has awakened remains unabated, and this evening, with its public exercises, is proof, how sincerely and deeply engaged the members of the association are in their undertaking. I feel warranted in saying, that the pledge they have given will be redeemed. The ground on which they stand has yielded them too much precious fruit to be abandoned. They will, however, still need the countenance and support of the Instructors and guardians of the Seminary. The place erected for their accommodation is already too strait for them. An enlargement, of their building, both in regard to height and length, or an additional edifice, will soon be necessary. A small capital is also much wanted to keep the association supplied with well seasoned materials for their various articles of manufacture. Can the benefactors of the Seminary confer a greater benefit on its members, and on the public, than by supplying these deficiencies? When this shall be done, and *two hours*, or *two and a half* of each day shall be spent in mechanical labour by each member of the association, and if practicable, of the Seminary;—when a small additional portion of time shall be devoted, in the proper season, to the delightful employments of the garden and the field; and, when a corresponding system in regard to diet, shall be connected with all this exercise, then may we hope that the bloom of health will be seen, and its voice be heard, throughout these consecrated walls.

It may be proper to add, in this place, that a building is now erecting for the accommodation of the members of Phillips Academy, who may be disposed to unite manual labour with study, upon the general plan here recommended, which is expected to go into operation early in the en-

* Testimonies of this nature were published in No. 1. Vol. II. pp. 18-19-20 of the Quarterly Reg. & Jour.

suing spring. By this arrangement opportunity will be afforded to young men to pay for their board entirely by means of their labour.*

In *South Hadley*, in this State, a school for boys has been established recently, in which provision is made for mechanical labour. An academy is soon to be established also in Berkshire county, in which agricultural and mechanical exercise will be introduced.

Nothing worthy of special notice has yet been done in Connecticut to carry this mode of exercise into effect. Various kinds of labour are performed by indigent young men in Yale College, by means of which several hundred dollars are earned every year.

NEW YORK. A successful effort has been made to unite manual labour with study in the *Oneida Institute*, at Whitesborough. The Rev. Mr. Gale, the Principal, belongs to that numerous class of ministers who have made shipwreck of a sound constitution by too close an application to study, in early life. He became convinced, that the same cause still operates to the injury of many students, and that nothing but vigorous exercise can remedy the evil. With these views, he resolved upon making an experiment in a private manner, with a class of six young men, whom he was fitting for college. He agreed to board and instruct them free of expense provided they would labour for him in the field, three hours every day. Mr. Gale estimated the value of each young man's labour, at the close of the season, to be fifty dollars, which prevented him from sustaining any loss. This experiment confirmed his belief of the entire practicability of uniting manual labour with study, on a wider scale; and it satisfied him that progress in study and vigorous health might both be

secured, and in a way that would enable young men to defray an important part of their expenses.

With these views, Mr. Gale and other friends of the object, commenced an Academy at Whitesborough, which has since been incorporated by the State. A farm of 114 acres has been purchased, situated upon the rich alluvial lands of the Mohawk River. Disadvantages, incident to all new undertakings, have been experienced. The want of suitable buildings has subjected the students to many inconveniences; and they have been prevented, for the same reason, from devoting any portion of their time to mechanical labour. Yet, notwithstanding these temporary discouragements, the result has fully justified the opinion which had been formed of the utility of the plan. Three hours and a half are spent, daily, by each student, in agriculture, gardening, or some kindred employment. The following result shows how well this labour has been applied. From thirty-five to forty young men were boarded without expense for a whole year; and yet, had they been charged the moderate price of \$1 per week each, their bills would have amounted to \$1400. A balance was still left in the treasury in favour of the Institution. The health of the students, and their progress in study, were such as to afford the highest satisfaction. I can say with truth, that I have rarely seen a company of young men in any Institution, or place, more healthy, vigorous, or cheerful, than the members of this academy appeared when I had the privilege of visiting them during the past summer. That besetting foe of sedentary men, dyspepsy, had not so much as looked in upon them: and they were prepared to bid defiance to its approaches.

The plan of the Oneida Institute will be followed, doubtless, in many other parts of the State and of the country; and hundreds of useful men will probably be saved, in conse-

* In addition to this advantage, indigent young men of piety and worth receive their tuition gratuitously, in this ancient and distinguished Academy.

quence, from 'premature debility and death.

The *Theological Seminary at Auburn* has recently been provided with a workshop, by means of which, and a garden which supplies the commons with vegetables, those members of the seminary who wish, may combine labour with study. But as yet no well regulated system has been adopted, and no method has been devised for rendering the labour a source of pecuniary profit.

NEW JERSEY. An academy is in operation at Bloomfield, under the superintendence of the Presbyterian Branch of the American Education Society, in which the plan of labour has been partially introduced.

PENNSYLVANIA. An academy has recently been established at Germantown, near Philadelphia, under the direction and instruction of the Rev. Mr. Monteith, late professor in Hamilton College; which promises to be a rich blessing to the community. The time spent in labour each day, is from three to four hours. From a communication just received, it appears that the health of the students, their progress in study, and the profits of their labour, all testify the excellence, as well as the practicability of the system.

SOUTHERN STATES. I am not aware, that any efforts have yet been made in this portion of the country to introduce the mode of exercise which we are considering, upon a systematic plan.

WESTERN STATES. This division affords, perhaps, a wider and more promising field for the introduction of a system of labour and study, than any other portion of the country. There, most Institutions of learning are of recent origin, and may be said to be in a forming state. They may easily be adapted to any plan which their founders choose to adopt. The soil is fruitful, and the means of labour are easily procured. At the same time the pecuniary ability of parents to educate their sons, except in few instan-

ces, is small; while the call for educated men, and especially for educated ministers, is loud and pressing. The friends of learning and religion in the West, have for these reasons been much more forward to adopt the system which we are considering than their Eastern brethren.

In *Tennessee*, at Maryville, a Seminary has been established for the purpose of educating young men for the ministry, which is founded almost entirely upon this plan. It has been proved, that by devoting *one day* in a week to labour, on the farm, a student may defray the expense of his board in commons. The experiment has been made for several years, and succeeded uniformly. The Institution is provided with a valuable farm; a boarding house, and other buildings, and now embraces a course of preparatory, Collegiate, and Theological studies.

In *Kentucky*, at Danville, a farm and boarding House have been provided by the Kentucky Education Society, for the accommodation of its beneficiaries obtaining an education in Centre College, and in the Theological Seminary established at the same place, by the Synod of Kentucky. The farm is situated one mile from the College, and affords opportunity for walking some distance every day. Two hours are spent in labour each day upon the farm. The students live in commons, and dispense both with tea and coffee. The whole expense of board for the year, is reduced by this arrangement to the trifling sum of fifteen or twenty dollars.

A Seminary has been lately instituted upon the same plan in this state by the *Cumberland Presbyterians*, but I am unable to give the results.

The only remaining experiment which I shall mention is, that which has been undertaken in the *Lane Seminary*, within two miles of Cincinnati, in the State of *Ohio*. The original founders of the Institution are two respectable Commission Merchants of New Orleans, who have be-

come responsible to the Ohio Board of Education for an amount of money, annually, on condition that every student belonging to the Seminary shall be required to labour daily, from three to four hours, in some useful employment. A farm, estimated at ten thousand dollars has been purchased, and agents are now soliciting funds, for the purpose of erecting the necessary buildings. The Rev. George C. Beckwith, a distinguished pupil of this Seminary, has recently been called from the pastoral office and appointed Professor in this Seminary, and has accepted the appointment. Considering the zeal and intelligence of the men who have commenced this enterprise, the happy location of the Seminary in the centre not only of a dense and prosperous community, but of the valley of the Mississippi, we are authorized to cherish high hopes and anticipations in regard to the success of the Institution. We trust it will prove to the world that the soundest constitution and the most vigorous health are entirely consistent with the highest literary and professional attainments;—and that it will send forth hundreds of well educated and faithful labourers into the wide regions which surround it, who will be able to endure *hardness*, as good soldiers of Jesus Christ.

Such is a very brief Review of the efforts which have been made within a few years past, to carry the plan which has been recommended in this discourse into execution, in different parts of the United States. Other experiments have doubtless been made, the results of which, if known, would afford additional proof of the practicability and utility of the system.

III. I shall conclude what I have to say on the subject, by presenting some reasons why the friends of education, and especially the friends of the Redeemer, should unite their efforts to extend the benefits of this system throughout our country.

I. I would urge, as one reason, the *facility* with which the work may be

accomplished. What has been done once, may, under similar circumstances, be done again. But this system has been carried into successful operation, not once only, but often, under very different circumstances; in Schools, Academies, Colleges, and Theological Seminaries; in different and widely distant parts of the country; and notwithstanding the discouragements arising from poverty, the paralyzing influence of slavery, and the skepticism and ridicule of foolish men. And all this has been achieved at a time when public sentiment has been almost asleep, and the only instrument which could be wielded was private and individual opinion. Can it be doubted, that the work is *practicable*, now that the public mind has been enlightened and kindled by numerous successful experiments, and so many young men, connected with Institutions of great respectability, have come forward and nobly set the example? Let the friends who stand ready on every occasion to sustain and promote the interests of their respective and favourite Institutions employ their zeal and influence for a few months, or even weeks, in behalf of this object, and they will find how easily difficulties vanish before wise councils and united efforts. Let them obtain the requisite funds, and with these provide the means of agricultural, or mechanical labour, or both; let them institute a boarding establishment for such as choose to defray their expenses by the fruits of their earnings; let the hours of study be accommodated to those of exercise; let a man of competent qualifications be found to superintend the enterprise, and the officers and instructors give to the object the weight of their opinion and example; and, then, let it be known far and near that provision has been made for the accommodation of those students who may be disposed to avail themselves of these advantages; and success will not only be certain, but the effort will place at the dispo-

sal of the Institution a fund better than money, and more effectual perhaps than any other in promoting all the great and leading interests for which the Institution was established.

2. The adoption of some such plan seems absolutely necessary, to prevent the waste of health, and life, and usefulness, which the church of Christ has for years sustained, to the ruin of some of the fairest and brightest prospects which have opened around her.

There is not perhaps a teacher before me, and probably not a pupil, nor a hearer, who has not met with some melancholy example of this nature, in the circle of his own acquaintance, or within the limits of his observation. It may have been a youth of many prayers, of rich endowments, and of fond hopes. The grace of God had in a remarkable manner qualified him for the difficult and arduous duties of a pastor, or a missionary among the heathen. Years had been spent in disciplining his mind, and storing it with the treasures of knowledge. His last preparations were made, and he stood ready to enter on his work. But the Destroyer had marked him for his victim. Long before he completed his course of study, while he plied the midnight lamp, and urged his way with unceasing toil, he undermined his constitution, by neglecting to take seasonable and appropriate exercise, and thus fell a prey to disease and death.

"So the struck eagle, stretched upon the plain,
 "No more through rolling clouds to soar again,
 "Viewed his own feather on the fatal dart,
 "And wing'd the shaft that quiver'd in his heart :
 "Keen were his pangs, but keener far to feel
 "He nurs'd the pinion which impell'd the steel ;
 "While the same plumage that had warm'd his nest
 "Drank the last life-drop of his bleeding breast."

The loss which, in this manner, has so often withered the joys of parents and instructors, and covered the church with a cloud, is frequently, perhaps I may say usually, aggravated by the fact, that young men of the strongest minds, and of the brightest promise are the victims.

"Too strong the portion of celestial flame
 "For its weak tenement, the fragile frame."

The American Education Society, whose history I have been called particularly to observe, has a tale of lamentation and woe to tell on this subject. Not far from THIRTY young men, under its patronage, some of them possessing *distinguished talents and piety*, have sunk into their graves before their preparatory course could be finished; and *as many more* have been permanently disabled and laid aside from their labours, by the failure of health.

Not less than five thousand dollars, it is supposed, has been appropriated in this way in vain. And this waste of intellect, and piety, and influence, as well as of funds, must continue and increase, unless effectual measures are taken to prevent it. Shall not an effort be made to accomplish this end? Are the wants of the church and of the world so few, that we can allow ourselves to be prodigal of the health and lives of those who are to supply the spiritual necessities of men—or have we received from the Lord Jesus Christ a license to squander the sacred funds deposited in his treasury? Let the system which has been advocated in this discourse be adopted, and we believe that this waste will be prevented, at least, in the degree in which it now exists.

3. The discipline which such a system imparts to the whole physical frame, and consequently the vigour and elasticity which, by a well known law of nature, it gives to the mind, will secure to the church and to the world a race of ministers possessing bone, and nerve, and sinew, that will not be crushed by the weight of those pastoral and missionary labours which are coming upon the men whom Providence designs to use as instruments of converting the world. There is an amount of bodily labour, of self denial, of privation, and of suffering, to be endured, before the knowledge of the Lord can cover the earth, which modern constitutions will not bear. It has been truly observed, that had it not been for the effect of bodily exer-

cise, Cicero would never have triumphed at the bar, nor Julius Cæsar in the field.* And much more will it be found true of those spiritual orators and conquerors, who are yet to triumph over the powers of darkness. The age in which we live, demands a high degree of intellectual strength and furniture, united with a bodily frame that can sustain intense and protracted mental action. How can this end be better gained than by adopting the mode of exercise which has been proposed, and thus enabling all whom nature has favoured with sound minds and sound bodies, to preserve the invaluable gift?

4. I shall urge the adoption of the plan which has been discussed, by only one consideration more; and that is, the facilities which it affords to indigent young men of obtaining an education. I might indeed have said something in regard to the valuable information, which a student, by this means, acquires of agriculture and the useful arts, a species of knowledge which may be of no small benefit to him in after life, and of which professional men are often strikingly ignorant; but I must pass over this point, for the sake of throwing greater emphasis upon the other advantage which I have named.

Much has been said and written, of late years, in regard to the doubtful tendency of educating indigent young men by a system of *entire charity*. It has been seen that the habits and associations which are formed under the continued influence of dependance upon charity, are not favourable to the cultivation of strength and energy of character. With this opinion my own observation coincides. The best of all help which can be given to a young man, struggling with poverty and desirous of obtaining an education, is, to afford him the means of helping himself. This will open a perennial fountain, instead of a transient stream. It will be a fortune

small indeed, but one which will never disappoint him, and which will be always within his reach.

It is true, that, sooner than he should fail of acquiring a sound and liberal education, he should be aided in any way that Christian prudence may dictate. And, doubtless, at the present time, it is nearly impossible for a young man to acquire a *thorough education*, literary and professional, with no other aid than he can procure by means of his own earnings. The proper and legitimate object of Education Societies is to supply *this* deficiency.

But shall no efforts be made to lessen this deficiency, by providing indigent young men, and those who have but small resources, with the means of helping themselves? And when a plan is proposed, which is calculated to secure this end in a high degree, and in a way which at the same time promotes an object of still greater importance, shall the friends of learning and of the Redeemer, the friends of an educated ministry and of those Societies which have been formed to increase the number of ministers, remain inactive? Where is our love for Christ, and for the souls whom he died to redeem, if we can neglect the means of doing good like this? Let us then be up, and do with our might what our hands find to do. The destroying angel is still flying through the ranks of the rising ministry; and every year, and every month, the tidings come, that one, and another, and another, has fallen; "—— green beneath the untimely stroke."

I would make my appeal to *young men*. On them it must depend, more than upon all others, whether the object which is now proposed, shall succeed or not. Where, then, I would ask, is Conscience? Has it no voice that can deter the young and pious student from committing the crime of self destruction? What, or who, has given him authority to trample upon the laws which the God of nature has ordained for the preservation of a

* Plutarch's Lives, Vol. III. p. 243; and Vol. IV. p. 7—Am. Ed. Paris on Diet, p. 141.

comfortable and useful existence? I have been amazed that sober and intelligent young men,—and most of all that young men professing allegiance to God, should treat this subject with such absolute indifference, as is sometimes the case, and that they should contemplate the prospect of self immolation without one apparent fear of future retribution. To call this neglect, imprudence, or any other name of softened import, is not enough. It is rebellion against God. An act of disobedience to Him who has said, "Do thyself no harm;"—"Thou shalt not kill."

Will any young man be deterred from adopting this mode of exercise, from a fear that it will be stigmatized, as disgraceful? What! *disgraceful* to work? Who told you that to labour with your hands is disgraceful? Did you learn it from the book of God? Ask the apostle of the Gentiles, a Jew of no mean city, and brought up at the feet of Gamaliel, and he will take you into his place of retirement and show you how he could labour at the humble employment of a tent-maker, that he might have the means of preaching the Gospel. Ask him who left the throne of his glory in Heaven, that he might save a world in ruin; and he will take you to his abode at Nazareth, where for years he laboured as a carpenter, and earned his bread by the sweat of his brow.

It is time that men understood the import of these high examples; and more than time, that it was understood by men who are looking forward to the honour of being fellow labourers with Paul, and ministers of Jesus Christ. Let it be the object of the young men who hear me on this occasion, to show a better title to dignity and respectability than idleness, or pride, or vanity can give. Let them meet every suggestion of the kind which has been referred to with the stern rebuke of an unshaken example of industry.

Parents and Instructors. I appeal

to you! Many of the obstacles which now stand in the way of the speedy and entire execution of the plan which has been proposed, may be removed by you! Employ your influence with your children and pupils, and especially the influence of your example in favour of the cause which is now advocated. Begin early, and let them carry with them habits of industry, from the nursery to the school room; from the school room to the academy; and from the academy through each succeeding stage of their progress.—The maxim of divine wisdom, will be found to apply in this, as in other branches of education. "Train up a child in the way he should go, and when he is old he will not depart from it."

Friends of human improvement—benefactors of mankind, and all who are labouring and praying for the final triumph of the kingdom of Christ, we make our appeal to you! Let it be your aim to bring to this cause the aid of an enlightened and powerful public sentiment. The influence of this, alone, would be sufficient to render the accomplishment of the object, in such a country as ours, certain. If the opinions which have been expressed in this discourse are authorized by truth, if they are sustained and vindicated by facts, how can you render a greater service to the cause of education, and of an educated ministry, than by giving them the benefit of your united and persevering exertions? Let these opinions spread through the land; let their salutary influence be felt in every School and Seminary in the nation, and unborn generations will bless the age in which they were established.

THE TENDENCY OF PRINCIPLES ADOPTED
BY THE AMERICAN EDUCATION SOCIETY
TO PROMOTE STRENGTH OF CHARACTER.

Communicated by the Rev. S. P. Newman, Professor of Rhetoric, in Bowdoin College.

From the days of blind Homer, down to the present time, there has ever been an acknowledged alliance between genius and poverty. The

records of literature tell of poets, and philosophers, and orators, who were men of obscure birth, and who have known all the privations and sufferings of penury. This connexion between poverty and genius is not inexplicable. Poor men have been men of exertion and of thought; they have acquired habits of ready invention and of patient research; and genius in its highest and best sense means nothing more.

As knowledge has become more practical,—as usefulness and eminence have been found in closer union,—the justness of this received sentiment has been more evident.—Besides an increased activity of the inventive powers, there has been found in this class of scholars a knowledge of man, and an ability to bring the resources and energies of the mind to bear on the business of life, which has given them distinction as practical men. Add to this the possession of habits of activity, enterprise and perseverance, and it is easy to explain why poor men have become useful and eminent as men of learning.—This is especially true of the scholars of our own country. "Sink or swim," an expression imputed to one of our great men in reference to the destinies of the country, is the language of many of our scholars, as they form their plans and enter on the business of life. Not that such men feel a recklessness of consequences, or indulge a spirit of hazardous adventure. With enterprise, is united persevering effort,—with daring, skill and caution,—with adventure, a trust in Providence; and here are the true foundations of usefulness and of eminence.

I would invite your readers to look at this subject in its connexion with the objects of the American Education Society. This Institution is bringing forward a company of indigent scholars to the aid of the Christian church. She is sending out her invitations and her promises of aid in every part of our widely extended land.

Her call is heard in the village and in the fields. It reaches the humblest hut of poverty; and from the farm and the workshop come forth those of aspiring minds and pious hearts, to consecrate themselves to the service of the church. To those who thus come forth from obscurity at her call, she offers her assistance, but it is only a partial aid. Exertion and perseverance are still called for to ensure advancement and success, and the aid which is given is to be repaid at a future day. Those then whom the Society introduces to the gospel ministry are men who have known the privations and ills of poverty; they are those who have been accustomed to toils and hardships,—men who have encountered difficulties, who have known self denial, who have struggled forward in their course, and who owe their advancement in life chiefly to their own enterprise and exertion. And here allow me to express the opinion, which I shall endeavour to support, that it is among men thus introduced to the ministry, that those are to be found who possess the very traits of character which the church now needs, and will need, for the century to come.

1. Men thus raised up to the work of the ministry, will be men possessing an intimate knowledge of the human character. Their earliest years have been spent in the society of the unlettered and the poor. They have seen the undisguised workings of the human heart, when free from the strong influences of fashion, and they know how the uneducated and the poor are to be addressed. He, too, who has had to provide for his own wants, and to force his way along the path of life, must come much in collision with his fellow-men; and of all ways, this is the best way of studying man. The philosopher may read works on morals and intellectual philosophy till his head bears signs of wisdom; and the rich man may be rolled in his chariot over a hundred empires, and neither will know half

so much of that little empire within the breast of man, as he who, from the circumstances of his life, has been compelled to look in on this little dominion, and has seen all the motives and springs of human action. Now the minister of the gospel, at the present day, eminently needs this intimate and thorough knowledge of the human character, in all its diversified forms. It is in this way that he is to acquire a due influence over those around him, and to bring the truths of religion to bear on his hearers in the wisest and best manner. In former times the minister was regarded with a kind of prescriptive reverence. But this prescriptive influence has passed away; and wisdom to know what is in man, and how to adapt one's self to the varieties of human character, must supply its place.

2. Men thus introduced to the ministry will be men of activity and of persevering effort. For acquiring habits of activity and perseverance, the discipline of the school of poverty is most salutary. The poor are early inured to toil. Habits of patient industry are thus formed before entering on their literary course; and these habits are brought with them to the labours of the mind. They have learnt, too, what perseverance can effect, and how difficulties are to be overcome. And, as they struggle onwards in their literary course, they find renewed and constant calls for activity and perseverance. Others are pressing forward at the call of ambition, or, becoming familiar with learning, are allured by its charms; but the indigent scholar is urged on by the convictions of duty and the stern command of necessity. When he meets with obstacles, and they are not few, he surmounts them. When his purpose cannot be effected in one way, he tries another. Thus it is that he acquires an energy and hardihood of character, which are most valuable. He has learnt the resources of his own mind, what it can bear

and what it can effect, and when occasion calls, he will not hesitate to stand forth and meet the exigency of the time. Truly it is with men as with the plants of the earth. The tree that springs up in the shaded covert is a sapling; but the mountain oak, that has been tossed and writhed by a hundred storms, is made of sterner stuff.

I need not say that all the activity and perseverance thus acquired, are needed in the minister of the Gospel at the present day. The estimate of ministerial duty has of late years much increased. More instruction is to be given; more constant and greater efforts for the salvation of souls are to be made. The minister must now not only labour in season, but out of season. He too who confines his thoughts and his efforts to his own parish, does but half his work. The christian church is going forth in its power. Its triumphant march is to be over the world. Its ministers are its leaders, and they must lead out the host of the Lord to this holy warfare.

3. We have confident grounds for the expectation, that men thus raised up for the work of the ministry will be pious men. There are rich men as well as poor who are pious men, but it is the declaration of Scripture, confirmed by observation, "Not many mighty, not many noble are called." He who has little to hope from this world, will be more likely to look forward to another. He who has daily to seek his daily bread, is more likely to ask it of his God. I might here mention the helps to a life of piety which are found by the beneficiary in his connexion with your society. He knows that the prayers of the church are ascending in his behalf, that the eyes of Christians and of the world are upon him, and while in view of his privileges he feels with increased force the constraining love of his Saviour, he will seek to be pure in his thoughts and circumspect in his ways. I might here appeal to the records of the American Education Society. These

furnish abundant evidence, that there are many sons of poverty whom God has sanctified for himself, and who have done worthily as devoted ministers of our Lord Jesus Christ. I might too, happily allude to the English church, and contrast those men of wealth who occupy the high places of her establishment, with her poorer clergy,—her labouring ministers, and ask which class brings to the work of the Lord devoted hearts, and a willingness to labour faithfully in his service?

Surely deep-rooted, everliving piety, is needed in the minister of the gospel at the present day. He must dwell near the mercy-seat, must know where his strength is, and where and how to look for help in the time of need. He must go forth courageously, but his banner must bear the inscription, "I can do all things through Christ that strengtheneth me."

4. Let me here mention, that the principles on which the American Education Society is established, tend to secure to the church a learned ministry. It is the settled purpose of this Society to give its beneficiaries a thorough education. While the aid afforded is but partial, creating the necessity of personal effort and enterprise on the part of the student, it is required of him, that he devote the time, and pursue the studies, of the fixed and prescribed course of preparation for the ministry. Thus the Society gives the security of all its influence, that those, whom it is instrumental of introducing to the ministry, shall be thoroughly furnished for their high work.

But there is another mode of reasoning on this subject. It is by an appeal to facts. The records of the church bear abundant testimony, that it is her indigent sons who have done most worthily for her cause. Newton in his earlier years knew the hardships of a seaman's life, and when the Lord had put him into the ministry, he not only bore the heat and burden of the day, but laboured on to a good

old age, gathering in the harvest of the Lord. David Bogue was once an indigent student, and his pen wrote that appeal to the christian community, which under the blessing of God led to the formation of the London Missionary Society, and was introductory to the extensive and efficient benevolent efforts of the present day. Would he have struggled forward through a long life in this noble work, the faithful and successful parish minister—the instructor of a missionary school, and the principal director of the missionary efforts of his time,—thus doing the work of at least three common men—

"Qualia nunc hominum producit corpora telus,"
had he not early been inured to toil and acquired habits of perseverance? Would Buchanan have toiled and suffered as he did, that he might throw light on the dark places of the earth? Would Scott have left us his bright example of what a faithful minister can do, even when weighed down with almost insupportable cares, had not they both been men of poverty, and early become familiar with hardships and labours?

Of the ministers in our own country it may truly be said, that those most eminent and useful, are the men who have owed their advancement in life, partially at least, to their own efforts. I need not mention the names of such. Every one can bring them to mind. And if the sentiments advanced in this communication are correct, it will continue to be so. The faithful minister, the devoted missionary, the men who can endure hardships, and skilfully and perseveringly and successfully exert themselves for the cause of truth and righteousness, will be found among the beneficiaries of the American Education Society—those who leave the workshop, to become "workmen who need not to be ashamed, rightly dividing the word of truth,"—those who have come from the cultivation of their paternal fields, to gather in the harvest of the world.

IMPORTANCE OF A THOROUGHLY EDUCATED
MINISTRY FOR THE WESTERN STATES.

Communicated in a letter from the Rev. Charles Coffin, D. D. President of Knoxville College, East Tennessee.

To the Secretary of the American Education Society.

Rev. and dear Sir,

It is a cheering thought, that the well informed and candid observers of existing Institutions and interesting events are continually increasing. These will generally admit, that the American Education Society stands, under Providence, at the head of that auxiliary system of means for the universal diffusion of vital Christianity, which is so eminently the glory of our country, and in so considerable a degree, the hope of the world. Who can witness the conspicuous usefulness of your beneficiaries already in the gospel field among their own countrymen, from Maine to Missouri, and from the lakes to the Atlantic; or who can trace their adventurous and heaven-supported footsteps among the heathen, whether on this, or the Eastern continent, or on the remote islands of the Pacific, without sending up an earnest prayer, that your beneficent and truly liberal association may be favoured with all necessary help from God and men, to enable you to push forward your mighty work; and, by all suitable exertions in your power, to multiply, on safe and well tried principles, the able, faithful, and divinely commissioned messengers of grace to the lost multitudes of their fellow-men? While the King of glory is rapidly moving on to his millennial reign, every enlightened Christian burns with the sacred desire, that the pioneers of his gospel may, in adequate numbers, with the most commanding qualifications, and under every possible advantage, pour the herald cry into the ears of their fellow sinners, in all the desert places of our country and of our world; "Prepare ye the way of the Lord, make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low;

and the crooked shall be made straight, and the rough places plain; and the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it."

Amid all the zeal and success of your arduous labours in the cause of education for the Christian ministry, my own attention has been particularly arrested to the sound discretion and salutary caution of your plan, to confine the patronage of the American Education Society to those beneficiaries, who will consent to take a thorough course of classical and theological instruction. Your fervent prayers, I doubt not, ascend, that all pious ministers not so favoured may, nevertheless, be owned and blessed of Heaven; whatever may have been their deficiencies of education, and to whatever part of the church they may belong. Of this description a proportion sufficiently large will still be coming forward, without your special patronage; and, like the minor prophets and apostles, they will do good in their limited spheres. But the call for ministers eminent in ability, knowledge, and practical wisdom, as well as in piety, philanthropy and self-denial, was never greater than at present. Never, likewise, has there been more encouragement from the course of events, that, if those who are labouring to increase their number will perseveringly take counsel from the God of grace, they will be rewarded with the most desirable and glorious success. The hearts of all whom he has blessed with unusual measures of grace, and with strong powers of intellect, are altogether in his hands, not less than the requisite supplies for the Lord's treasury; and his unchangeable purpose stands revealed, that he will give his churches pastors after his own heart, who shall feed them with knowledge and understanding; and that, by human instrumentality, the earth shall be filled with his glory.

Perhaps it may be asked by some, what urgent necessity can there be,

that those who are to preach the gospel in the Western country should be so thoroughly taught in the languages and sciences, and in every branch of theological knowledge, as is proposed and required, in your plan of operations? Feeling a deep concern for the temporal and eternal welfare of our fellow countrymen in the West, and for the spiritual edification and usefulness of the people of God scattered abroad throughout all these States and Territories; and, above all, for the everlasting salvation of the millions who, in all future time, are to have their probation for eternity on the western side of the Alleghanies; I am induced to answer from beyond the mountains, that the reasons which justify and recommend your restricted plan of patronage are weighty and numerous. A few of them can be noticed with brevity on this sheet; but the detail would swell beyond the compass of many sheets.

1. Every person of reflection will readily perceive, that it is essentially the same work to preach the gospel in one part of the country, as in another. The preacher has the same textbook to study, understand, and explain; the same kind of beings to address, instruct, and move; the same sort of objections to answer; and the same warfare to maintain. The spirit and character of the age extend, likewise, to every section of the United States; and, while a livelier impulse is given to all human affairs, greater preparation in gospel ministers is necessary, to awaken an ascendant interest in behalf of that kingdom which is not of this world. To whatever degrees of usefulness inferior qualifications may be blessed, we may, nevertheless, expect from such as are every way superior, correspondent benefit; for in the kingdom of grace, as well as of nature and providence, God maintains a proportion between means and ends. If, then, the apostle Paul, with all the learning he acquired at the feet of Gamaliel, with all the transforming grace and miraculous

gifts bestowed upon him by the Divine Spirit, in addition to all the native powers of his extraordinary mind, was, in the judgement of Heaven, the very instrument to found and build up churches so extensively in Asia Minor; and if he had so much to accomplish among multitudes comparatively rude and uninformed, that but little time was afforded him for all his labours in Athens, or Ephesus, or Corinth, or, even at last, in the metropolis of the world; let no man imagine, that the increasing millions inhabiting, and about to inhabit, the great valley of the Mississippi, are likely to be too richly supplied, either in the gifts or graces, any more than in the numbers, of Christian ministers, who may be sent among them, both from their own and more distant Institutions.

2. The work of founding churches in this new, populous, and extensive country, with the best prospects of their permanence and prosperity for ages to come, is no secondary work, for the most able and faithful ministers of the New Testament. It calls for workmen who have no need of entering into other men's labours; but who, as wise *master-builders*, may, like the great Apostle of the Gentiles, so lay the foundation, that they may be authorized, at length, to say with him, in all humility, "Let every man take heed how he buildeth thereon." Our population in the Western States and Territories is gathered, not only from all parts of the American Union, but from different nations of the earth; and, I had almost said, from all religious denominations in Christendom, with innumerable varieties and much strength of character. Their degrees of knowledge, their prepossessions, attachments, and prejudices, are endlessly diversified. If the effectual grace of the Spirit supplies, in almost every portion of the new settlements, some lively stones for the spiritual building; who can estimate the importance of workmen, having, in the judgement

of discerning and influential men, the highest qualifications to use these precious materials in the most advantageous manner; and to inspire universal confidence that, neither through ignorance, nor unfaithfulness, the work shall suffer? By such hands the building will rise, in strength, in beauty, and durability, as may not otherwise be expected. Had not the churches in New England been originally founded, and built up by some of the first ministers then upon earth, who can suppose that part of our country would have been what it now is in intellectual, moral, and religious improvement?

3. The great interest of education, just beginning to engage the attention of the Western people, calls imperiously for a well instructed and influential ministry, to diffuse and sustain, among all classes of our population, a proper sense of its importance. Universal education, rightly conducted, is the life of liberty, independence, virtue, and happiness. But what philanthropy, what self-denial, what patience, what enlarged views, what combined counsels, what untiring efforts, what numerous agents, and what a spirit of Christian accommodation, are indispensable to the accomplishment of this stupendous work! It is the most urgent and benevolent enterprise of human society on earth; and calls for all that can be done, in the family, in the house of God, in primary schools, in sabbath schools, in academies both for males and females, and in Colleges, and Theological Seminaries, to promote its advancement. In all these departments of education, the motives of the gospel are incomparably the most powerful and necessary; and they must be presented in the ablest and most impressive manner to all the agents within their reach, by the ministers of the gospel, if any great success is to be enjoyed. There is no Christian country, where the work of universal education has ever gone forward to any conspicuous advantage, or to any uncommon

degree, in which an enlightened, devoted, and indefatigable ministry have not led the way, as pioneers, by their instructions, their counsels, their exhortations, their influence, and their example. Such, then, let us have.

4. I will add but one argument more. The situation of ministers labouring in the Western country proclaims the necessity of being amply furnished, by a thorough education, for unhesitating communication and unremitted action. To these, they are loudly called by the destitute condition of multitudes, who send forth an increased demand for supply; and who will draw, as they please, upon the resources of the minister, in the private walk, in the occasional ride, in the family circle, in the retirement of consultation, in the frequented school-room, in the religious scenes of conversation at camp-meetings, as well as in the ordinary and extraordinary exercises of public worship. Far from the voluminous libraries of advanced literary and theological Institutions, and from such also as belong, in many instances, to clergymen and other individuals in the Atlantic states, our ministers must go from labour to labour, from neighbourhood to neighbourhood, from one congregation to another, from one large religious meeting to a second, with many of the same hearers to attend them; while they have little to replenish their minds, but their best recollections of past acquirements, with such use as they can make of their Bibles in very short intervals, and the assistance they derive from the everlasting throne, and the Spirit of grace. Now, in such circumstances as these, the more thoroughly they understand the original structure of the sacred text, the genuine meaning of contested passages, the various readings by which the light of inspiration has been obscured, and the customs, objects, and scenes of antiquity, which explain allusions not otherwise to be understood; the more completely they are imbued with Christian knowledge

and useful literature; the more ready they are for every good word and work; liable, as they continually must be, to meet with minds of every cast and habit, from different parts of the world, at the diversified stages of improvement, from the most profound ignorance, to literary and professional eminence; it is abundantly evident, that all their mental furniture and practical wisdom, however distinguished, will be put in requisition, and come to use.

It need scarcely be added, that a large share of common sense, and knowledge of human nature is of vital consequence to any signal usefulness of Christian ministers among such a multifarious population. But send us heavenly minded young men, well acquainted with their own hearts, with the word of God and the work of the Spirit; able and apt to teach; and so enriched with literature, science and the theology of the *Bible*, that all shall be made to feel, that they can teach; and so adorned with a modest simplicity, that they shall be observed to do it in meekness and wisdom; and they will be made here to rejoice in the best work on earth; and to realize that they have selected very inviting ground. They will labour in one of the largest portions of the gospel field; where many sheaves are, doubtless, to be gathered unto eternal life: and, if they may at times go forth weeping, bearing precious seed, they will anon return rejoicing, bringing their sheaves with them. Like the Robinsons, the Cottons, the Mathers and the Elliots of New England, they will lay foundations and erect superstructures, which will gladden the hearts of their contemporaries, and be the joy of many generations. They will work, not in the darkness of preceding ages, but in the brightening twilight of the millenium; and, if with their mortal eyes they shall never see its risen sun above the horizon, they will, notwithstanding, from the heights of heaven, and with eyes immortal, have the more blissful vision of a renovated, recovered and hap-

py world, in which their benevolent labours were none of them lost.

With such prospects in time and eternity, as are daily unfolding to the believer's view, may the benevolent members of the American Education Society be more and more animated in their work, and urged forward to still greater usefulness on earth, and to their final reward in heaven.

Yours, with respect and affection,
CHARLES COFFIN.

The following extract of a letter recently received by the Directors of the American Education Society, from a respectable minister in another and widely distant part of the Western country, strongly confirms the sentiments contained in Dr. Coffin's letter. We regard the subject as sufficiently interesting and important, to justify its insertion in this place.

In some publications from the East, I have noticed sometimes sentiments expressed, which I wish if possible to counteract—sentiments, which if adopted will bring your Society partially into disrepute, and do our churches in the New Settlements an unspeakable injury. I allude to statements, which make the impression, that with comparatively a little study, a man may be prepared to preach the gospel here. I hope that few such have been made, but I fear too many. I fear that many friends of Christ in New England are beginning to feel, that if they can send into the Western wilderness a host of young men, as ministers, with but small literary and scientific attainments, these churches will rise and shine.

Permit me to suggest a few thoughts on this subject, which the Society may use as they think best. We have among us a few valuable ministers, whose minds no College ever enlightened. Two such are in the circle of my acquaintance. They are blessings to the church. But they are men of uncommon judgement, and long, and patient, and careful investigation of the Holy Scriptures. The more men like these are sent here, the better. Among this class of ministers, the name of the late Rev. Jeremiah Hallock will long be remembered by the churches of Connecticut. I mention this, that I may not needlessly wound the feelings of such men.

But there is no hope that young uneducated candidates coming from New England will be like these. Indeed, in the nature of the case it will be impossible. Few young men, even with all the assistance of the College, and the Theological Seminary, will come so well qualified. If I am not greatly mistaken, to sustain the churches in the New Settlements, the highest minis-

terial qualifications are necessary. The reasons are too numerous to be numbered. I can only give a few of them.

One reason is, the infancy and unsettled state of the churches. An established and well regulated church has many in it, who are capable of directing all its common concerns, and even of giving an inexperienced minister such advice as he often needs. To keep a church together, which is already built up, and strongly cemented, does not demand that ability which is necessary to build up and cement one. This is particularly the case, when the materials to build with are in their rudest state, and must be wholly made over. In the older churches, let but the Holy Spirit convert men, and they are in general prepared to unite with the church. But here, a long course of instruction in the doctrines and duties of the Christian religion is necessary—instruction amidst powerful efforts to darken the understanding.

Another reason is, the impossibility of much counsel. In most of the older churches, by a ride of one or two hours, a young minister may see a veteran in the christian army, who can give him all needful counsel. But here, in many cases, months must roll away, without seeing another minister. For sixteen months past, but two ordained and educated ministers have been in this town, and these came to preach by way of exchange. Besides these, two candidates have called here. A minister thus situated must in all emergencies plan and execute without any advice. He must stand ever ready to defend the church from the concealed, or the open attack.

Another reason is, the ignorance of pretended preachers of the gospel. This is deplorable beyond all my expectations. I have heard a sermon from a minister, whom many supposed to be of the first order, whose church is said to be three times as large as mine, and in the same town. This man it is said cannot read the scriptures, and it is certain that he could not read his text correctly. His pretensions are, that God tells him what to say. He denies the Deity of Jesus Christ, and is filled with fanaticism, and yet he has in his church two children of a Presbyterian deacon. No less than three, of this character for ignorance, reside in this township, which is six miles square.

Another reason is, the prevalency of dangerous errors. At the head of these stands Universalism. Men of this sect compass us about on all sides. Many of them are not ignorant. Some are men who have been awakened in some eastern revival, and have fled here, thrown off restraint, and equipped themselves thoroughly with the adversary's weapons. While they meddle not with looser ministers, it will be very difficult for one of ours to avoid an open at-

tack from these men, unless they are constrained to feel, that, on any ground, he is prepared to meet them to their disadvantage; and even then, he must constantly be guarded against their plans. This requires ministers, whose minds have been trained to close thought. They have had preachers here, whose skill in perverting scripture, exceeds all that I have ever seen at the East. What adds to the difficulty is, that not a few have learnt to tell that the scriptures which speak against their favorite errors, are wrongly translated, and to give them a translation to suit themselves.

But perhaps the greatest difficulty of all is, to counteract the influence of *erroneous books*, that are circulated far and wide. I find books filled with deadly poison, left by some specious friend, for members of my church to read. The truth is, that Satan, plotting the destruction of our nation, and the overthrow of Christianity in it, has fixed his eye on our New Settlements, and there erected and fortified his strong holds; and if they are not wrested from him, his object in a few years is inevitably attained. I have watched his movements for fifteen months, and I conclude that they are in general similar in all the territory west of the Alleghany mountains; and fearful as I have been of the influence of Unitarianism in Massachusetts, I have seen nothing there alarming like this. Where now I ask are the most able ministers of Christ needed? Were an army of five hundred thousand veterans desolating our country, where would be the place for the greatest generals? Let the church look to the West, and answer these inquiries. If for want of better, men of small attainments, whose judgement science has not improved, must be clothed with the sacred functions of the ministry, I beseech you, keep them at home—settle them over the best informed congregations in New England, but send them not here, where churches under their influence must wither, and die. These churches must be sustained, or before the millennium, our land will, we may fear, resemble that of Asia Minor, and from these wilds some new Mohammed rise, and, with fire and sword, sweep all before him. The eastern churches may contribute their millions—their treasures may be wafted over these western waters to support the gospel, but what can it avail, if entrusted to unskilful men? Without an able, a learned, and a holy ministry here, all is lost. With my views of the subject, I should deprecate nothing so much as a host of unlearned, unskilful ministers, sent from New England to preach the gospel throughout these New Settlements. I should, the moment I saw them, consider the ruin of these churches, and as a final consequence, the destruction of true religion in our favoured land, *inevitable*. Learned men, full of piety, glowing with

love to Christ, who are ready to deny themselves for his cause the conveniences and comforts of older places—ready to traverse the wilderness, and content themselves with coarse entertainment, who can sleep in a log-cabin, and write their sermons in the room where all the business of the family is transacted—men that will kneel with the family upon the slab-floor and pray with the same earnestness, and delightful interest, that they would upon the carpet of a New England parlor—who can make the

broken down tree in the deep wilderness their closet—men who have consecrated all to Christ, and who are ready to watch, and pray, and labour for souls under all the prospects of an early grave marked by no stone to tell the traveller the result of their labors—such are the men that we must have—such are the men that under God we shall have, and these churches will rise—here will be revivals of religion, and multitudes of souls will be fitted for heaven.

EXAMINATION OF STRICTURES UPON THE AMERICAN EDUCATION SOCIETY.

The nature of the following discussion is a sufficient reason for republishing the article in the *Quarterly Register and Journal*. It is written with candour, as well as ability; and the important facts and arguments which it furnishes will amply repay the labour of an attentive perusal. The friends of the American Education Society will find new ground for confidence in the wisdom and utility of the principles which they have adopted. They have only to go forward with a firm trust in God, and diligently use the means which He has given them, and the object at which they aim will speedily be accomplished, to the joy of thousands and millions of perishing men.

An Examination of the Strictures upon the American Education Society, in a late number of the *Biblical Repository*, originally published in that work. By Moses Stuart.

To the Editors of the Biblical Repository.

MESSRS. EDITORS,

In the third number of the new series of your Work, dated July, 1829, I have met with a piece, on the General Assembly's Board of Education, and the American Education Society, which has deeply interested my feelings. Whoever the writer of that piece may be, I take the liberty to tender him my most sincere and hearty thanks, for the very valuable considerations which he has suggested, at the commencement of his strictures, respecting the present aspect of the moral and religious world, and the duties and obligations of Christians which result from it. I do most entirely concur with all his remarks, respecting the past failure of the churches to perform their duty in regard to spreading the knowledge of the gospel abroad: and in regard to their error in seeking, at any time, to sustain themselves by leaning on

the arm of civil power. For one, I rejoice that God has taught them so instructive lessons on this subject; for we may now venture to hope, in this country at least, that they will not again seek for help from a quarter which will never afford it; and which, if at any time it condescends to put on the appearance of affording it, exacts more as a return for its favours, than conscience can allow, or the interests of religion permit without injury.

The picture of the religious wants of our country; the call for pastoral labours, made from thousands of places that are destitute of the word of life; the interest which Christians are taking in this subject, the importance of *immediately* furnishing our new settlements with faithful, spiritual guides; the necessity of having these well instructed and disciplined for their great work; and the imperious duty of all Christians, who are praying the Lord of the harvest to send forth more laborers, to be active in furnishing all the means of training up such labor-

ers; are drawn, described, and urged in a manner which satisfies the most ardent feelings and wishes of my heart. I fully concur with the writer, also, in the directions which he gives, as to the manner in which our spiritual wants are to be supplied. It is true, that our first duty is, to raise our humble and earnest cries to the great Lord of the harvest, that he would multiply the number of laborers; and equally true, that the Christian church is under the highest obligations, while she prays for this, to do all in her power to promote it, by taking pious and indigent youth under her care, and providing for their education in an adequate manner.

With the writer I do also sympathize most entirely, on the subject of beneficed livings in the church. If a graceless ministry is to be raised up; if the church is to be thronged with aspirants after her favours, whose hearts are rankling with enmity at the strictness of her principles, and filled to overflowing with insatiable desires after worldly and sensual pleasures; then let her provide livings which will afford the means of ease and luxury. She will thus hold up a premium to men of secular views, who are desirous of enjoying these; and will never fail to have at least as many ministers, as she has benefices to bestow upon them.

In view of the deadly evil which such a course has occasioned in other countries, it seems to be the plain duty of all sincere Christians in ours, to pray that the clergy may always continue to have very moderate incomes; to see to it that they never can become rich; at least never become so by means of what the church bestows upon them in the way of salary. In respect to the usefulness of ministers of the Gospel, I can truly say, that their poverty appears to be great matter of congratulation. None but the most prejudiced and bigotted opposers of religion can now accuse them of selfish and pecuniary views, in choosing the ministry for a profes-

sion. There is scarcely a salary in this country, at least among the Presbyterian and Congregational churches, which could be the object of ambition to any man of a worldly spirit, and of talents above mediocrity.

It would give me much pleasure, if I could proceed through the whole piece, on which I have commenced making remarks, and find nothing which I could not sincerely commend, and with which I do not fully agree. But when the writer comes to make his remarks on the principles and proceedings of the American Education Society, I am constrained to differ from him here, and cherish views materially diverse from those which he has disclosed.

I take it for granted, that a man, of such an able mind and excellent spirit as is developed in that part of the piece on which I have been remarking, will very readily concede to others the liberty which he has himself taken, in the free remarks which he has made on the principles and proceedings of the American Education Society. He will cheerfully grant me the privilege of examining the facts and principles which he has brought forward, by way of supporting his objections to the Society in question; first, because he himself wishes only to come at a correct view of the whole ground, and to know what can be said in its defence, as well as against it; and secondly, because the public, who have now had one side of the question placed before them, are entitled to know what answer the friends of the American Education Society have to make to the allegations thus produced against their measures.

I enter with much reluctance on this task. It is always unpleasant to entertain, or to express differences of opinion, when these differences have respect to men for whom we cherish a high and Christian regard. It is an unwelcome task, also, to come before the Christian public in a kind of polemic attitude. Many Christians

shrink instinctively from every thing which looks like dispute. The world are very ready to speak with exultation, on what they are pleased to call the *quarrels* of the church. Distrust, unkind feeling, alienation, coldness, or suspicion, are very apt to creep in, while the professed disciples of Christ are engaged in discussion, (not to say *dispute*); and especially is this the case, when discussion grows animated, and the cause stands committed before the world.

On all these accounts, I advance to the task before me with undissembled reluctance; fearing, lest the declaration of opposing sentiments, or the correction of mistaken facts, may possibly be understood by some as an exhibition of feelings which are unfriendly, or as a manifestation of party spirit, which, reckless of truth or union, or peace, seeks to defend its own views at all adventures.

I cast myself, therefore, after these remarks, on the generosity of the writer in question, and that of his friends who sympathize with him; trusting, that while I endeavour strictly and faithfully to examine the allegations made respecting the American Education Society, they will not do me the injustice to believe, that I have any *personal* motives in view, or am seeking the interests of any supposed party in that quarter of the country to which I belong.

I am, indeed, a friend of the American Education Society; and I have been so from its very rise. But it is not because I have been in any way connected with it, or have ever received, or expect to receive, any direct benefit from it, nor am I in any way responsible for its measures.

It is true, that having lived near the centre of the Society's operations, and having an intimate acquaintance with all who are actually concerned in the immediate and principal management of its interests, I have been, from the very first, acquainted with its principles, measures, and proceedings. From a sincere approbation of these,

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I can subscribe most heartily to the noble and generous concession, which the Reviewer of their proceedings makes p. 354, and which I beg permission here to quote.

"We admit that there is something very magnanimous and captivating in the idea of a great society, laying aside sectarian names, collecting and disbursing funds in educating pious indigent young men for the gospel ministry, regardless of sect or party. We admit the energy and success of the American Education Society, that it has done more in exploring the spiritual wants of our country, in enlightening public sentiment on this subject, in pressing home on the consciences of Christians, the indispensable duty of engaging heart and hand in this mighty work, than has been done by all others. With unqualified pleasure, we admit also, that the concerns of this Society are managed by men in whose intelligence, piety, and energy, we have the highest confidence."

Agreeing most fully with this writer, in his views of the men to whom the management of the American Education Society is entrusted; and cherishing these views, after having for a score of years been intimately acquainted with almost all of them, and with the remainder ever since they have come upon the stage of action; I acknowledge that it is not without some degree of pain and reluctance, that I perceive the measures they have taken are virtually called in question, and our country is warned against the dangers to which they are thought to be exposing it.

But it becomes their friends, and therefore myself among them, to examine the charges preferred against their principles and proceedings with impartiality; and to listen to every sober and friendly suggestion which may be made by any, who are disposed to call in question the wisdom or the correctness of their measures.

I have endeavoured to do this. The result I beg leave to communicate in the following order; viz.

I. I shall examine the *facts* alleged, in regard to the measures and principles of the American Education Society.

II. I shall make some remarks on

the *fears* which are expressed with respect to it. And,

III. I shall briefly consider the method which the Reviewer has chosen in order to accomplish his object.

In examining the *facts* alleged by the Reviewer, I shall proceed in the order in which he has presented them. It is my design to leave no material circumstance out of view; for on a question of so great importance as the present, the public are entitled to information minute and circumstantial enough to lead them fully to make up their opinion.

The first allegation of the Reviewer is, that "the details of expenses and receipts, of clothing, of books, of donations from other societies and friends, of profits of teaching and labour, of debts contracted and paid, which young men under the patronage of the Society are required to make, every quarter, are unnecessarily and painfully minute," p. 356. The chief grounds of this objection are, "that the plan holds out a powerful temptation to the beneficiary, to conceal the amount of receipts and expenses, so as to form a stronger claim on the aid of the Society," and that "it places him in the attitude of a common beggar, whose success depends on the dolefulness of his story." "Young men of delicate and ingenuous feelings," it is averred, "shrink from this *public* developement of private and personal circumstances," p. 356.

On this subject, I would remark, that the details required of beneficiaries in Academies and Colleges, and which are in some respects more minute than those required of Theological Students, may be summed up in general, under the following heads, viz. stage of study; number of weeks engaged in study during the quarter; price of board, with its amount; tuition; expenses for washing, room, fuel, lights; also for books and stationary; incidental expenses; debts at the beginning of the quarter, exclusive of those due to the American Education

Society; receipts from the Society during the quarter; receipts from any other source, either of money, or of clothes or books; the number of weeks in which the beneficiary has been engaged in teaching school during the quarter, with the receipts for the same; receipts for labour in any other way; together with a general summary at the close, of the whole debts due, exclusive of those due to the American Education Society. The applicant subscribes, also, a declaration of his intention to devote his life to the ministry of the Gospel, and he asserts that he solicits patronage for this end.

Printed schedules of all the items are furnished for the use of the beneficiary, who makes his returns under each head. This is handed by him to the Principal of the Academy or College with which he is connected, who examines it as minutely as he pleases; and then certifies his belief as to the correctness of it. In addition to this, he certifies that the beneficiary in question sustains, in all respects, such a character as is required by the Constitution and Rules of the American Education Society in order to receive their aid. This is forwarded every quarter, to the Directors of the Society; and on these is predicated their vote in relation to the aid that is sought for. Where the distance of the school or college is very great, however, it is forwarded only once in six months.

Such are the *facts*, in relation to the details in question.

Let me now, make some remarks on these facts, and the proper tendency of them.

(1.) It is obvious, that as the Society is called upon to aid those *who stand in need of aid*, and as it was instituted solely for this purpose, so it can, with fidelity to its trust, bestow aid only on such as afford *adequate and satisfactory evidence of such need*. But how is this evidence to be obtained? The answer is, By a knowledge of the character and en-

tire pecuniary circumstances of the individuals who apply for aid. If they are themselves indigent, but have friends able to assist them, and liberal enough to do it; if they are able to obtain money enough to help themselves, by any personal efforts which they can make at labour or otherwise, consistently with honesty and integrity of character; then they do not need the aid of the Society. On the other hand, if they are in debt; if they have no friends of the character described; if they fail in the means of aiding themselves in an adequate manner; then it is plain, that they need the assistance of the Society. If moreover they are prodigal, or excessive in their expenses for clothing, in the purchase of books, in their incidental expenses, or in their room-rents, or any thing of the like nature; it is the proper business of the Society to know this. It is impossible to judge whether they are the *deserving* subjects of aid, unless all these facts are examined.

I would ask the Reviewer to point out a single article in the Schedule of the student's returns, which is not concerned with an estimate either of his *pecuniary condition*, or of his *character*. If this cannot be done, (and I venture to say, it cannot), then does it follow, of course, that the Society have only taken means for information which their duty, and fidelity to their trust oblige them to take. There is not a single item here, which any honest and ingenuous youth should ever be ashamed or afraid to disclose. That he is poor, is no ground of reproach. I had almost said, it is the contrary. That the whole extent of his indigence should be known to those who are to aid him, is a matter of as plain equity and propriety, as that a man who borrows money of his friend, should not conceal from him his true pecuniary condition. The most open, honest, and ingenuous proceeding, in all such cases, is to keep nothing back which can throw any light

on the real circumstances of the case.

The Reviewer thinks that the Committee of examination, or the teachers under whose inspection the youth are, could judge of these matters with sufficient accuracy. But without attempting to show that the same amount of information never could be obtained in this manner with uniformity and correctness; it may be asked, if it be not incumbent on those whom the community have made *responsible* for the distribution of funds, to know and judge for themselves, as far as they may, whether those whom they aid are in real need of assistance? Upon the present plan, both Instructors and Directors are supplied with the means of forming an opinion on this subject; dispense with it, and there is no certainty that either will be regularly and thoroughly made acquainted with the facts upon which such an opinion should rest.

(2.) Returns of such a nature as those in question, are of serious benefit to the individuals concerned.

Need it be proved anew to the world, that the virtues of industry, frugality, regularity of life, and caution as to unnecessary and injudicious expenses, are best taught in a *practical* way? What can all the preaching in the world do, at Colleges, Academies, or any where else, while young men and boys have their pockets filled with money which is at their own disposal? The most weighty and well enforced precepts, the most attractive examples, exert but little influence in such cases. Every instructor in any Seminary of learning in our country, will confirm this statement.

What then is to be done? What measures will effectually teach young men to enter on life, with frugality, with industry, with a judicious and uniform foresight in regard to all their pecuniary responsibilities and embarrassments? I answer, Let them set out, from the very first, as soon as they are able to take care of them-

selves, with a responsibility for doing so; and with a responsibility, too, which will amount to something; which will be felt in all their measures, and will have a controlling influence over them so as to make them guarded and sober. The responsibility to parents of most young men educated in public, for the manner in which they spend money and time, is but little felt, and is, in most cases, made so light, as to afford no serious obstacle in the way of their extravagance and profusion. A frown or two when bills are presented, which are large beyond propriety; a murmur at the unexpected amount of them, and a kind of half serious, half joking complaint of extravagance, constitute the weight of the penalty on the part of parents, which most youth have actually to suffer for extravagance and idleness; and the responsibility to a tribunal which inflicts only such a punishment, is but little dreaded, and has therefore but little influence on such as are disposed to be extravagant.

How different the condition of a youth, whose character, whose prospects, whose success, whose all, depends on the strictness of his discipline, and the rigid watch which he keeps over all his powers and passions of body and mind! I appeal to *facts*. From what class of youth do our most shining characters in church and state spring? From the children of the rich or of the poor? Almost exclusively from the latter. Debauchees, and profligates, and blockheads abound among the children of the rich; while among the poor in our Seminaries, characters of this sort are far more rare.

I have been intimately connected with the instruction of youth for more than thirty years; and I have very often been led to believe, that the greatest misfortune which can befall a youth, endowed by nature with promising talents, is, that his parents should be rich. The failure, in some respect or other, as to the requisite strictness

of discipline in such a case, is almost certain, in a great majority of instances. But the beneficiary of the American Education Society has a powerful stimulus acting constantly upon him, and operating to produce habits of sobriety, and frugality, and industry; habits on which depend, in a great measure, his prospects of usefulness and success in life.

I feel the more certain of all this, because of the numerous young men, aided by benevolent societies with whom I have been intimately acquainted, I have observed some, who have been aided only in the way which the Reviewer would prefer, that have evidently been injured as to their habits of economy and of feeling. With a conviction that the treasury of their benefactors would not be closed against them, unless they should exhibit some palpable acts of extravagance, they have felt that a nice attention to frugality was unnecessary. The fact, also, that they had been taken up, as it were in their infancy, and dandled in the lap of more than parental kindness, contributed to inspire them with exalted ideas of their own talents and deserts. They did not seem to me so much to accept of charity in the way of a gratuity, as to claim it as a debt. Nay, one might well say, who knew the whole development of their feelings, that they regarded the church as *debtors* to them, on account of their high importance to her, and of their elevated worth; and that they really deemed it a matter of condescension on their part, to accept of what was gratuitously proffered to them.

Yes, I have seen this; and my soul has sickened at the sight. The blasting influence of such a state of feeling on the Christian character of youth intended for the ministry, is self-evident; and it is my heart's desire and prayer to God, that the church may keep as clear from presenting such a temptation, as the accomplishment of the great ends which she has in view will permit her to do.

It is plain, beyond all doubt, that young men, who are to be ministers of the gospel, need to be educated in habits of frugality; in which condition, it is absolutely certain that their salary, in any ordinary case, will never be adequate, without the strictest economy, to their wants. How many pastors are every year dismissed; how many inflict deep distresses on themselves and on their families, for want of early discipline like that which the American Education Society requires, unhappy experience daily testifies. It is my full belief, that the Alumni of the American Education Society will present fewer cases of such melancholy facts, than have heretofore been usual.

I am aware of the objection which has been made, and which the Reviewer hints at under another head, viz. that a mode of educating young men subjected to so many restraints, will make them niggardly and covetous. But I am not prepared to believe, that attention to frugality and industry; strict attention to all one's pecuniary responsibilities and expenditures, so necessary in all the business of life, and so much applauded by all men; can have any proper tendency towards the vices of covetousness and pusillanimity. Beyond a few instances in which men love money merely for its own sake, covetousness, rapacity, extortion, and niggardliness, belong mostly to those who are greedy to obtain something to lay out on the means of sensual pleasure, or of gratifying some ambitious desire. In a word, I confess myself exceedingly slow to believe, that the God of nature has so formed us, that the insisting on the practice of certain virtues should, in itself, have a tendency to lead to certain vices. Facts disprove this. Of all the classes of men in society, I know of none more liberal, more kind, more generous hearted in proportion to their means, than such as have been the beneficiaries of the American Education Society. Nay, I can say more; I can say

that their purses, light as they are, with scarcely sufficient to pay their letter postages, and to purchase enough of stationary to write to their friends, are opened to the calls of charity and religion; and the simple mites bestowed, with such views and such a spirit, I trust will prove to be, in the Saviour's estimation, like the widow's mite, cast into the treasury of God, in the view of the astonished disciples.

(3) I must add to the considerations already suggested, that an accountability like the one in question, is absolutely necessary to secure the confidence of the community, and particularly of men of business, who are accustomed to responsibilities.

The experience of the American Education Society determines, that those who are able and willing to give, will not do so to any great extent, and certainly will not continue to do so for any length of time, unless a high responsibility is created on the part of those who are to receive their bounty.

The allegation of the Reviewer against such a measure, is the first and only serious one of this kind, which the Directors have ever heard. With one consent, the community, so far as I have any knowledge, have applauded their measures on this point. Nay, of the hundreds of young men on their list, no one has as yet, so far as they know, ever raised his voice against the measure, or made complaint of its oppressive nature. So far have they been from this, that they have often testified their most hearty concurrence and approbation.

If the American Education Society are wrong then, in respect to the measure in question, the whole community, givers and receivers, are wrong along with them. All men of business, especially, are fundamentally in error; for it is from these in particular that the high and imperative demand has come, that the Society should create the utmost responsibility which is fairly in its power. They demand all the security which from the nature of the case can be afforded,

that their bounty will not be squandered nor misapplied. That they are in the right, I do most heartily believe; and that the American public will justify this view of the subject, and support it, I am fully persuaded.

(4.) I may remark, in the last place, that the Schedule of returns under discussion, is very important to the Directors of the American Education Society, in as much as it furnishes them with a large number of *facts*, which must serve as the basis of many of their calculations and their measures.

The average amounts of expenses are made out from such statements. The probable and possible means which young men possess of helping themselves by labour, or otherwise, comes in this way to be known. The comparative expenses in different parts of the country are developed. In this way the Directors come to the knowledge of facts, which serve to meet assertions like that of the Reviewer, when he says, that "the aid afforded by the American Education Society is not sufficient to pay *half* the expense of an education, in the cheapest college in the United States." The answer to this is, that it does not comport with *facts* thus disclosed.

I must not quit the topic under discussion, without noticing the two great difficulties which the Reviewer suggests, as standing in the way of the requisitions in question.

In his view, "The plan holds out a powerful temptation to conceal the amount of receipts and expenses, so as to form a stronger claim on the aid of the Society; placing the beneficiary in the attitude of a common beggar, whose success depends on the *dolefulness* of his story," p. 356.

But how would this evil, (if it be a real one), be cured by a different method of management? If the minuteness and the greatness of the responsibility expose a beneficiary to the evils here mentioned, then, of course, a diminution in both these respects would relieve the evil. But I have

always been accustomed to believe, that minuteness of responsibility, and the greatness and certainty of it, is the highest and most effectual of all means to keep men honest and straight in their business. And I appeal to the whole world for a spontaneous decision on this point, without a single argument upon it; for it certainly needs none. If you wish to tempt men to dishonesty and partial statements of their concerns or their management, hold them at loose ends in their accounts; if not, then create a high responsibility. I am utterly unable to see how the temptation is now any greater to give a false account of expenditures, than it would be under a system of inspection less rigid.

And as to "placing the receiver in the attitude of a common beggar, whose success depends on the *dolefulness* of his story;" how is this *dolefulness* made any greater or less, by the fact that a man is accountable in regard to more or less of his expenditures? If there be any "hitting the point" here, I am not able to perceive it. Nay, if there be any thing in the revolting idea of "common beggary," which is applicable to the subject in question; then let me ask, who is most like a "common beggar?" He who comes with a piteous story of his wants in a lump, without entering, or being able to enter, into any particulars, which are in any measure probable, or will bear the least scrutiny; or he who brings along with him *accredited vouchers* for all his wants and woes, and can *definitely* show how they come to exist, and to be urgent? The case is too plain to need comment; and the statement must have escaped from the Reviewer, in a moment when imagination had strong predominance over reflection.

But when the Reviewer proceeds, in connexion with the allegations just examined, to say, that "young men of delicate and ingenuous feelings shrink from this *public* development of private and personal circumstances, p. 356;" he shews a want of informa-

tion in respect to the subject on which he has commented, that might well have led him to hesitate and examine, before he ventured to speak in this way. And what is the "*public development*?" Just this; viz. that the beneficiary goes with his Schedule to one who is or ought to be his most confidential and paternal friend, to the head of the school or College in which he is, and obtains his certificate as to the credibility of the statement; and this certificate comes before the Directors of the American Education Society who are also *in loco parentum*, and who vote of course in accordance with it, unless they have some special ground to suspect that there is collusion or fraud. And is this a "*public development*?" I know not, indeed, that the Reviewer meant to convey so much as his words do convey. I understood by them, an intimation that the Schedules of all the beneficiaries of the American Education Society are published to the world, i. e. that they are a part of the regular documents of the Society which are to be made public. I may be mistaken in my apprehension, but I predict, that thousands in our country will understand it just as I have done; and if so, may I be pardoned for suggesting, that the Reviewer is accountable for an impression so much *at variance with fact*, and tending to cast odium on the Directors of the American Education Society, as men wanting in delicacy of feeling, and disposed to be rigid, to an unreasonable degree, in their demands. I trust he will, therefore, pardon me, and indeed thank me, for making public the correction of such an error. I certainly do not charge him with any *intended* error; I acquit him altogether of this. But I must still believe, that when such great interests are concerned as are called in question here, men are bound to know that what they state as facts, is correct.

I have one more remark to make on this subject. This is, that *facts* contradict the statement which the

Reviewer has made, about the reluctance of young men to submit to the accountability in question. More than 900 young men, educated in 77 Academies, 23 Colleges, and 10 Theological Seminaries, during the last 14 years have submitted to an inspection of this nature, and for half that period, the present Schedule has been in actual existence, and yet it is not known as I have before said, that any complaints have been made.

If the Reviewer has found "more than one young man of unquestionable piety," who declined asking aid of the American Education Society because of the strictness and minuteness of accountability to which he would be subjected; then I can only say, that his experience differs widely from that stated above. I cannot refrain from adding, too, that if *accountability* will deter any young man from asking aid, it is my earnest hope and wish, that the American Education Society may never have any beneficiaries of this character. They want such, and only such, as are willing to be open to inspection, and shrink not from every responsibility that is requisite to give confidence to the public and to the world.

I come now to the

SECOND OBJECTION of the Reviewer against the measures of the American Education Society. This is, that the principle of "refunding the monies advanced to young men patronized, is a doubtful, if not a dangerous feature of this institution," p. 356.

The reasons for this measure he represents as being two; viz. (1) To relieve the beneficiary from the mortification of being considered a charity student. (2) To augment the means, and perpetuate the benefits of the Society.

But are these all the reasons? Certainly not. In the eleventh Report of the Society, the Directors say, that "because, after *much experience*, they are convinced that loans will exert a more happy influence upon the *character* of those whom they patronize,"

they have embarked in this measure. They tell us, that the same experience proves, that more strength of character, more economy, more diligence, more frugality, will be promoted by it. This I do most fully believe. Nay, from long experience and observation, I might say, I do certainly know it. And if this be correct, it is a very important reason for their measures, which the Reviewer has not at all suggested.

He is mistaken, also, when he speaks of the *loan*, as designed to be a "shelter for charity students, from the unmerited reproach often attempted to be cast upon them." The young men in this condition, are now too numerous, and too respectable for worth, and for talents, to need any such shelter. The voice of the church and of the community is too much in their favour to render it at all necessary. *Disgrace* is out of the question. But *delicacy of feeling* is not out of question, and to my certain knowledge, many a young man, that would have abandoned his education rather than obtain it by *gratuity*, now has no scruples in receiving a *loan*. And this shews the wisdom of the measure, which the American Education Society have adopted.*

In regard to the "high ground" which the church should take, in the opinion of the Reviewer, and educate

gratuitously all that are needed for the ministry, as our government educate young men in their naval and military schools; this is desirable then, and only then, when it becomes *necessary*. The question whether it is *necessary*, is the very one in debate. And if such ground should be prejudicial to the character of beneficiaries, (and experience it is believed has established this fact), then is a different ground preferable, unless it can be shewn to be the occasion of formidable evils. The money that would be expended on the wholly *gratuitous* education of young men for the ministry, may now be appropriated to missionary objects, to building up our waste places, to helping our feeble churches, and to providing for their starving pastors.

The Reviewer does not see the propriety of calling the loan made to beneficiaries a *parental loan*. He wishes to know what is meant by such a loan; and suggests that obligations, like those demanded by the American Education Society, are not required from children by their parents, p. 358.

Is it then true, in the first place, that the young men of the church have the same relation to her, as to *support*, which children have to their parent? If so, then why may not the rich as well as the poor, claim support from her? Indeed, the case of the cadets, which the writer presents, who are supported at the expense of the government, would seem designed to justify this principle; for *all* are equally supported in this case, whether they are rich or poor. Would the Reviewer say, that a church struggling with poverty, and not adequate to maintain its own pastor; or that an individual in circumstances of indigence, who belongs to any church, should contribute money or labour to help educate the son of a rich member of the church? This cannot be done; it ought not to be done. And if it be said, in reply to this, that the rich ought to give the more bountifully in such a

* The following extract of a letter from the President of one of our Colleges, affords a striking illustration of the truth of the above remark. It is published in the Quarterly Journal of the Society, Vol. I. p. 32, and relates to the case of a peculiarly needy young man. "He tells me that he has been repeatedly advised to apply for aid to your Society, but never could so far sacrifice his love of independence as to consent to it. He was, however, from the difficulty of getting along without too much loss of time from his studies, becoming discouraged, and on the point of abandoning the hope of public usefulness. I explained to him the method of *loaning* money now adopted by the Society, as calculated to save the feelings of young men, and advised him to apply. He concludes to do so, and has gone to ——— to procure the required testimonials."

case, so as that, in the end, the poor man will be more than compensated for his contribution toward educating the sons of the rich; the answer is, that justice indeed would require this; but how is it to be enforced? Are all professed Christians, who are rich, and who may have pious sons, willing voluntarily to contribute in such a way? Facts speak a loud and appalling testimony against such an assumption.

There remains no way, then, if the principle of the Reviewer be adopted, but for the church to *tax* her members, and make out the regular proportion which ought to be paid, and must be paid by them. Any other method than this, can never be just and equitable, provided the *cadet-system*, to which the Reviewer has appealed as affording so noble an example, be adopted by the church. It is by taxation and by compulsion, that this system is supported. Can the churches resort to similar measures?

Does not the specious object, then, which seemed to be so attractive while examined at a distance, and in the midst of the shining mist in which it was enveloped, assume a form entirely different, on near approach and after minute inspection?

The proposal of the Reviewer, I must regard as chimerical and impossible, unless we are to have a religious establishment, supported and rendered compulsory by the civil power. The Reviewer would himself be among the last men, who would desire any thing like this, or who would cease to oppose and resist it.

Things must remain then as they are, in regard to charities. Those who give, must do it *voluntarily*, not by assessment or compulsion. And while this is the case, it is quite certain, that the church will consent to educate only the indigent part of her sons. These she ought not to educate, I trust she will not, without efforts of their own, and without a high responsibility as to the manner in which they dispose of her bounty, and

high and sacred obligations to become what she desires them to be.

The Reviewer thinks it strange, that the loan should be called *parental*. He wishes to know, 'whether parents lend money to their children; and then, whether, in case they do, they demand written obligations of re-payment.' The answer to this might be, that it is no new thing for parents to make *loans* to their children; and to insist on it, that they shall be repaid, in case there is ability to do it. I could appeal, in proof of this, to my own experience. I have sons to educate; but I am unable to complete their education, unless the older ones do themselves contribute to assist the younger. I make this a condition of completing their education; and I have no scruples in doing so, although I would hope and trust that I am not deficient in parental tenderness. I even consider it a serious advantage to my children, to be placed under such a responsibility.

Let it be remembered, however, that the property in the hands of the American Education Society is not *their own*. They are entrusted with the sacred bounties of the church. They are under the most solemn obligations to see that nothing is squandered, nothing is left insecure. They must, therefore, on the principle of *loaning*, require a *written security*. If the sum in question, in any case, be lost to the Society for want of due care, they are responsible for it. In these respects, therefore, it is far from being fair, to compare their situation with that of a *parent*.

If it be still asked, Why then call the loan *parental*? The answer is; Because it is truly so, in some very important respects; i. e. it is an accommodating loan; it is afforded from mere motives of kindness; and is very different, in regard to the conditions attached to it, from common loans. No interest is required until a reasonable time after the young man has entered the ministry; the *only* surety is *his own note*; and it is further ex-

pressly provided by the Directors, *"That in case the future condition of those who are patronized by the Society, in consequence of any calamity, or of the service in the church to which they may be providentially called, or the peculiar situation in which they may be placed, shall in the judgement of this Board be found to be such, as to render it unsuitable for them to be called upon to pay the debt contracted for their education, it shall be understood to be the right, and duty, of the Board to cancel such debt, in whole or in part, whenever they shall judge proper."* 11th Rep. p. 22.

What more now can reasonably be asked, than is here granted? It will be agreed by all that such beneficiaries as can repay, ought in justice and in conscience to do it. But how will it be with those, who may be in a state of extreme poverty and dependence? Why the debt will be cancelled. Here is ample provision, express *legal* provision, for this purpose. This must be admitted. What then is the hardship in this case? There can surely be none, unless the Directors are so lacking in humanity as to shut their ears against any complaints of indigence and misfortune which their beneficiaries may make. Has this ever been done? I ask this question fearlessly. I know the Directors too well to have any apprehensions about the answer. Nay, I challenge the whole world to produce an instance, where this imputation justly lies against them.

The oppressive nature of the loan in question, then, is only in *fear*, in *anticipation*, not in *fact*. It is indeed possible, that the Directors may abuse their commission to be compassionate; it is possible for any man or body of men to abuse any trust committed to them; but the *probability* of this, in the case now before us, is certainly one of the remotest that can be imagined. And even supposing it actually to take place, there is an appeal from the Directors to the whole Society, composed of members from

at least 20 states in the Union, who can reverse their decision, and displace them from office.

I have been minute on this part of the subject, because I am well aware, that there is an appeal in the representations of the Reviewer to the *compassion* of the community toward the beneficiaries of the Society. Their case is presented as one, which must bear exceedingly hard upon them, after they are settled in the ministry; and they are made to appeal to our sensibilities, on the score of a family who are suffering for want of bread, an empty library, an inability to aid the charitable objects of the day, and other things of the like nature. Now all of this has some foundation in reality; but all cases of this nature are actually provided for, as we have seen above; and this, even to the utmost extent which a considerate man can desire. I must believe that the Reviewer had never studied or contemplated the provisions so fully made, when he wrote the paragraphs on which I have now been commenting.

I have one more remark to make, on this important part of our subject. This is, that *facts* contradict the theory which the Reviewer has here presented. As a specimen of the many *facts* which lie before the Directors of the American Education Society, I present the following extract of a letter from one of their beneficiaries.

"Enclosed is ——— dollars, which added to what I have given the last year makes the amount of the benefactions I received from your Society. My donations for several years previous, whether more or less, you may regard in the light of *interest*; and in the same light you may regard all my future donations, which I purpose to continue, annually, as long as I have any thing to give.

"My salary is small; and though my family is also small, we have to consult the principles of economy and to deny ourselves many things, in order to have an agency in the various great

departments of Christian charity. Our rule is, *first*, to economize ; *secondly*, to give 'bountifully,' according to the Scripture maxim, 2 Cor. 9: 6 ; and then, *thirdly*, if we have anything to spare, to lay it up, until the Lord shall call for it ;—and we find so much enjoyment in this course, that we shall probably continue it."

This is only a specimen of the manner in which I trust a great part of the beneficiaries of the American Education Society feel and will feel. They would be among the last, I verily believe, to propose the giving up of their *obligations* to the Society. And this applies to those who have gone out from Theological Seminaries, and have settled in parishes, and know by experience all the difficulties with which they must struggle, and to which the Reviewer adverts. Testimony from these is worth more than all the theory in the world. The gentleman, whose testimony is cited above, and who holds a conspicuous place among the labourers in the great Missionary cause, is one who has had difficulties to struggle with. Is such experience, now, to be regarded by the Directors of the American Education Society ? Or are they to shape their measures, solely by principles deduced from reasoning *a priori* ?

In regard to the allegation of the Reviewer, which stands connected with this part of our subject, viz. 'that the *loan* system will tend to create a calculating, craving disposition,' I have already remarked upon the subject above. I can only say again, that the cultivation of economical habits, of frugality, and industry, is one of the last things which can ever make misers and niggards. I must have overwhelming evidence to induce me to believe that the God of nature has so formed us, that the cultivation of virtues necessarily leads to vices.

As a test of the ability and willingness of the American Education Society's beneficiaries to repay the loan which they have contracted, I would

add, that within little more than *two* years, (although the system has as yet begun only partially to operate), more than \$2000 have been cheerfully repaid into the Treasury. So much for the *practicability* of the measure, adopted by the American Education Society.

The Reviewer has suggested, also, under his second objection, that Colleges and Theological Seminaries must likewise aid young men, who are indigent, in obtaining their education ; and that, in case they do this, the young men will be utterly unable to discharge their obligations both to the American Education Society and to these Institutions.

Suppose this to be true ; then it follows that the American Education Society must abandon their claim, according to the pledge which they have given to the young men and to the world. The Colleges and Theological Seminaries must do the same, in some cases of imperious necessity. But in ordinary cases, a young man of real industry and good talents, (no others ought to be educated by the funds of the Church) will find ways and means to help himself, so that he need not receive more aid than it will be safe for him to be obligated to pay. Experience abundantly testifies this. It is well known that some young men, entirely destitute of property, get along without appealing to any society or individual for assistance ; and surely it is practicable for young men situated as are the beneficiaries of the American Education Society to do what is required of them.

Besides, means are now used, and the prospect is now opening, for young men to aid themselves by manual labour ; which is very useful to them both in a physical and intellectual respect. To this source the Directors of the American Education Society are anxiously directing young men. Between *nine* and *ten thousand* dollars have been earned in various ways the past year, by the beneficiaries of the Society. The Reviewer seems to

be, and doubtless is, unacquainted with these and the like facts; otherwise he could not reason and assert as he does.

The American Education Society do not wish to conceal it from the public, that it is a favorite principle with them, to induce, so far as in them lies, all their young men to help themselves in every honest and becoming manner, and to the full extent of their ability. The enterprising and intelligent men of our country will certainly justify them in this.

But the Reviewer asks, "What becomes of the monies when refunded?" He then goes on to aver, that they are all returned to the treasury of the Parent Society; and that, in consequence of such an arrangement, this Society will finally have an unlimited capital at their exclusive control. Add all the loans returned, to the permanent funds and to the scholarships, and, he thinks, in half a century "a height of independence must be attained, sufficient to make even good men's heads turn giddy," p. 361. In particular, he suggests, that "if all the Presbyterian Churches in the United States were to become auxiliary to the American Education Society, the monies refunded by all their beneficiaries, as well as their annual surplus, must go to the Parent Board, and be entirely beyond the reach of the Branches," p. 361.

I shall not take the liberty to impute any special design to the writer in this appeal. The correctness of the principles and the assertions, on which it is grounded, are proper subjects of examination.

If there be any one thing, which the Directors of the American Education Society have particularly aimed to accomplish in all their measures with respect to the Society, it is this, viz. that it should be guarded as effectually as possible against a perversion, or monopoly, of the funds. In order to effect this, the ultimate responsibility, in all cases, is vested in the General Society. To them all

questions may be referred; and before them, every alleged grievance or perversion be laid, for their final and irreversible decision.

Who then are the men, that constitute this General Society? They consist of evangelical clergymen and laymen, throughout the United States. The whole number of members entitled to vote, is, at present, about 350. These belong to at least 20 States of the Union; and 111 of these are either clergymen or laymen of the Presbyterian church. This church would have had a much greater proportion still, had the American Education Society originally set out on the same ground on which it now stands. The Society originated in the heart of New England. For many years, (down so late as 1826), a certain sum of money, given by way of donation, entitled any one to the privilege of voting. The Society was thus at the mercy of any party, whether evangelical or not, that might choose to create members enough at any time, to come in and take entire possession of all its funds. In 1826, the Constitution was changed, and only members *elected* were in future admitted to the privilege of *voting*; although a donation to a certain extent still constitutes *honorary* membership. None *originally* entitled to vote, were excluded from this privilege, by the new arrangement. And as to the future, the Society, (not the Directors, as the Reviewer seems to understand it), *elect by ballot*, those who are to be members.

Before 1826, when this important change was made, there had been, as will naturally be supposed, many more donations in New England which entitled to membership, than elsewhere. In fact, during the first ten years of the existence of the Society, out of \$100,000 contributed, \$70,000 were given in Massachusetts. This accounts for it, why the number of members of the Society, belonging to the Congregational is greater than that of any other denomination. And

this is the only reason; for since the change in question, 94 members have been elected; and of these, 74 are out of New England, and only *two* belong to Massachusetts. *Fifty* of the newly elected members belong to the States of New York, New Jersey, and Pennsylvania. Does this look like sectional partiality? Or is there any party ambition or purposes, discoverable in this?

I repeat it, in order that neither the Reviewer nor his friends may overlook it, *The Directors neither nominate nor choose any of the elected members of the Society.*

From these plain facts, it is very obvious, that the time is not far distant, when the Presbyterian church may have, and in all probability will have, a controlling influence, in the American Education Society. Every act of the Board of Directors is subject to revision, directly or indirectly, by the General Society. Every choice of members, and every choice of officers, (who, let it be noted, are elected only for one year at a time) is by the same *Society*. How then can its funds be perverted, or applied to party purposes? Never—until all branches of the General Society, including evangelical men of at least five denominations, become corrupt throughout; and when such a *universal* corruption takes place, the American Education Society will at least be as safe as any other Society, whether Presbyterian or not.

Let us now, for a moment, examine in another point of view the power of the Directors of the Parent Society, which is an object of so much dread. We have seen how entirely their doings are subject to revision by the General Society. Another check is imposed upon them by means of Branch Societies.

All applications for aid, within the limits of Branch Societies, must first be made to the Branch Societies. The Directors of these appoint a *majority* of the examiners of such applicants; on whose certificate depends the suc-

cess of the application. When a favourable certificate is obtained from these examiners, it is remitted to the Board of the Branch Society first, who receive or reject the applicant, and if the former, they make an appropriation. The application is then forwarded to the Board of the Parent Society for their concurrence. If they think it their duty to reject the application; they remit the case back to the Branch Society, with their objections. Should a final disagreement take place between the two Boards, the case may come before the General Society at their annual meeting, at which are present members from all parts of the United States. This has an ultimate jurisdiction over every question of this, or of the like nature.

It is true that the two Boards in question serve as a check upon each other; and the General Society has a supervision and ultimate control of the whole? In addition to this, there is an article of the Constitution, which expressly provides, that *Presidents of Branch Societies shall be, ex officio, voting members of the General Society, and also honorary members of the Board of Directors*; thereby giving to each Branch Society a perpetual representation, of its own selection, in the councils both of the Society and of the Board. Is this aiming at the concentration of power in the hands of the Directors of the Parent Society; or does it look like a most guarded distribution of power, & a cautious check upon it, not unlike what the structure of our national government exhibits?

Are not the Branch Societies, however, dependent on the Parent Society? They must, of course, conform all their proceedings to its Constitution and fundamental Rules. But they elect their own officers, from the least to the greatest, and as often as they please; they vote their own appropriations, and dispose of their own funds; they recommend and receive their own candidates. The Parent Board has, indeed, the power of nominating a part of the Examining Com-

mittees; but it is a *minority* of them: and this right is retained only for security in regard to the Constitution and Rules which they are bound to see observed. The Parent Society, except in an extreme case which is provided for, cannot take up a single candidate within the limits of a Branch Society, without its consent and approbation; while, on the other hand, the concurrence of the Parent Society is necessary, in order that the appropriation may be actually made; unless, indeed, in a case of appeal, the General Society revoke their decision where they may have refused aid.

But what control have the Branch Societies over the monies given? I answer, that all monies raised within the limits of a Branch Society are paid into its own treasury. If *permanent* scholarships are endowed, the property vests in the Parent Society, because it is an *incorporated* body; but *the income of the said Scholarships stands pledged to the Branch Societies, within whose limits they have been raised*, and is subject to their disposal as stated above. Can the Parent Society adopt a more impartial method of proceeding than this?

Look, moreover, at the operation of this principle. When a Branch Society has more monies in its treasury than is needed for beneficiaries within its own limits, it remits the overplus to the treasury of the Parent Society. But, on the other hand, if it have less in its treasury than is needed, (an occurrence that frequently happens), then it is entitled to draw out of the treasury of the Parent Society, just as though the money were in its own. If this be not generous impartiality, it would be difficult to say what is so in the management of such matters.

In regard to the Examining Committees, whose peculiar province it is to recommend beneficiaries to the American Education Society, I would state, that at present there are 41 of them in the United States; of these, 14 only are in New-England, and 27

out of it. And when we call to mind, that a majority of each of these committees, on whom the appropriation of all monies to beneficiaries depends, are appointed by the respective Branch Societies, in all cases where such Societies exist, this must be proof satisfactory enough to every candid mind, that the Parent Society is not aiming at power and control.

While I am on the subject of the organization and powers of the American Education Society and its respective Branches, I would state, that the General Society, constituted as above, has recently held its *annual* meetings, alternately in Boston and New York during the week of their respective anniversaries. This arrangement will probably continue—and by means of it the Society will be brought into the vicinity of a very large part of all the voting members. Should the next meeting be held in the city of New York, more members will probably be in the city having a right to vote in the meeting of the American Education Society than will compose the next General Assembly of the Presbyterian Church. The meeting for the choice of officers, and for the transaction of special business, is distinct from, and antecedent to, the general meeting, when addresses, etc. are made, as is customary in other Societies.

At this *previous* meeting, any business whatever may be taken up; all proceedings of the Directors may be examined and canvassed; any objections can be raised, which any member of the Society chooses to raise, either against any part of its proceedings, or of its principles. No officer whatever is chosen for a longer period than *one year* at a time; and, if the Society see fit, every Director, Secretary, Treasurer, or other officer previously appointed, may be displaced, and others substituted in their room. If there be any aim in all this at *dictatorship*, it is not, at least, to be *perpetual* dictators.

From a review of the Constitution

and principles of the Parent and Branch Societies, it seems to me quite impossible, that any partial or party appropriations of monies should be made by the Directors of the Parent Society, without a speedy and adequate accountability and punishment for so doing. The General Society, at its annual meeting, coming from all parts of the United States, must be an *impartial* body; and in their hands are Directors, Secretaries, Treasurers, Examiners, funds, and every thing else. Can an imagination which is not heated, see any phantoms of a frightful aspect rising up out of such ground as this?

To the important question, "What becomes of the monies refunded?" we may answer, then, that they go into the treasury of the Parent Society for the present, and are paid out from this to all the Branch Societies in the United States, according to their respective wants. They must ever continue to be so appropriated, until the General Society cease to do their duty at their *annual* meeting; and until all parts of our country become heretical or corrupt.

If, for the sake of convenience, however, the General Society should adopt a plan, which would allow the *monies returned* within the limits of each Branch Society, to be paid into the treasury of such Society, this measure would remove even the semblance of the difficulty which the Reviewer suggests. The Directors, I have no doubt, will be entirely disposed to adopt this, or any other arrangement, which may promote the interests of the Society.

In thus detailing the Constitution and principles of the American Education Society, I trust that I have obviated most of the difficulties which the Reviewer suggests under his

THIRD HEAD OF OBJECTIONS. The substance of this head is, that the *voting* members of the Society are *eligible* to office; and that their election must depend on the Directors of the Parent Society; that such an arrange-

ment is giving them a power to perpetuate their own office, and their own control over an immense sum of money, which may be appropriated to purposes destructive to the welfare of the church. And this organization is represented to be such, that "the hand of an infant in Boston can control and manage and direct the whole Christian community, south and west of the Connecticut, interested in this concern," p. 364.

The answer to all this is found in the preceding statement. It is built on misapprehension of the Constitution and Rules of the American Education Society. The Directors, as such, have no control at all over the election of any new members of the Society, nor over the number who shall be chosen. They have not even a *nomination* of such members confided to them; and should they undertake to make one, any other member of the Society has an equal right, and I may add, an equal chance of success. After such a view as has been given above, of the manner in which *membership* and the *right of voting* in the Society, is now constituted, and of the number of members, their partition among different denominations of Christians, and their diffusion among 20 States of the Union; can it well be supposed, that any man of candour will say, that the fears of the Reviewer are well grounded? Is there no check here? Are there no honest men among all these members of the American Education Society, chosen from leading men in church and state in our country; no independent men there, who cannot be flattered or misled by any electioneering of the Directors? And are there not men enough, among the present members of the Society, of sufficient wisdom, prudence, and integrity, to secure the interests of the Society in future, by the choice of members like themselves? To deny either of these, would be one of the last things which I would venture to do.

On serious revision of what the Re-

viewer has intimated with respect to this subject; I do hope and believe, that he will withdraw even an implied insinuation of such a nature. Representations of this kind may, indeed, be a forcible appeal to the jealousies of men, and of parties; but they must be distressing to those who look seriously at the tendency of them to shake the confidence of the Christian community, and to fill them with groundless alarm; and, of course, to quench their zeal in behalf of the American Education Society.

I have thus examined the *facts* alleged by the Reviewer, as grounds of distrust and fear, in regard to the American Education Society. I know I am in danger of protracting the subject too much; but the importance of the discussion induces me to cast myself on the patience of the public, until I make a still further development of the proceedings of this Society, in regard to *loans* and *permanent funds*, which may serve to vindicate them in the view of the world.

Originally, the American Education Society appropriated their monies in the method advocated by the Reviewer. They made the whole a pure gratuity. They even adopted the principle of paying the *bills* of their beneficiaries. Soon, however, experience shewed the imprudence of this measure. They then adopted the method of requiring a note from the beneficiary, to repay *one half*. This took place in 1820, and was continued until 1826.

Before the principle was adopted, in 1826, of *loaning* wholly, the American Education Society, by their Secretary and Directors, held an extensive correspondence with the heads of Colleges and Seminaries in different parts of the United States, and with distinguished clergymen and laymen of several States, in regard to this and other subjects. In this manner they laboured faithfully to ascertain the sentiments and feelings of the community; and especially of those who had superintended the education of

beneficiaries of the American Education Society. As a specimen of the communications which they received in answer to their applications, I would subjoin the following extract of a letter, addressed to the Directors of the Society, by the intelligent, judicious, and excellent President of Union College, at Schenectady. It is dated Nov. 1825.

"In general, I am very favourably impressed with respect to the wisdom of the plans of the Board, and the prudence and the energy with which those plans are executed; and, in conclusion, I have therefore only to add, that, from all that I have seen of the effect of public charity on the physical, moral, and religious character of young men, I am of opinion, that appropriations from such a charity should be sparingly made. A greater number can then be assisted, and the motive to personal exertion will not be entirely removed from any. In the free and long continued distribution of a public charity, there is danger that an opinion will be insensibly induced, that the amount distributed is the payment of a debt due, requiring no special gratitude in the receipt, or economy in the application; and there is also danger, lest those accustomed to be taken care of by others should insensibly cease to take care, and lose the habit of taking care of themselves. In a country like ours, where the support of the ministry must be voluntary, and where the people, if supplied at all, must be generally supplied by ministers who can live on small salaries, it is wise, as far as practicable, to raise up men who can *so* live; and if the ground already gone over, were to be again gone over, it might be a question whether a system of loans, in toto, on a low interest, would not, on the whole, be wiser than a system of donations. Perhaps more would not *then* be refunded than will *now* be; assistance, however, would be equally within the reach of the persons who needed it; self-interest would operate more strongly to narrow their expenditures, and an increased stimulus to personal exertion would be applied during the whole preparatory state; the incumbents on the fund would be known, not as paupers living on charity, but as indigent young men, struggling with poverty, and calculating to repay the favours done them out of the fruits of their future earnings."

Many important testimonies of the like nature were received, also, soon after the measure in question was adopted; as may be seen by referring to the Appendix in the Eleventh Report of the Society, where will be

found the testimonies of no less than nine Presidents of Colleges, of several Professors, and of many other gentlemen of high reputation, besides communications expressing the views of about 70 beneficiaries belonging to four Colleges, and highly approving the measures in question.*

Several other Societies had also adopted similar principles, or have adopted them since.† The businessmen of the community called aloud for such an arrangement. Before it was adopted, the treasury of the Society began to languish. Since its adoption, the receipts have been greatly augmented. Some who doubted about the principle at the outset, have come fully into the approbation of it, since it has been put to the test of experience.

Such were the efforts of the Directors of the American Education Society to learn their duty, and such the results of these efforts. Will any one say, in view of these facts, that they ought to have hesitated about acting as they have done?

Nay, I may make the appeal nearer home to the Reviewer; I may refer him to the General Assembly. In their Minutes of this very year, their

Board of Education say, "We desire every beneficiary to remember, that his duty to the church, to his younger brethren who seek the same holy office, and to his Saviour, requires that so soon as he is able he should refund the benefaction conferred on him with interest. Every beneficiary shall be furnished with an attested copy of this resolution."

The Reviewer will perceive that the General Assembly's Board of Education have here recognized, in the most distinct manner, the *duty* of its beneficiaries toward "the church, their younger brethren, and the Saviour" himself, to refund not only the sums of money furnished them by the Board, but to return the same "with interest," in all cases where they are able. How does this differ at all from "the *principle* of refunding" adopted by the American Education Society? They cancel the debt, *in case of inability to pay it*; the Assembly's Board do not think that more than this ought to be done. And although they do not require a *written* obligation, they require that every student should be furnished with a copy of this resolution, which certainly amounts to a *printed* obligation. If there be any advantage in this latter measure over the former, I confess myself unable to perceive what it is. Indeed I have difficulties, of serious import, in my own view, in respect to this measure of the Assembly's Board. The young men, who, on the score of *duty*, thus become their debtors, are left in a state in which their generosity and their honour, merely, are appealed to; and in case they decline making repayment, they are liable to be filled with apprehension that their motives may be misconstrued. But in case they are expressly liberated from their obligations to those by whom they are due, no such apprehensions will exist. In which of these predicaments would any young man of generous feelings prefer to be? And suppose cases to occur, (and such do occur) in which a young man abandons

* These testimonials are signed by Presidents—Day—Nott—Davis—Griffin—Humphrey—Bates—Tyler—Wayland, and Allen—by Professor Rice of Virginia—Rev. Dr. Spring of New York—the late Rev. Dr. Chester of Albany, whose opinion, the result of his own observation and experience, as he assured the Secretary of the Society, is given in decided terms in favour of a system of "parental loan"—the Rev. Dr. Church of New Hampshire—Jeremiah Evarts, Esq.—Professor, now President Woods of Lexington, Kentucky—Rev. Justin Edwards—the late Rev. Dr. Payson of Maine—Professor Dewey—Rev. Messrs. Cox and Patton of New York—Rev. Mr. Nettleton—and a number of other clergymen of known character and respectability.

† See Eleventh Report of "the Society for educating pious young men for the ministry of the Protestant Episcopal Church," presented at Washington, D. C. Oct. 1828. The Presbytery of Albany, and the late Young Men's Education Society of New York, adopted the same system of loaning before the American Education Society.

the object for which he was patronized, or becomes an apostate and disgraces the ministry; then, how are the General Assembly's Board to obtain the repayment of the monies expended? In this case, the American Education Society have a security that such monies shall not be lost to the treasury of the church.

But lest I should be tedious, I will cut short the farther consideration of *facts* alleged by the Reviewer, and come to the consideration,

II. OF FEARS.

The Reviewer is afraid of the immense power, which he thinks the Parent Society will ultimately attain. These fears he has unequivocally expressed in the following language. Speaking of the *election of members by ballot*, he says,

"Whatever may be the effect of this arrangement in preventing or retarding the perversion of the funds from the original purpose, it certainly increases the power of the Officers and Directors to an almost unlimited extent. It enables them, if so disposed, to select the persons who are to vote in choosing Officers and Directors; so that in fact they might as well be elected for life, with the power of nominating their own successors. Suppose that at any time a majority of the acting members of the Society are in favour of the measures adopted by the Directors, the Directors can, through their friends, have new voting members chosen, favourable to the same course; so that it will in the end amount to the same thing, as to give the Directors the power of appointing their successors. The distant members, who have a right to vote, can seldom attend the anniversaries; so that from the nature of the case, the election of officers and new members, can always be under the control of those residing near the place of holding the annual meetings. If at any time the concerns of the Society should be mismanaged, it is evident, from the very terms of the compact, that the branches and distant contributors, have no means of effecting a reformation; because they have voluntarily surrendered their rights into the hands of a body politic in the State of Massachusetts. And as this corporation can hold real estate, whose annual income shall equal ten thousand dollars; can increase permanent funds and scholarships to any extent; can dispose at pleasure of the annual surplus of the auxiliaries, and the monies returned by beneficiaries, and has also a veto on the appropriations of the branches; its power must be-

come immense. And the organization is so adjusted, the machinery is so admirably arranged, as to concentrate the whole power in a single point; so that the hand of an infant, touching a lever in Boston, can control, and manage, and direct the whole Christian community, south and west of the Connecticut, interested in this concern."

As to the *facts* here alleged, they have already been examined. The amount of the *fears* is, that there may be, or will be, perversion of power and funds.

Again, in canvassing the subject of monies loaned being returned to the general treasury, he says,

"Add these monies refunded to the permanent funds and scholarships intrusted to the immediate care of the Parent Society, and it seems to us, that if this process were to go on for half a century, a height of independence must be attained, sufficient to make even good men's heads turn giddy. From the very Constitution of the Society, whose claims to universal patronage we have presumed to examine, it must every year be growing more and more independent, not only of the original contributors, but also of the auxiliaries; and it must also be acquiring a more extensive influence over the ministers of the gospel in the United States. Let us suppose that some twenty or thirty years hence, one half of the ministers of the Presbyterian Church shall have been educated under this system, and that the bonds of many of them remain unpaid in the hands of the Directors in the vicinity of Boston, and that in these circumstances a proposition were made in the General Assembly of the Presbyterian Church, to change some important feature in her discipline or doctrines, and that the Directors of the American Education Society were known to think favourably of these changes—what would be the consequence? We all know how wonderfully interest influences the opinions even of good men, and how prone they are to coincide in sentiment with those on whom they are dependent."

Here then are two distinct fears; the one that the power and funds of the Society may be perverted to some sinister purpose, without any adequate control; the other, that the Directors in the vicinity of Boston may, some twenty or thirty years hence, undertake, through the medium of their beneficiaries, "to change some important feature in the doctrines or discipline" of the Presbyterian church.

I am glad the writer has been ingenuous enough to speak out thus plainly the difficulties which he feels on this subject. On *facts*, his difficulties, as it seems to me, cannot rest, when he comes to review them. If so, then they must have their basis in *fears*.

I do him honour, that, while cherishing such fears, he has added a testimony so frank and noble, in regard to the present Directors and management of the American Education Society, as is the following :

"We are far from intimating that any such influence is now intended to be attained, and if it were attained, that it would be improperly used. We have the happiness to be personally acquainted with some of the Directors of this great concern, and we know the reputation of all ; and we believe them to be as pure in their intentions, as single in their purpose, and as devoted to the cause of evangelical piety, as any men on earth ; and we disclaim any knowledge of a single act in their management of this great charity which has the most remote sectarian bearing."

And again ;

"As long as the Directors remain, such as we believe they now are, intelligent, active, and devoted to the cause of evangelical doctrine and vital piety, every thing, which the interests of the church and of the world demand, will be done."

With these testimonies I do most heartily agree ; and I sincerely thank the Reviewer for having given them to the public. It would seem now, that in his own view, with all his caution and apprehensions, there is, at least, no *present* danger. But then who can certainly secure us for the *future* ?

None, I answer unhesitatingly, but the Great Head of the Church ; none but God. And in this respect the American Education Society do not stand alone. Every College, Theological Seminary, and Academy in this country, stand on the same footing as to the future. Who knows whether the distinguished College and Theological Seminary at Princeton will not, before the next generation passes wholly away, go into the hands of Arminians or Unitarians ? None

but God, I answer boldly. Experience in other States and countries will support this answer.

The Reviewer has referred us to the University at Cambridge, as an example and a proof that funds may be perverted, and the Societies who manage them may become faithless. I acknowledge this, with a feeling of deep distress. But what is the remedy ? As a member of the Presbyterian Church, he may answer, "The remedy is in our creed and in our formulas of discipline and doctrine." But have not the church in Scotland been in possession of these for almost two centuries ? And is the Reviewer ignorant of the fact, that the Moderates, i. e. the Arminian and Arianist party have had the predominance in that church, and swayed all its General Judicatories for many years, if not at the present period ? He is surely not ignorant, that there are a large number of Scotch churches, which are seceders from the General Assembly of their church, on the ground that the majority had become corrupted.

Or, if he pleases to refer the public attention to the *establishment* in England, and the 39 Articles of the Episcopal church, will this in any measure help the cause ? Who that knows any thing, does not know, that the Church of England, in respect to far the greater majority of its leading members has been Arminian, I had almost said for ages ; not a few, (if we may credit the statements of some of its own ministers) and that for no small period of time, a decided majority were Arian ? And if one goes to the Creeds and Confessions of the Dutch and the German churches on the continent of Europe, is the argument helped at all ? One glance at the *Neology* of the continent will answer this question.

I am, indeed, not one of those who have any prejudices whatever against Creeds and Confessions, when used within their proper limits, and assigned to their appropriate places. In

fact, whenever I hear a man declaiming against them in a loose and general manner, I always take it for granted, that it is because he wishes to have the liberty, in some way or other, of inculcating what is opposed to them. But on the other hand, I have no apprehension that we can put them into the same scale with the Bible, in regard to their influence in preserving the unity and purity of the churches with respect to doctrine and practice. When all is done and said, they are only paper ramparts about the citadel of God; and men will batter them down, whenever their passions or their prejudices are armed against them.

What then is to keep the Theological Seminary at Princeton from ultimately turning apostate? Is it the General Assembly of the Presbyterian Church? How can we any more put our trust in this, than the good people of Scotland could in theirs? Once, men of God filled nearly all the pulpits in their land; but what has been the fact for a century past? Now, most of the members of the Presbyterian General Assembly I hope, and verily believe, are men of God, and devoted to the interests of truth; but how can this prove that it will always be so? And if the General Assembly in the United States should take the course of the established churches in Scotland and in England, then what is to become of the Seminary at Princeton, with all its funds and all its scholarships, which already amount to more than one half of the permanent funds of the American Education Society? What a tremendous engine will it be, to prostrate in the dust every advocate of the truths which it now defends?

And does not the very same argument, (if it be any argument at all), apply to every College, Theological Seminary, Academy, and benevolent Society with funds, in the whole country? Most certainly it does. The next generation—who can tell what they are to be? God only knows.

What is the result then? Why, if we are to reason as the Reviewer does, the result is, that we must have no Colleges endowed; no Theological Seminaries of this character; no Academies; no Scholarships; no benevolent Institutions, for even such as are without permanent funds, may be ultimately perverted. Nay, the very structure of our government should be altered; for the powers now committed to our legislators and judges, are liable to abuse by bad men, and therefore adapted to become the causes of immense and incalculable injury to the community.

Can any man, now, on sober consideration, adopt or give assent to an argument or a principle, which is connected with such tremendous consequences as those to which the argument of the Reviewer does most plainly and certainly lead? "What proves too much, proves nothing," says the old proverb of the logicians; and it says this very truly.*

* An opinion has sometimes been expressed (and it will be well if the remarks of the Reviewer do not strengthen the belief) that Institutions ought not to have *permanent funds*. In regard to some Institutions for promoting religion and benevolence, this is doubtless true. But is there no danger of inflicting a deep and palpable injury upon the church by an indiscriminate condemnation of these important aids in building up the kingdom of the Lord Jesus Christ in the world? The experience of the best men in all ages, has shown that such funds are exceedingly necessary and useful in promoting some objects of great and permanent interest. As an example, may be mentioned, the work of *education* in nearly all its Branches. The American Education Society, it is believed by very many, comes to some extent at least within this class of Institutions. It is not formed for *temporary* purposes. Should the millennium commence the next year, the object which it has in view would be increased, not diminished in importance. "For the poor ye have *always* with you." The means of educating them will always be needed. The responsible duty of supervision, the neglect of which will more than any thing else lead to a perversion of the funds, can never be thoroughly discharged by the officers and agents of Education Societies, unless they are in a good degree relieved from embarrassment, and constant

The reasoning of the Reviewer on page 368, in order to remove suspicion that the General Assembly, as well as the American Education Society, might possibly betray their trust in process of future time, furnishes no answer to the above suggestions; nor is it grounded on any appeal to the history of the General Assembly in past ages, and in other countries. How can all this history be overlooked by intelligent and candid men? The grand remedy proposed by the Reviewer, for all the evils which may occur in the General Assembly's Board of Education is, that they do not perpetuate their own body; and that the General Assembly, on whom they are dependent, is *annually* elected. But is not this precisely the case with the Directors of the American Education Society? And after all, who can, in either case, give assurance that *those who elect annually*, will not, in process of time, become corrupt? Was not this the case in Scotland? And have we any better security in this country? None, I an-

apprehension as to the *means* of carrying forward the youth under their patronage. The American Education Society has adopted no new principle on this subject. The plan of establishing Scholarships is of long standing. The General Assembly of the Presbyterian Church have warmly approved it; and the Trustees of that Judicatory already hold 16 such foundations for the use of the Seminary at Princeton, amounting to a permanent fund of \$40,000—which is more than half of all the money invested by the American Education Society and its Branches in this manner—and within \$10,000 of as much as has yet been actually paid into the Society. *Four fifths of all the Scholarships belonging to the American Education Society and to its Branches are merely TEMPORARY*; annual subscriptions binding only during the pleasure of the donors. But three permanent scholarships have been given out of New England, and one of these was by a benevolent lady in Great Britain. In this respect, therefore, those who have jealousies about permanent funds, may find many other Societies and Institutions in our country, which afford, as to the point in question, more ground of jealousy than the American Education Society.

swer; none that can be better, so far as merely human arrangements are concerned.

What then is the antidote for our *fears* as to the *future*? Not the General Assembly, nor any other Assembly, or Society, or body of men, or Statutes, or Creeds, or Constitutions. To trust in God, and to do our duty, is the only ground of hope that we have, or can have, or that we need, in regard to the time future. Had Christians more *faith* and less *fear*, the world would be revolutionized in a short time. The treasures of God would be full to overflowing; and all hands would be set to work, and all hearts engaged in the glorious enterprise of spreading abroad the knowledge of salvation.

In view of all this, I am constrained to wonder, that such an objection to the American Education Society should be brought forward. The argument is simply this; 'Take care how you build up this Society; for should it once become corrupt, it will be a tremendous engine in doing evil.' And cannot this be said of every good Institution which adorns society or blesses mankind? Nay, cannot Christianity itself be abused, and has it not been, to the destruction for time and eternity of millions and millions? But shall there be no Christianity, because it *may be* abused? Shall there be no endowed Academies, Colleges, and Theological Seminaries, because they may be abused? If so, then let the Reviewer use his eloquence and his influence with the next General Assembly, to take away all the funds from the Princeton Seminary, and to return its Scholarships to the owners. It is vain for him to say, that there is, or can be, any other security that they will not be perverted, than that which the American Education Society have, that theirs will not be.

I have a word to say, on the fears which he expresses, that at some future period, the beneficiaries of the American Education Society, who

settle in the South and West, and who are indebted to the Society, may come forward, and, out of complaisance to the Directors who live near Boston, may vote in such a way as will change the doctrines or the discipline of the Presbyterian churches.

In the first place, who are to license and settle these young men, in the Presbyterian connexion? Of course the several Presbyteries belonging to the General Assembly. Will these Presbyteries, then, ordain young men, most of whom will be educated in Presbyterian Seminaries of learning, who will sell their consciences and their integrity, and break their solemn vows, in order to please the Directors of the Parent Society in and around Boston; and all this because they owe them a small sum of money? The fact that the Society has no Institutions of its own, but educates young men wherever they pursue a regular course of study, is sufficient proof that the direct influence which they may have over young men will ever be secondary. The society has assisted forty young men the present year, in four Theological Seminaries belonging to the Presbyterian church; but who will imagine that the influence which the Society holds over these young men, is equal to that of their Instructors, or of the Presbyteries to which they stand related? No one who considers in what manner the Society is constituted, and how entirely the Directors are dependent upon it, can seriously apprehend any evil from this source.

But I have other questions also to ask. Whence comes the suspicion that the Directors in and about Boston may wish to intermeddle with the doctrines or the discipline of the Presbyterian churches? To my certain knowledge, it is habitual with those who now hold that office, to recommend to all the young men who go from New England into the boundaries of the General Assembly of the Presbyterian church, to unite with the Presbyteries, and not to hold on upon

Congregationalism. A greater mistake cannot be made, than to suppose they have any zeal on this subject. And should the American Education Society elect others like them, (which they certainly may do, when they leave the stage or resign, or whenever the Society chooses to supersede them), then these same views will be still cherished. Nearly one half of the young men who have gone from the Andover Theological Seminary have become Presbyterians, and the Seminary allows of a Presbyterian Professor, and never has uttered, and I trust will not utter, one word against Presbyterianism.

Let us now turn the tables. The Reviewer calls on the General Assembly to educate their own young men, and not to leave them to others. In this he is in the right. And it is exceedingly cheering to know, that very many individuals and churches, belonging to the connexion of the General Assembly, have long ago embarked in the blessed work which the Reviewer recommends, and now assist in bringing forward at least 200 young men for the ministry, in harmonious connexion with the American Education Society. The Reviewer has said, that nothing, or nothing to the purpose, has yet been done by the Assembly's Board. But while our western country is starving for the bread of life, and the world is perishing in wickedness, the American Education Society have believed that something is to be *done*, and have tried to do it.

Have they ever decried the exertions of other benevolent Societies? Have they ever suggested one syllable, which could raise a suspicion about their motives, or alarm the public about the danger of such Associations? Let it be produced; and for one, I will give them my full share of disapprobation.

On the contrary, they will lift up their hands and hearts to God, with devout thankfulness, when the exhortation of the Reviewer shall be fully

headed by Presbyterian churches, and they will come forward and take charge of a great host of laborers for the vineyard of the Lord.

But suppose now, when they do this, the Congregationalists should say; "See, the Presbyterians are filling our country with their pupils and friends. They have a great Society, great Seminaries, many Scholarships, and great zeal for Presbyterianism; and if we wait much longer, they will be too strong for us, and Congregationalism will be driven from the land. What is to be done? Why this we can do: We can call aloud on the public, and rouse them up to an apprehension of future dangers to their religious freedom, and their welfare. We can easily excite the jealousies of the West on this subject, who are already filled with apprehension. We can thus make the candidates of the Presbyterian ministry objects of suspicion, and cause the public zeal in favour of raising them up greatly to abate. "And thus Congregationalism may still be safe."

What could the Reviewer object to this? It is difficult for me to see; for has he not, by implication, done the same thing? The rectitude of his intention, I do not mean to call in question. The correctness of the principle, on which his popular appeal to suspicion and party feeling is evidently grounded, (although he may not be conscious of it), is what can never for a moment be defended, until it is decided, that Congregationalists are heretics, and that they have a design to destroy the Presbyterian churches.

In a day like this, when every opposer of vital piety in our land is making an effort to raise a hue and cry about "religious combinations," and "religious establishments," is it prudent, is it wise, is it becoming, is it brotherly, to make such objections as these?

But I must come to a close. And this I shall do, by a few words on the

last topic proposed for consideration; viz.

III. The method which the Reviewer has chosen, in order to accomplish his object.

I frankly confess, that I have a deep feeling on this subject. The obligation to communicate serious doubts and fears, about the tendency of any measures so important as those of the American Education Society, I do fully recognize. The privilege of doing it, is an undoubted one. But *how* shall this be done? Shall the tocsin of alarm be sounded through the United States; and all the enemies of religion be set in motion, and have their mouths filled with matter of accusation against the American Education Society? Thousands will read or hear these accusations or objections, who never listen to the present, or to any answer whatever. Is it best to afford matter of clamour to such men? If the Reviewer had serious objections, why not make them directly to the American Education Society or to its Directors, and have them canvassed in the meeting of the Society, or of the Board? Is there any ground to suppose, that they would not have received an earnest and respectful attention? None. Why then should the public mind be awakened to suspicion, or be agitated about this matter, before it had been canvassed by the Society? If it be proper to accomplish objects of this nature in such a way, then may such members of the Presbyterian Church as approve of the writer's views, find hereafter deep reason to regret, that they have sanctioned a principle, which allows all their efforts to endow Seminaries of learning, classic or sacred, to be held up as objects of suspicion and of danger.

But I do believe, I may say that I know, that many, very many members of the Presbyterian Church never will, and never can, approve either of the reasoning and arguments of the Reviewer, or of the method which he has chosen, in order that they should

be felt by the public. "Est modus in rebus." A great concern like this should not be transacted by an appeal to popular feeling; above all, by an appeal which has its basis in a view of facts altogether imperfect, and in many respects entirely erroneous. As a friend of the American Education Society, as a disinterested friend, I feel that this Society has reason to complain of such a proceeding; and, if I may judge of the sympathies of others who have read the Reviewer's remarks, I believe its friends will complain aloud, and far and wide too, that justice has not been done the Society, and that it is not guilty of the mistakes laid to its charge, nor any more exposed to future dangers, than every Society and Seminary in the country, and throughout the world.

The Reviewer will, I trust, forgive the plainness of these remarks, after the plainness with which he has expressed his own views. That they are published to the world, is the necessary result of his own strictures having been published.

Whoever he may be, I honour his talents, and the warmth of his heart in the great and good cause, although I differ widely from him as to some facts, and some principles of reasoning. If any thing which I have said bears hardly upon him, it results from

necessity, not from choice. I could not help endeavouring to shew the true result and bearing of his allegations and his reasoning; and if in doing this, there may now and then be something which presses hard, it is not because I wish it, but because the nature of the case demands it.

After all, the American Education Society fear no canvassing, either in public or in private. They exclaim with one voice, if our cause cannot be sustained by appeal to reason and argument, and Christian principle, then let it go down. That it can be sustained, I do most fully believe; and I have here proffered my feeble aid, to assist in this great object. But I am most fully aware, that neither my aid nor that of all its present friends will be adequate to accomplish and to secure all the important objects which it has in view. To God and the Saviour, I would most sincerely, most devoutly commend it; and it is my earnest supplication, that the smiles of Heaven may be continually afforded it; that all its benevolent measures may be blessed; that its friends and its opposers, (if it should have them) may yet be united in rejoicing over it as the happy instrument of turning many to righteousness; and that future generations may rise up and call it blessed.

MISCELLANY.

SELF MADE MEN.

No inconsiderable proportion of the men, who have been distinguished blessings to the Church and the world, in every age, are from the number of those, who are expressively termed *self made men*. They have arisen from obscurity to the highest posts of honor and respect by powerful and persevering effort. Such men the church of Christ needs preeminently at the present time. Any system of charitable aid, which should have the tendency to repress a single energy of such minds, we should deprecate as a sore evil.

We have recently met with some conspicuous instances, in the profession of Law, in Great Britain, which are taken from a London paper. They afford very good illustrations of the remarks on this subject in our present number by Prof. Newman.

"Lord Stowell, one of the greatest civilians of the age, supported himself at College as a private tutor. His brother, the late Lord Chancellor, Eldon, was originally bred an attorney, and was prompted by private reasons to enter himself at the bar. The Lord Chief Justice of the King's Bench is the son of a hair-dresser at Canterbury, and was educated at the Grammar School, which is a charitable foundation. The pre-

sent Lord Chancellor is the son of Mr. Copley the painter. The Chief Justice of the Common Pleas is the son of a county attorney. The Solicitor General is also a hair-dresser's son, and was clerk to Mr. Groom, the late Lord Londonderry's Solicitor. His admission to the bar was opposed on that very ground, but granted by the exertions of Mr. Hargrave, who supported it in reference to the talents which the young applicant had displayed in a legal work. Mr. Sergeant Wild was an attorney in the city. Of the King's counsel, Mr. John Williams, is the son of an attorney in Cheshire, and Mr. Frederick Pollock of a saddler at Charing Cross; Mr. Bickersteth was lately a house surgeon in the family of Lord Clifford; Mr. Gurney's Mother kept a bookseller's shop at Holborn. Mr. Campbell was a reporter on a morning paper as was also Mr. Sergeant Spankie before he went to India; and Mr. Stephen, the Master in Chancery, said he could not have gone to the bar, had he not supported himself as a reporter. Five Colonial Judges have been Reporters, and some of the most rising barristers at the present time were engaged in the same occupation.

"These are living instances; there are numerous examples among the departed.—Lord Kenyon was an attorney's Clerk; Lord Hardwick, first a peasant, afterwards an attorney's writer and office boy; Lord Thurlow used to boast of his own self elevation. Chief Justice Saunders, famous for his Reports, was actually a beggar boy, and was taken from charity into an attorney's office; Lord Gifford was the son of a grocer at Bristol, and owed his rise entirely to his having attracted the attention of Sir Vicary Gibbs, who used to lodge at his father's house. Lord Erskine was a half-pay officer, without a shilling of property when he came to the bar. Curran owned truly, at the Prince of Wales's table, that he had been raised from the condition of a peasant only by the bar. Sir James Mackintosh and Sir Samuel Romilly commenced their professional career with no fortune."

To these illustrious examples we subjoin a few from American history.—Benjamin Franklin was the son of a tallow-chandler and soap-boiler in Boston. After engaging for a time in the same business, he was bound to his brother, who was a printer. Afterwards at Philadelphia and London he worked at the same trade. He filled some of the most important offices, in the gift of his country, and was one of the most distinguished Philosophers of any country.

Roger Sherman of Connecticut was the son of poor parents, and was employed in his early life as a shoe-maker. He became

a distinguished lawyer, and a member of Congress. In that illustrious body, he had hardly his superior. Jefferson declared of him *'that he never said a foolish thing in his life.'*

Nathaniel Smith of Woodbury, Conn. was destitute of the means of an early education, and without the advantages of a liberal course of study, became, by the force of his own exertions, an eminent jurist and lawyer. He was many years a member of the General Assembly of Connecticut, four years a representative in Congress, and for thirteen years a judge of the Supreme Court of the State.

Charles Chauncey, L.L.D. of New Haven, Conn. was a striking instance of the self made men. His native powers were such, that without the advantages of a public education, he soon came forward to a commanding eminence in his profession. In 1776, he was appointed Attorney for the State of Connecticut, and in 1789, a Judge of the Supreme Court.

Eli P. Ashmun of Northampton, Ms. an eminent Lawyer and Senator in Congress never enjoyed the benefits of a liberal education.

John Sullivan, a Major General in the Revolutionary army, was the son of an Irish schoolmaster of Berwick, Me. He possessed talents, which, united with uncommon industry, enabled him to emerge from his obscure condition, and without the benefits of a college education, to enjoy the highest honors in the gift of his country. He was President of the first Council of New Hampshire, and member of the first Congress.

Samuel Huntington, of Connecticut, one of the Signers of the Declaration of Independence, was a mere ploughman, till his 22d year. He was an eminent lawyer, President of Congress, Governor, and Chief Justice of Connecticut.

George Walton, also one of the Signers, was, in early life, an apprentice to a carpenter. He was afterwards Chief Justice of the Supreme Court of Georgia, Governor of the State, and Senator in Congress.

William Whipple of New Hampshire, an officer in the Revolutionary army, and one of the Signers of the Declaration of Independence, was, in early life, a cabin-boy

and a sailor. He was a Judge of the Supreme Court, and a United States Senator. He framed the Articles of Capitulation at the surrender of Burgoyne.

Stephen Hopkins of Rhode Island, who belonged to the same illustrious band that signed the declaration of our liberties, was bred a plain farmer. He became a Speaker of the State Legislature, Chief Justice, Member of the American Philosophical Soc. &c.

Our limits compel us to close the list of the illustrious men, who are emphatically styled "the architects of their own fortunes." We shall resume the subject in a future number, and shall exhibit all the marked instances, which may come to our knowledge in all the learned Professions. We regard it as a subject highly interesting, and one which holds out the strong voice of successful example to the young men of our country, who are aspiring to posts of usefulness, and who have no patrimony but indigence, and the genius which the God of nature has given them.

EXTRACTS.

The Grace of Humility.

Pride is the most stubborn enemy to God in the human heart, and therefore God will persist all through life, in contriving and executing means to mortify it. All the way he leads us through the wilderness is a right way to humble us, and bring us down to our own place, that we may readily give him his own place, and rejoice in his highness. Study humiliation, therefore, for God is determined to humble you, if ever he saves you. Indeed, if you have any true spiritual wisdom, you will be thankful for every means which promotes this happy end, and endeavour to improve all your trials for the increase of your humility. Study the law and gospel, and your own heart and life, with this very point in view. Look back on the mischievous madness of your former course. Compare your present attainments with your advantages and obligations. Notwithstanding all the secret and awful methods God has taken with you, the obligations he has laid you under, the infinite pains he has taken to bring you to a right spirit, how much un-mortified pride and rebellion remains to this day! Was ever wretch so vile! How far, how infinitely far are you from being what you ought to be! What shame and confusion of face belong to you! Could you once have thought you would prove such a froward, ungrateful creature as you

have been since your conversion? How must holy angels or saints in heaven abhor your frame of mind? How must God himself abhor you, did he view you otherwise than clothed with the righteousness of his Son! Watch then, and pray against pride; and make the growth of humility a main test of all growth in grace. Examine.—Do you get poorer in spirit than ever, more inwardly and deeply sensible of your wants and weakness, your vile and sinful defects, your entire dependance on God, your infinite obligations to free grace? And does this humility appear genuine, by its influencing your whole conduct, making you more watchful, patient, meek, forgiving, modest, thankful, more willing to be the servant of all, &c.? You cannot well thrive in any other grace, unless you grow in this; and if you increase in real, genuine humility, you cannot be in an ill condition. Without it, all gifts, privileges, honours, and external advantages, are likely to become ruinous temptations to pride, and means of falling into the condemnation of the devil. So far as it is possible for a person to have the exercise of any other grace, while he is greatly deficient in humility, there is danger that Satan will take occasion from thence to lift him up to the pinnacle of spiritual pride, that he may afterwards cast him down into an horrible pit of sin and sorrow. In fact, *all supposed experiences, that are not accompanied with deep humility, are suspicious and dangerous, if not wholly delusive.*

DR. RYLAND.

"I know it is our sin that would have sanctification on the sunny side of the hill, and holiness with nothing but summer and no crosses at all."

RUTHERFORD.

"My whole soul wrestled with God; I knew not how to leave off crying to him to fulfil his promises, chiefly pleading his own glorious power. I do not know that any thing would be a heaven to me but the service of Christ; and my glorious Lord, whose power is uncontrollable, can easily open a way for his feeble follower through the thickest of the ranks of his enemies."

MARTIN.

"One way to attain humility is to pray that God would put more abundant honor on those Christians whom he has especially honored, and whom we see to be manifestly our superiors. This is at least a positive act of humility; and it is certain, that not only will a good principle produce a good act, but the act will increase the principle."

INID.

Tenderness of Conscience.

"I found a want of the presence of God from the fear of having acted against the suggestion of conscience, in indulging myself with reading the amusing account of Dr Vanderkemp, instead of applying to the severer studies of the morning."

INID.

MISCELLANEOUS AND STATISTICAL.

UNION OF STUDY WITH LABOR.

The following answers to questions, proposed by the Secretary of the American Education Society, exhibit many facts of an interesting nature concerning the practicability and utility of uniting useful labour with study. The answers are communicated by the Rev. Isaac Anderson, D. D. Professor in the *Southern and Western Theological Seminary* at Maryville, East Tennessee; the Rev. James K. Burch, Professor in the *Theological Seminary at Danville, Kentucky*, and Secretary of the Kentucky Education Society; the Rev. John Monteith, Principal of the *Manual Labour Academy, Germantown, Pennsylvania*; Mr. Osgood Herrick, President of the *Mechanical Association in the Theological Seminary, Andover*; Mr. Merritt Caldwell, Proceptor in the *Maine Wesleyan Seminary, Readfield, Maine*; and the Rev. Geo. W. Gale, Principal of the *Oncida Institute, Whitesborough, New York*.

Question 1. *What were the principal considerations and facts which led to the adoption of the plan of uniting manual labour with study in your Institution?*

SOUTHERN AND WESTERN THEOLOGICAL SEMINARY AT MARYVILLE.—The reasons for adopting the system, were the following. 1st. The actual bread stuffs, meat, vegetables, and milk, that an individual will consume in a year, amount to very little. The quantity of corn necessary for one person might be purchased here for \$5, his meat for about the same. Now if you will allow \$10, which is amply sufficient, for his milk and vegetables, you will have but \$20. Could his provisions be prepared gratis, you could have him boarded very cheaply. Now suppose you had thirty such students to board, if you can hire a person even at \$150 to cook, it will be but the additional expense of \$5 for each student, making but \$25 a year for his boarding. Now it must be evident, if there is a farm that can be cultivated by the labour of the students, the produce must assist in meeting the expenses. A steward must generally have a family, the stock necessary for such a family is considerable; these two expenses consume a portion of the productions of the farm.

2d. It is much easier in this country to get large contributions in provisions, than

small ones in money, and our present regulations are exactly adapted to this fact.

3d. Labour on a farm contributes to health. Our students on the farm are as healthy as the same number of young men who live and labour continually on farms. Did our local situation justify it, we should have a work shop or shops, but as it is, the articles could not be vended.

SEMINARY AT DANVILLE, KENTUCKY.—“ ‘The considerations and facts, which led us to the adoption of a plan for uniting manual labour with study,’ were, 1st, The saving of expense, which is lessened at least one third, if not one half. 2d, The preserving of the constitution of the students in a healthful and vigorous state, that when they come to the work of the holy ministry, they may be prepared to ‘endure hardness as good soldiers of Jesus Christ.’ ”

MANUAL LABOUR ACADEMY, GERMANTOWN.—“ This Institution originated, as I believe, in a desire to increase the number and improve the character of young men, whose services are wanted in the gospel ministry. The ‘facts and considerations’ which led to the adoption of this plan, were chiefly such as experience in the business of gratuitous education had furnished, viz. —the heavy expense of supporting beneficiaries—their partial or entire loss of health—their want of an acquaintance with the ordinary and useful occupations so necessary in new countries—instances among them of falling into improper habits, and of declining in piety—and the prejudices which many uneducated but well meaning people entertain against a life of entire abstinence from labour.”

THEOLOGICAL SEMINARY, ANDOVER.—“ The fact that the health of so many students had been injured, if not wholly destroyed, by a neglect of regular, systematic exercise, led to the formation of the plan. It was originally adopted solely for the purpose of invigorating and preserving health, without any reference to pecuniary profit.”

Question 2. *What provision has been made to furnish the means of such labour? By whom made, and at what expense?*

MARYVILLE.—A farm was purchased by the Directors at \$2,500. The horses, cattle, waggon, and farming utensils cost about \$1,000 more.”

DANVILLE.—“ The provision made to furnish the means of labour, is the purchase of about 112 acres of first rate Kentucky land, and the erection thereon of substantial log buildings, sufficient for the accommodation of 40 or 50 persons, at an expense of about \$3,000—\$1,000 of which was giv-

en by John W. Hundley, Esq.; and \$1,000 by Mr. Ambrose Lee, (since deceased). These two gentlemen thus endowed two permanent Scholarships in the Institution. The other \$1,000 was contributed by several of our churches and by various individuals."

GERMANTOWN.—"We have 42 acres of land, with the ordinary farming utensils, two horses, four cows, and other domestic animals, furnishing out door employment for more than a dozen pupils; and we have shop room, benches, and tools, for six or seven. Our buildings will accommodate about 40 students, with two small families. This property has been purchased at about \$8,000, of which \$3,000 is provided for by subscription in the form of stock. The Association is composed of good men chiefly in and about the city of Philadelphia."

ANDOVER.—"A work shop of rough granite has been erected, 65 by 40 feet, 3 stories high, by the Trustees of the Seminary, at an expense of nearly \$3,000. This has been furnished with benches and tools sufficient to accommodate 75 workmen, which cost about \$1,200, contributed chiefly by benevolent individuals in this vicinity."

Question 3. *What are the particular kinds of labour in which the Students are employed?*

MARYVILLE.—"Farming only."

DANVILLE.—"The labour of our young men is, as yet, wholly agricultural, except that they do many little mechanical jobs needed on the farm. We could and would employ some of them in mechanical labour, if we had a regular and ready market for the articles they might manufacture."

GERMANTOWN.—"Various kinds of joiner work, especially of the plainer kind; horticulture and agriculture, together with the management of horses and cattle."

ANDOVER.—"Making boxes of various kinds, such as type, soap, candle, hardware boxes, &c. Also, common cabinet work, as bedsteads, tables, chests, &c. &c."

Question 4. *How much time is daily employed by the students in labour? At what hours of the day, and in what order?*

MARYVILLE.—"We require one day per week from each student, and we are entirely republican as to the manner of labour and time. All the boarders are called together, and every one that chooses proposes a plan, which he thinks would be most advantageous; when the subject is discussed, the vote is taken, and the plan and time is decided by the majority; but generally unanimously. After some experience, if it is thought the plan might be improved, it is discussed and settled by vote. Our present plan is the following: The young men choose one of themselves as general monitor, and divide themselves into ten classes. One class works half the day on Monday, the second class the other half of Monday; the third class half of

Tuesday, the fourth the other half of Tuesday; and so on Wednesday, Thursday, and Friday. On Saturday, half the classes work in the forenoon, the other half in the afternoon. This plan they prefer to that of working an hour or two every day, for the following reasons. 1st. They can keep their clothes neater and cleaner. 2d. They have more command of time to attend to their own private concerns. 3d. They need not miss the learning of any one lesson. A change of circumstances might make another plan preferable, and a change will be made so soon as a majority shall desire it. The steward's business is to point out what is to be done; he informs the general monitor, who informs the class whose turn it is to labor. I endeavor to manage the whole concern, by having the subject proposed in a meeting. Shall we build a barn, or shall we put up a spring house? Shall we rent a field, or clear one this winter? It is easy to make all see what is best, and they as readily vote for it, and in this way they feel it is their own business done on their own plan."

DANVILLE.—"The students labor two hours daily. We endeavor to class them for labor, so that some may work in the morning, some in the middle of the day, and some in the evening. Sometimes we allow them to work more than two hours in the day, and credit their labor account with the over time."

GERMANTOWN.—"Our constitution requires from three to four hours daily—we have generally employed four. The summer arrangement requires every pupil to commence at half past 4, A. M.; after which study and recitation occupy the time till 4, P. M. which is the beginning of two more hours' labour. On the winter arrangement, we commence recitation and study at half past 5, A. M. and confine the hours of labor to the afternoon, commencing immediately after dinner."

ANDOVER.—"We labour one hour and a half daily; three quarters of an hour immediately before dinner, and the same length of time before supper, all working together; besides this every one may work as much as he chooses, but no allowance is made for extra work."

Question 5. *Have you a boarding establishment connected with this system of labour, and upon what plan is it conducted?*

MARYVILLE.—"We have a large boarding house on the farm, in which all the charity scholars eat, and in which the steward and his family live. This is the deposite for all the donations of provisions of every kind."

DANVILLE.—"We necessarily have a boarding establishment connected with this system. We hire a gentleman with a family to live on the farm and superintend all its concerns. Our calculation is, that the farm will produce all articles necessary for

boarding the whole family. We expect the next year, to give a gentleman the use of the farm, two hours daily labour for each student, and about \$15 or \$20, for each. This will be our whole annual expense for each, except paying for his tuition in College."

GERMANTOWN. "All the students are boarded in commons, and constitute together with the professors and their families, our domestic establishment. The charge of this department is, with a view to economy, committed to the Principal, who acts as steward for the institution, and boards himself and family with the students."

ANDOVER. "The students of the Seminary board in Commons, but the workshop is entirely distinct."

Question 6. *What is the diet of the students? Do they dispense with tea and coffee?*

MARYVILLE. "Bread, meat, fruit, vegetables and milk—No coffee, no tea. We wish our ministers free from dyspepsy, and liver complaints."

DANVILLE. "The diet of the students is of the plainest kind—bread, meat and milk.—We 'dispense with tea and Coffee.'"

GERMANTOWN. "Our food is of the best quality which the country produces, though rather coarse, plain and simple, with as frequent changes as may be practicable and not too expensive. We have milk as often as we can furnish it, but coffee and tea (black tea) well qualified with milk are ordinarily used."

ANDOVER. "Much the same as in common boarding houses."

Question 7. *What effect has the system thus far had on the health of the students?*

MARYVILLE. "If they come here healthy, they continue healthy, and some who come here pale and weakly, have become healthy and vigorous. More healthy persons are now where to be found than our laboring students."

DANVILLE. "'So far the effect upon the health of the students' has been very favorable, and we doubt not but this will continue to be the case."

GERMANTOWN. "On this point I reply with peculiar pleasure. The students not only enjoy comfortable health, but almost universally possess that vigorous health and exhibit that floridity of complexion commonly seen among farmers."

ANDOVER. "Uniformly favorable, and in several instances so great an improvement in the health of feeble students has been effected, as to enable them again to prosecute their studies with vigor and success." See page 20, Vol. II. of this work.

Question 8. *Does it appear that progress in study has been impeded, or promoted, by devoting so much time to exercise?*

MARYVILLE. "Progress in study is not impeded. The elasticity of body and mind is kept up, and of course greater proficiency in study may be made."

DANVILLE. "We are firmly persuaded that 'progress in study will not be impeded, but promoted, by devoting so much time to exercise' and active labour."

GERMANTOWN. "The proficiency made by our students, is, I think as great as is usually found in Grammar Schools. Greater progress for the present, might be made by a more exclusive devotedness to study, but not, probably, without a subsequent falling off, and a loss of mental vigor and bodily strength. Indeed, there can scarcely be a doubt, that to prevent this loss is the best means of securing the most steady proficiency in the acquisition of knowledge."

ANDOVER. "In no case impeded; and in many greatly promoted."

Question 9. *What advantage in a pecuniary view do the students derive from their labour, either in the way of earning money, or of saving expense?*

MARYVILLE. "A student here would have to pay \$1.75 per week for board. The student who labours on the farm gives one day in the week, which is worth 25cts and not more; yet for twenty five dollars we can afford to board him a year, which is 50 cts. for each week; this added to 25 cts. makes 75 cts. Thus we save our dollar per week. Without such a plan as the boarding house and farm, we could get no provisions, which are abundant in this country, but we can now get a great deal. Many have given us money because they approved of the plan and were astonished at its cheapness. This we otherwise should never have obtained. Others have thought the thing incredible, and have concluded that what costs nothing is worth nothing—therefore, the Education at Maryville is worth nothing. Upon the whole we have been great gainers."

DANVILLE. "I have already remarked that by our plan of labour one third, if not one half, of our boarding expense is saved. We have in the College an annual recess of about two months; during which most of the students disperse and engage in various kinds of labour, by which they earn money, nearly or quite sufficient to clothe themselves."

GERMANTOWN. "Much, no doubt, is saved by the influence of economical principles which are peculiar to our system, and from the guard which it presents against idleness and dissipation. The compensation for labour ascertained by a committee appointed for that purpose, has varied from \$2.70 per week down to 0. In this estimate moral excellence has great weight, which gives to pious students a double opportunity of diminishing their expenses."

ANDOVER. "During the last year, the Association made a small dividend to each member in cash. Besides this, some expense is saved by individuals, by making desks and other small articles for their own private use."

Question 10. *Are the students required to labour, or is it left with those who feel disposed to unite voluntarily for this purpose?*

MARYVILLE. "All who have no funds, and go into the boarding house, are required to work one day in each week. If they have funds they board where they please, and are not required to work."

DANVILLE. "All our students are required, without any exception or dispensation, to labour two hours daily. But for this, it would not be possible for us to board them at so low a rate. Besides, we are confident that the tendency would be injurious, if all the students connected with the institution, were not on a perfect equality with regard to labour."

GERMANTOWN. "The daily performance of labour is indispensable, even if the labour itself for want of being done with skill should be worth nothing."

ANDOVER. "It is wholly left to a voluntary Association of students."

Question 11. *So far as the experiment has been made, what appear to be the principal difficulties in the way of a successful prosecution of such a system of labour and study?*

MARYVILLE. "I have met with none worthy of detailing. The steward should be a man of a popular turn, and the individual who manages the students should have the art of making them feel that they are freemen, doing nothing by coercion."

DANVILLE. "So far as the experiment has yet been made, the principal difficulties in the way with us are, 1st, The difficulty of obtaining a suitable person to superintend the farm and boarding establishment. This probably would not be much felt in the East. 2d, Many young men, though poor and pious, in slave-holding communities, feel very unwilling to engage in manual labor. As the true spirit of Christianity shall increase, this difficulty and the cause of it will decrease."

GERMANTOWN. "I see no difficulties peculiar to this plan of education, which time will not remove. Those which now exist are, the want of sufficient interest in the public mind, and the consequent want of patronage; and the scarcity of men who are qualified to conduct at once the arts of industry and the pursuits of literature and science."

ANDOVER. "No serious difficulties have as yet occurred, nor can we, at present, anticipate any."

Question 12. *Is the popularity of the plan among the students, and other circumstances such as to render the prospect of its permanence more or less favorable than when it was first put in operation?*

MARYVILLE. "As it is a provision for those who have no funds, with them it is very popular. Perhaps there are few places West of the mountains where such students would not be looked down upon. It is not so here. They rather stand in an

honorable light. If we had a fund that we could rely on to pay the Steward, I should not fear the permanency of the plan."

GERMANTOWN. "Students, who have given on this plan a fair experiment, are delighted with the regular alternation of mental and bodily exercise; and whenever it is understood by the community, it will be appreciated and brought into general use. But there is another consideration, which if correct, will still better secure its success and permanence. The cause of Christ needs such an aid to furnish suitable laborers for his harvest; and if so, he that sends forth laborers will prosper a plan so well adapted to the purpose, and which his own example, his word, and his providence strongly recommend."

ANDOVER. "The present state of feeling among the students, and the present condition of our establishment are such as greatly to increase our confidence in its permanence and success."

MAINE WESLEYAN SEMINARY.

The answers from this Seminary to the preceding questions are given continuously in the following letter from the Principal. The same remark applies to the communication from the Oneida Institute.

About the year 1820, Mr. Elihu Robinson, then residing at Augusta, Me., together with Mr. Luther Sampson of Readfield, the place where this Seminary is now located, formed the design of an Institution, in which manual labor should be united with study. This plan was communicated to a few of their friends, and of the friends of literature, who soon became deeply interested in the project, particularly from the following considerations. That many of our most worthy young men, through poverty, were deprived of the advantages of an education—that many of those who were favored with these advantages, for want of the proper motives to industry, become the abject subjects of idleness and dissipation—and that many others, who seemed the special favorites of genius, for want of some regular and systematic exercise, were doomed to find an early grave. The system, which had for its object to remedy these evils, became fully matured as early as the year 1824, and went into successful operation in the spring of 1825. With the literary establishment there was connected a farm of 140 acres, on which are employed 12 or 15 students, this being a part of the donation of Mr. Luther Sampson, who has been the principal benefactor of the Institution.—There was soon erected a mechanical shop, in which there are employed about 35 students. To furnish the means of labor in both these departments, there has already been invested capital to the amount of about \$3,000. The principal branches carried on in our mechanical department are chair making, cabinet work, turning, sash





making, tool making, coopering, and block making. The shoe making business was pursued, till it was found to be decidedly unfavorable to the health of those employed.

There is a boarding establishment connected with our Institution, extensive enough for the accommodation of about 50, which is directly under the supervision of a General Agent appointed by the Trustees. In relation to the diet of the students, there is nothing peculiar. The use of tea and coffee is left to their individual choice. All, who are connected with this establishment, are required to labor five hours each day; the time of commencing labor being at half past 12, or at 1, according to the season of the year. All engage in labor at the same time, and labor the same number of hours. They are under the immediate care of a Superintendent, and receive a compensation, according to their ability and disposition to labor. Those who enter the mechanical department must be 14 years of age, and all except regular mechanics are required to remain there three years. The students generally pay their board by their labour; some pay all their expenses, and some do even more than this. For the Institution students, the school commences at 7 o'clock in the morning. Many others board in the vicinity, and attend the School during the same hours as at common Academies. The whole number of students for the present term is 130.

The experiment, for such it was five years ago, though it can scarcely be considered as such now, has fully equalled the expectations of the founders of this Institution. In the literary department we find no difficulty in classing those who labor with those who do not; indeed, some who have paid nearly all their expenses by their labor, have outstripped any of those who have not belonged to the laboring department. The health of the students, so far as relates to the evils which are particularly incident to students, has been uniformly good. Pale-ness of the countenance, dyspepsy and consumption, have scarcely been seen or known among us. In addition to this, our students acquire habits of industry and economy, which promise much for their future success.

By the Report accompanying this, you will perceive what are considered the prospects of this department, by the Trustees of the Institution. The popularity of the system with the students is high; to that degree, that many more than can at present be accommodated, and indeed nearly all that attend the Institution, would be glad to avail themselves of its advantages. Our Institution is at present highly prosperous, but to carry our designs into full execution, we need a more extensive mechanical establishment, furnished with tools, and a

boarding house proportionably large. A lack of funds is with us considered the only difficulty in the way of having our most sanguine hopes realized.

We deem it important to add to this communication the following extracts from the last Report of the Trustees, referred to above.

Of the young gentlemen who have attended the last term, 42 have paid their board and tuition as at other academies, *without labor*. Of the 65 engaged in the *laboring department*, 53 have paid more or less of their board and tuition; and 12 by their industry have, in this way, paid all their expenses.

The Committee have the satisfaction of saying, that the progress of the laboring class, in their studies, has in no instance been checked by devoting a portion of their time to manual labor; but that in many instances this circumstance has given such elasticity to their minds, and such an impulse to their feelings in general, that their proficiency in study has been even greater than that of those who did not labor. Of the 65 *belonging to this class*, 38 are employed the winter vacation in instructing schools, and 10 are fitting themselves for college. Of the whole number that attended the Seminary the last term, 50 are twenty-one years of age and upwards; most of whom belong to the laboring class. When it is considered that a large proportion of this number have been unable, during their minority, from the inability of their parents, and from other causes, to secure to themselves the advantages of an education, too much praise cannot be given them for the prudence and dignity of their conduct, in devoting the first years of *their own time* to laying a foundation for future usefulness and independence. The committee consider it a matter of the highest satisfaction, that an Institution has been here established, where an opportunity is afforded to enterprising and industrious, but indigent young men, to fit themselves, by their own exertions, for the highest sphere of usefulness, and the most responsible stations in society. The plan adopted by the Institution of combining labor with study, we conceive, has been successfully tried, and no longer remains an experiment. The Public are already reaping its advantages. Five young gentlemen, who are now pursuing their studies in one of our colleges, received their preparatory course at this Institution, and paid a part or all of their expenses by personal labor. With these facts before them, the committee believe that the Board of Trustees and Overseers have high motives for encouragement and increased exertion, in promoting the interest of this infant Seminary.

The farm, during the past season, has been under the superintendence of Mr. Dudley Moody. Owing to an unusually wet season, its produce has not been so great as formerly. Of the 140 acres connected with the Seminary, we improve for mowing 30 acres—pasture, 40—woodland, 50—orcharding, 4—til-lage, 13. The amount realized from the farm has been about \$500.

The several mechanical operations pursued in the workshop, have been under the general superintendence of Mr. Elihu Robinson. The number of students employed in this department is 45. The principal branches carried on here, are, chair making, cabinet work, turning, shoe making, sash making, and tool making. Some little attention has been paid to coopering; although the committee think, in reference to the last, with but little success. The amount of work done in the shop, exclusive of stock, would be, at a fair average, \$700. The committee feel satisfied, that the future hopes of the Seminary must be placed on this department; and, from its present prospects, they have no doubt of its ultimate success.

The estimate of expenses for the ensuing year, required by the Legislature to be laid before your Board, is as follows:

Salary of the Principal (exclusive of board,)	500
Do. of three Agents	616
Do. of Assistants,	150
Board of Principal, Agents, and the Students	

who are employed; with other incidental expenses of the Farm and Work Shop,	1934
	\$2500
To meet this, the Funds of the Institution and the proceeds of the Farm and Mechanic's Shop, amount to about	9000
Leaving a deficit of about	\$500
From the fact that the Institution is yet in its infancy, and laboring under embarrassments, and subject, necessarily to some losses, the committee conclude, that, after the debts shall have been paid off, a Sinking Fund will for a time be necessary, that will yield, at least, from \$500 to \$600 per annum.	
The following is a statement, as given in by the Treasurer, of the general interests of the Seminary.	

REAL ESTATE.

Land in Readfield and Wayne .	1750
The Seminary Building, of brick .	3000
2 dwelling-houses	1250
1 workshop	500—6500 00

PERSONAL ESTATE.

Live Stock	738 00
Provisions	607 13
Bedding, Furniture and Farming Utensils	1354 86
Stock in Shop, finished and unfinished, including tools . .	1020 30—3720 29
Securities in the hands of the Treasurer, of which, from the condition of the donation, only the interest is available .	2500 00
Notes and accounts, the whole of which are available	3743 13
Amount of subscriptions uncollected .	1033 50
Uncertain notes	269 85
	17,764 77
Debts due from the Trustees	6,200 00

Leaving a balance in favor of the Institution, of \$11,564 77
Of this amount, \$3500 have been obtained from the bounty of the State, and the remainder from individuals.

ONEIDA INSTITUTE.

Your first inquiry is, "What were the principal considerations and facts which led to the adoption of the present plan of connecting manual labor with study," in the Oneida Institute of Science and Industry, or, as it has been heretofore called, "the Oneida Academy." The same considerations which are now calling up the attention of the public, and especially the christian public, to this subject operated in bringing forward and introducing the plan on which our Institution is conducted. The opinion that it would tend to preserve the lives and health of young men of the highest promise, especially of those designed for the ministry; that it would increase greatly the facilities of education by reducing expenses, and that it would operate no less favorably upon the health and character of this class of students, rendering them robust, energetic, and "able to endure hardness." It was thought also that it might furnish an opportunity for those, for whom a collegiate course was considered inexpedient, to prepare for a Theological Seminary. This circumstance may have given rise to the opinion, which has operated with some as a prejudice against

our Institution, that the primary design of it was (to use a colloquial phrase) "to make ministers in a short way," to introduce men generally into the ministry with slender preparations, and thus to reduce, as far as its influence should go, the standard of ministerial qualifications. You have already been informed, and I wish the public may be so generally, that this is not its character, or design. Nearly all our students have been pursuing a regular course of preparation for College, and the few that have not, are preparing for a Theological Seminary. All who are engaged in directing this Institution are decidedly favourable to a thorough course of preparation for the ministry, such as is required by the American Education Society, unless in cases where it is presumed the Directors of that Society would think exceptions proper.

Such then being the views of those who engaged in this system, I would remark, that in the spring of 1826, after the late glorious work of God in this part of our country, or rather while it was in progress, there being a considerable number of young men of excellent spirit and promise of that revival, it was thought to be a favourable opportunity to commence the plan. As I had suffered almost the entire wreck of my constitution and health from the same system that has destroyed so many of your beneficiaries, and which this is designed to remedy, and being on a little farm in the town of Western, in this county, for the benefit of my health it was thought best that I should make the experiment. I accordingly offered eight indigent young men their board, washing and lodging, if they would engage to labour three and a half hours per day. I did not expect their labour would be a compensation, but I wished to hold out to them such inducements as would dispose them to engage with alacrity in the business. As plain living was to be a part of the plan, I was satisfied, although many thought otherwise, that I should not lose much, except my time and labour, for which I expected a full remuneration in the pleasure which I should derive. The event justified my expectations. After gathering the fruits of our labour in the fall we had, from 14 acres of land, and a kitchen garden 350 bush. of sound corn, about 70 bush. of oats and peas, and about the same quantity of potatoes, 15 bush. of onions and other kinds of vegetables in abundance for the family. In addition to this, there were cut and drawn to my door, from a lot about 1 mile distant, 25 cords of wood. One of the students being in poor health when he came soon left. Another, who was a tailor by trade, pursued his business in the shop for the most part, so that I had only six laborers; and these it was judged, in the fall, had not labored upon an average more than 3 hours per day. They were with me about 8 months. In

the latter part of the succeeding winter, the plan was laid before the Oneida Presbytery, and received their unanimous approbation; and steps were immediately taken for the establishment of this Academy. After several meetings of gentlemen favourable to the enterprise in Utica, a constitution was adopted. Mr. Frost* and myself were appointed agents to collect subscriptions and donations. About \$2,000 were soon raised, and the farm now occupied, containing 114 acres was purchased for \$5,358 and teachers were appointed, who entered upon their labours about the first of May 1827. It may not be improper to state here the terms upon which the teachers engaged in their duties, as this continues to be the plan and as it may serve to explain other remarks, that may be made, and answer the question which has often been asked, "How are the teachers supported?" The farm is furnished by the Trustees with every thing necessary for conducting it;—i. e. teams, stock, carts, waggons, and all the implements of husbandry, together with all the table and kitchen furniture, &c. The instructors are to have all they can make from the farm, and be responsible for all committed to them, and to return it, in as good condition as it was received. They are to board all the students they can employ for the labour, of not less than three, nor more than four hours per day, and to be paid fifty cents a week for instructing. The teachers run all the hazard of loss of every kind, provide a farmer and steward, gardener, &c. direct and govern the school, according to their own discretion, subject, however, to the inspection of the Trustees, and to be removed at their pleasure. The first year there were about 20 students. More could not be received, for want of house room. Not far from 40 acres were cultivated in the ordinary way of farming. Board was provided in the family of one of the Teachers, and the farming directed by them with the aid of a day labourer. The proceeds of the farm exceeded the expenses by about \$150, but provision was to be made for the coming year, so that the only compensation was the tuition money of 20 students, and the board of one of their families. The second year there were 30 students. This year about 50 acres were cultivated, with a considerable increase of gardening; I mean, by cultivation, the ploughing and sowing of the land. But this was a disastrous year to the farming concern. In consequence of the wetness of the season, and the overflowing of the river,* half the crops were laid under water in August and near-

ly destroyed. The proceeds of the farm therefore did not this year meet the expenses. The Teachers *only*, however, suffered the loss. The want of a farmer and steward were deeply felt. The duties of the Institution, in consequence of the increase of students, were too numerous, and too complicated to admit of the Teachers' directing the farming concerns longer. Accordingly, the business of boarding and directing the farm was committed to a family, employed by the teachers. The farmer receives the land from them upon the same terms, that they receive it from the Trustees, except that the teachers are still responsible, and receive a portion of the proceeds of the farm to indemnify them. The farm being found upon experiment, to be better adapted to keeping stock than raising grain, it was thought best for a time to change the location; but as gardening is found to be more profitable than farming, and the sale of milk also a considerable source of profit, it has been concluded to retain the present location. The proceeds of the present year have convinced us that, in this place, we can eventually afford business to as many young men as it is best to have in one Institution. They can be boarded upon the same terms that they have been, without any loss to the teachers, and with a continual improvement of the farm. The number of students who will receive their board for their services is about 40, including a few who have places in town.

Your second and third questions have been answered by the foregoing history of our Institution. I would further add that subscriptions and donations to the amount of \$10,000 have been obtained; in addition to which we have a library worth not far from \$1,000. To erect buildings, and put the farm, gardens &c. in a proper condition, we need as much more. The want of a permanent agent, together with the pecuniary embarrassments of the times, and the great efforts made for other benevolent objects, have prevented more being done. The Trustees will doubtless commence the erection of plain, but commodious buildings for the accommodation of students next spring. It is true we shall not have much money on hand after paying off all debts; but, they will go forward, relying upon the same kind Providence, which has hitherto smiled upon them, and the benevolence of the Christian public to sustain them. All kinds of labor usual upon a farm or garden have been performed during the season by the students, i. e. from the first of April until the last of November. In the winter, many of them have been employed in teaching school. We are now erecting a mechanic shop, 50 feet by 30, and as we are expecting to commence building early in the spring the Institution can furnish various kinds of business, such as planing

* Mr. Frost has from the beginning taken a lively interest in this plan of Education and rendered very essential services to this Institution, both by his counsels and his labors.

* The farm has the Mohawk river on one side and the Sadequetta Creek on the other.

boards, and making window-frames during the winter. This will serve as a good introduction to other business in future.

The time spent daily in labour, about which you inquire in the fourth place, is upon an average three and a half hours per day. This is performed, during the summer months, one half before breakfast, and the rest before supper. In the Fall, before dinner instead of the morning, and the rest before supper. Some have thought it would be better to do all the work at once, and on many accounts it would, but in our opinion, it would not serve so well as a system of exercise for the students. The school is divided into classes for labour. These are directed by a monitor, chosen by the class, and nominated by the Teachers. The monitors receive orders from the farmer, direct the class, keep the time of each one's labour, and report delinquencies if there be any.

A table is furnished by the farmer who is also steward, at which all the students of the Institution board. An assistant Teacher, or student chosen by them, presides at the table, and that no time may be lost, some one is appointed to read some useful piece, previously selected. The diet is such as is usually found at Farmers' tables, plain, but wholesome and abundant. Milk is used for supper for the most part. Tea, without sugar, has been used for breakfast till within a short time. This article is now discarded by a unanimous vote of the students, and coffee, such as the farm produces, is substituted in its place.

You inquire whether the system has been favourable to health. This is answered by facts. No student who came here in good health has been afflicted with any of those complaints which usually affect students, especially if they have been accustomed to active life. On the contrary, some, who came here thus afflicted, have been entirely restored.

With respect to the question whether their progress in study has been impeded, or promoted; I have no hesitation in saying that, as a general thing, I do not think that it has been impeded by the labour of the student, and in some cases it has been promoted unquestionably. There are many cases, especially where young men have been accustomed to business, in which they feel the absolute need of this kind of exercise and they can study but little without it. And in no case will labour from 3 to 4 hours per day, if judiciously arranged, hinder the student in his literary progress. It ought however to be stated and regular. The student is taught that no time is to be wasted. Action is the order of things from day to day. The mind is not rendered sluggish by protracted study. The increased energy, health and spirits acquired, more than redeem the time thus spent.

The pecuniary benefit which the students

receive is the payment of their board by their labor. If it should happen that his labour exceeds the amount of time required, at the end of the year, or when he leaves, he is paid for it; if it falls short, he is charged in the same proportion. As we receive none under 15 years of age, we have very few who are not able to pay for their board. The saving, therefore, to each student, if we calculate his board to be worth \$1.25 per week, is for the 32 weeks in which labour is furnished, \$40. Through the winter term, which is 10 weeks, business is furnished for 6 at least; and, if we succeed well in mechanical business a good deal more will be done; how profitable it is yet impossible to say.

Labour is required of every student. Neither the amount nor kind of labour is optional, nor the time of performing it. This is understood when he enters, and if he is dissatisfied afterward, or proves refractory, he has only to settle his accounts and go where he will be better pleased. On all these subjects, and on every other, the government is designed to be kind and paternal.

You inquire about the difficulties in managing an Institution of this kind. I would remark that every untrodden path has its difficulties, arising simply from the fact, that it has never been travelled before. Aside from this, I do not know of any very great difficulties. Hitherto, we have not experienced many; but our young men have been of a peculiar class, all of them, young men accustomed to business and subordination, almost all of them pious, and many of them deeply interested in the success of the experiment. I can conceive how difficulties might arise among a different class of students, where some from youth, and some from inexperience, would not be able to perform the amount of labor required; or rather whose labor would not be so profitable, and a price must be set upon it accordingly. Difficulties may arise from not getting a suitable man for farmer and steward. Boarding houses often furnish occasions for uneasiness; and, when to this is added the business of directing labor on the one hand, and performing it on the other, the occasions of difficulties are of course multiplied. The duties of labor and study need to be adjusted, and here may be an occasion for dissatisfaction, not only among students but between the farmer and teachers. On all these subjects this Institution has been highly favoured. A more harmonious school of this size is seldom found; but, it is no doubt owing in some measure to the circumstances already stated. The students are as cheerful and apparently as happy as any others, and, I may add, as diligent. Indeed, this is the class of young men that may be expected to choose for themselves an Institution of this description.

The inquiry whether it is popular among

the students has already been answered by remarks made on other subjects. It is not only popular among the students, but highly and increasingly so, and the prospect of its permanence has been growing brighter yearly. The most sceptical on this subject, who have had opportunities of witnessing the experiment thus far, I believe, are, for the most part, satisfied.

REMARKS BY A DISTINGUISHED PHYSICIAN.

With peculiar pleasure we add to the preceding statements and communications the following observations, on the same subject, by an eminent Physician; a gentleman to whom the cause of humanity is already largely indebted. The remarks are in answer to four questions proposed by the Secretary of the American Education Society.

1. *"What is the cause of the frequent failure in the health of sedentary men, and especially of students, which has been so much complained of in late years?"*

Most of our students in colleges, and in the professions are early trained to habitual exercise in the open air in agricultural labor. On exchanging labor for study, a large proportion of them omit their exercise, but retain their habits of free diet; and many resort to a more stimulant course of living than they had been accustomed to before commencing their literary course. Few constitutions can support these changes for many years without injury.

The want of regular sleep, and of allowing a sufficient time for rest, occasionally assists in breaking down the constitutions of literary men. Every man, in order to continue healthy, must have a certain number of hours out of the twenty-four for sleep. One requires 6, another 8, or perhaps even 9 hours; and it is found that early hours of retiring to rest and early rising contribute most to health. Literary men are accustomed to sit up late.

2. *"What would be the effect of adopting regular and systematic exercise, agricultural or mechanical, in counteracting this evil?"*

Such exercise would induce men to retire earlier than they otherwise might do; and in doing this, they would avoid the prostrating effects upon the nervous system, of an artificial and forced mental excitement and effort, when they ought to be in bed and asleep. Mechanical labor in an open work shop, if inferior, in its invigorating effects, to the labor of the field, is still an excellent substitute, and must, in certain cases, be more convenient. Regular labor must, of course, do a great deal towards remedying the evil.

3. *"What are the physiological causes which render such exercise necessary?"*

A certain degree of energy in the circulation of the blood is necessary to high health. This energy should be well balanced, and it should exist in all the organs.

If the action of one part be high, and that of another be low, the balance of health is destroyed, and disorder is the consequence. By exercise, this balance is, in a measure, preserved, and the required vigor of the circulation is maintained. If the circulation in the voluntary muscles, and in the organs of digestion and secretion be allowed to languish for want of exercise, their power of performing their appropriate offices becomes enfeebled, and hence an almost nameless variety of symptoms, indicating impaired health, may follow. If the brain be stimulated to undue action by intellectual operations, carried on with too great effort, or too long continued, while those organs which are concerned in furnishing a supply of healthy blood to every part of the whole animal machine, are left to a feeble or sluggish action, it is obvious that their functions must be but imperfectly performed; and if the actions of the secreting organs, those which separate various materials from the blood, exerting upon that blood an agency important perhaps to the preservation of its purity, become by any means greatly enfeebled, it is not difficult to perceive that disease may follow as a consequence; indeed it is rather difficult to conceive why it should not oftener be manifest under the fluctuations of action to which the various parts of the system are exposed; and the marvel is, not that there is so much disease, but that there is not more.

4. *"How far is the success of such exercise dependent upon a plain and simple diet? Shall coffee and tea be dispensed with, partially or entirely?"*

When the energy of the stomach and the other organs, concerned in converting alimentary materials into blood, becomes so far reduced, as to admit of their function being performed but imperfectly, it would seem bad policy either to load them with materials too great in quantity, or of too stimulating a quality for their power of healthy action. Under the influence of suitable bodily exercise, and in a climate so tonic as ours, simple and unstimulating food is most to be relied on, where health is the object. If coffee and tea were essential to health in our climate, would they not, probably, have been provided in this climate? They may be useful in climates where human life must, necessarily, wear out sooner than in ours, and they may be useful to certain constitutions in this climate; but inasmuch as the habitual use of them is almost always abused to the lasting injury of multitudes, would it not be best to dispense entirely with their habitual use, and resort to them only as medicines?

Milk, chocolate, bread, rice, potatoes roasted or baked, plain cooked meats in small proportion, water occasionally combined with some vegetable acid, and the temperate use of fresh fruits just before a regu-

lar meal, or as a part of such meal, are articles which, in my opinion, can sustain the organic and intellectual functions of man, as long, and as perfectly without tea and coffee, and rum and tobacco, as with them.

**THE SAME SUBJECT FURTHER ILLUSTRATED
BY FACTS TAKEN FROM THE LAST REPORT
OF THE PRISON DISCIPLINE SOCIETY.***

In the Fourth Report of this Society, there are some very interesting statements and facts in regard to the usefulness of manual labor in Public Prisons and Penitentiaries. We believe that they will be found applicable to Literary and Scientific Institutions.

Value of Labor as a means of support.

"The earnings of a considerable number of boys at the House of Reformation for Juvenile Delinquents at South Boston is equal to the expense for clothing and food. Suppose the food to cost six cents a day, which is above the actual expense; and the clothing three cents per day, which would give them three suits per year, and three pairs of shoes, then the expense of these items would be nine cents per day; while a considerable number of them earn during the hours of labor only, ten cents per day. Here it should be remembered, that besides the hours for labor, there are hours for refreshment and hours for moral and religious instruction, and hours for going to school. Does not this fact afford instruction for large families, who find it difficult to gain subsistence; for boarding schools and academies, where the resources of Parents are exhausted to educate their children in idleness, when they might be better educated, and earn their food and clothing, if proper care was taken to provide in connexion with such Institutions, plans and hours and materials for labor? Does not the fact above stated afford instruction for Colleges and Theological Seminaries, where such inveterate habits of bodily inaction are often formed as to induce dyspepsia in all its direful forms;—a disease which causes frequent and premature death; and if the subject live, renders him a comparatively useless member of society.

"Again, the whole expense for the subsistence of prisoners at Wethersfield, including food, clothing, bedding, medical attendance, instruction, and pay of the officers, is thirteen cents and four mills per day, while one hundred and forty boys at the house of correction in New York, from the age of six to nineteen years, earn, on contract, twelve and a half cents per day.

"Once more, the food of the prisoners, in

the Connecticut prison, costs \$15.52 per year each, or twenty nine cents and eight mills per week, or four cents and two mills per day. With this food, consisting of good bread, good beef and pork, good potatoes, and good water, and enough of it, the convicts are healthy. There is little, or no use for the hospital, and there has not been a death, in eighteen months, and the labor of the prisoners is productive of a large income to the state, above every expense for the support of the Institution.

"Again, the cooking for five hundred men in the prison at Sing Sing, is done with eighty pounds of coal per day. It is performed with great simplicity by an apparatus made at the prison, and sold for one hundred dollars, which, it is believed, will save one half the expense for fuel in large establishments."

Value of labor as an auxiliary of virtue.

"The county prisons to a vast extent, throughout the United States, are *not* places of labor; and for this among other reasons are places of extreme profligacy in regard to gambling, profane swearing, Sabbath breaking, and other nameless offences. In the reformed prisons where labor has been systematically introduced, and industriously prosecuted, under a vigilant inspection, a vast amount of moral evil has been prevented. This is delightfully illustrated at the prisons in Auburn, Sing Sing, and Wethersfield, and at the Houses of Refuge in New York, Philadelphia, and Boston. Even in the same prison, where some of the men have been furnished with labor, and others not, it is the testimony of the officers, that they can prevent evil more easily among one hundred men, who are busily employed, than among ten, who have nothing to do. This general remark is applicable to Colleges, Academies, and Schools, and is one of the great reasons of the profligacy found in them, and shows the need of reform in them as much as similar evils show the need of reform in the old Penitentiaries. What multitudes of Parents are called, every year, to mourn over the loss of their children's character, at Public Schools; and this because, among other reasons, they are not furnished with places, materials, and hours for labor. We hail therefore as harbingers of a better day, all those institutions of whatever name, in which, it is illustrated, how conducive productive labor is to virtue. We know not why bodily exercise on farms, and in work shops, should not be as favorable to the cause of sobriety and virtue in schools and Colleges, as in Prisons and Houses of Refuge."

We append the following tables for the sake of the information which they furnish in regard to the *kinds* of work which can be provided, and the utensils, and the different articles which can be manufactured.

* The value of the labors performed by this Society is inestimable. The four Reports, which have been issued are a monument of the indefatigable research, and untiring philanthropy of the Secretary of the Society. The last Report, like its predecessors, is rich in matters of fact which affect the dearest interests of the community.

This, in some places, is the principal difficulty to be surmounted.

Connecticut Prison at Waterfield. During the year ending March 31, 1829, the income of the

Smith's shop was	474 39
Cooper's shop	1258 88
Shoe shop	3540 62
Nail shop	1771 64
Carpenter's shop	1363 72
Tailor's shop	15 84
Interest	16 52
Labor of Lumpers	49 35
Visitors	614 58

Total \$9105 54

House of Refuge in New York. Work done by the boys in one year,

Brass nails	15,600,000
Cane chair bottoms	10,884
Willow work gallon demijons	2,150
Brushes of various kinds	2,060
Weight of bristles assorted and combed	2,000
Pounds of bristles picked	500
Weight of bristles washed and bleached	1,000
Soap and candle boxes for shipping	18,600
Shoes of various kinds	2,450
Suits of jackets and trowsers for winter	150
Pairs of trowsers for summer	400
Caps	50

Juvenile Institution at South Boston.—Whole number of boys 94, during the year ending Jan. 1829.

Boys at hat making	16
“ basket making	15
“ hair work	27
“ police	15
“ monitor	3
“ on oakum	10
“ at the office	1
“ at home	1

Division of Time. In the House of Reformation for Juvenile Delinquents, at South Boston, the following methodical and judicious arrangement of time is made; to which much that is excellent in its condition is to be attributed.

From 6, A. M. $\frac{1}{4}$ of an hour for recreation.
 From $\frac{1}{2}$ past 6, $\frac{1}{4}$ of an hour for relig. exercis.
 From $\frac{1}{2}$ past 7, $\frac{1}{2}$ an hour for breakfast.
 From 8, 2 hours for instruction in school.
 From 10, $2\frac{1}{2}$ hours for labor.
 From $\frac{1}{2}$ past 12, $\frac{1}{4}$ of an hour for recreation.
 From $\frac{1}{2}$ past 1, $\frac{1}{2}$ an hour for dinner.
 From 2, $2\frac{1}{2}$ hours for labor.
 From $\frac{1}{2}$ past 4, $\frac{1}{4}$ of an hour for recreation.
 From $\frac{1}{2}$ past 5, $\frac{1}{2}$ an hour for supper.
 From 6, 2 hours instruction in school.
 From 8, $\frac{1}{2}$ an hour for religious exercises.
 From $\frac{1}{2}$ past 8, P. M. $9\frac{1}{2}$ hrs. for retirement.
 Sleep till 6, A. M.

The hour for rising is much earlier in summer.

ANOTHER INTERESTING FACT.

A manufacturer is now living in Catskill, N. Y. who, for a number of years, has had under his care several lads, who work from six to eight hours per day, and are instructed four hours. The labor which they perform is that of making *candlewick*. Other kinds of work are proposed. The labor of the boys is worth 25 cents each per day. They enjoy fine health, and are contented and happy.

Could not such a plan be enlarged, and adapted to the accommodation of the children of the poor in all our towns? The present system of confining them in poor houses is, we think, decidedly a bad one. These houses are not unfrequently schools of vice. Individuals of all ages and conditions are crowded together, and permitted to live in habits of unrestrained intimacy, without employment, without motive to any honorable effort, a burden or a nuisance to society.

A “House of Industry” might be erected in every town, and placed under the care of a benevolent and judicious superintendent, where all needy children might be collected, and prepared to become blessings to their friends and to the community. By properly combining study, labor, and recreation, their minds would be nurtured and disciplined, their support in part or entirely provided for, and the community relieved of a heavy burden. We are entirely satisfied of the expediency and practicability of such an effort. The success of the experiments in the Houses of Refuge in Boston and New York is incontestable proof. We ardently long to see the day, when all the poor and degraded in our community will be enlightened and happy. There is a vast amount of ignorance in the lower classes in society, which is the result of vice, and a vast amount of vice which is the result of ignorance. This degraded portion of our community have claims upon the sympathy and effectual assistance of the Philanthropist and the Christian, which ought no longer to be neglected.

MUNIFICENT LIBERALITY.

Within a few years past, several individuals, in our country, have given largely of their substance, in aid of the various systems of charity which adorn the present age. Some of them enjoyed the satisfaction, on their dying beds, of reflecting, that in the vigour of health, as well as in the final disposition of their property, the poor and the perishing of this world were not forgotten. For the sake of convenient reference, we bring together, on our pages, a record of the deeds of some of these distinguished benefactors of mankind.

ELIAS BOUDINOT, L.L.D.

Dr. Boudinot was born in Philadelphia, in May, 1740. He pursued the study of law under the direction of Hon. Richard Stockton, of New Jersey. In 1777, he was elected a member of the National Congress, and in 1782 President of that august body. In the Christian charities of the last thirty years he took a very active part. On the formation of the American Bible Society, he was unanimously elected President. He died on the 24th of October, 1821, at his residence in Burlington, N. J. honored and lamented by his "fellow citizens in America, and his fellow Christians throughout the world."

The following is an abstract of his will :

1. The sum of \$200 to ten poor widows.
2. 15 shares in the Aqueduct Company to the Friendly Society of Females in Burlington.
3. \$200 to the N. J. Bible Society, to purchase spectacles for old people, to enable them to read the Bible.
4. 4,000 acres of land to the American Jews' Society.
5. \$2,000 to the United Brethren's Missionary Society.
6. \$500 each to the Magdalen Societies of New York and Philadelphia, and to the Cornwall Foreign Mission School.
7. 3 houses in Philadelphia to the Trustees of the General Assembly.
8. His Library to the Princeton Theological Seminary.
9. 4,080 acres of Land to indigent Students in the same Institution; no one to receive more than \$200 annually.
10. 4,000 acres of Land to Nassau Hall College.
11. 4,592 acres of Land to the American Board of Foreign Missions.
12. 3,270 acres to the Pennsylvania Hospital.
13. 4,589 acres to the American Bible Society.
14. 1,300 acres of Land to supply the poor in Philadelphia with wood.
15. \$5,000 to the General Assembly of the Presbyterian Church.

The residue of his estate, after the death of his daughter, to be divided, \$10,000 to

Nassau Hall; \$5,000 to the Board of Foreign Missions, &c. Mr. Boudinot was distinguished for his liberality during his life. He gave \$10,000 to the American Bible Society, at its establishment.

GODFREY HAGA, Esq.

Mr. Haga, of Philadelphia, was an affluent member of the Church of the United Brethren. He was emphatically a good man. After the death of Mrs. H., some time before his own death, he gave away \$100,000. In his last will he made the following disposition of his wealth.

1. To the Pennsylvania Hospital \$1,000
 2. To the Northern and Southern Dispensary, each - - - 1,000
 3. To the Deaf & Dumb Institution 1,000
 4. To the German Society - - - 2,000
 5. To the Bible Society - - - 4,000
 6. Widows' Society - - - 5,000
 7. Orphan Asylum - - - 10,000
 8. United Brethren's Church at Philadelphia - - - 2,000
 9. To the United Brethren's Society for Propagating the Gospel - 30,000
- The remainder of his estate, valued at \$200,000, Mr. H. gave to the same Society, to be appropriated as they shall direct.

JOSEPH BURR, Esq.

Mr. Burr, of Manchester, Vt. died April 14, 1823, aged 56. When about to make his will, he informed his friends that it had long been his determination to bequeath most of his property to benevolent Institutions, that it might be doing good to the world when he was gone. He had no family. The particular items of his bequests are stated on the authority of two of his executors.

1. American Board of Foreign Missions - - - 17,000
2. American Bible Society - - - 15,000
3. Am. Home Missionary Society 10,000
4. American Tract Society - - 5,000
5. American Colonization Society 5,000
6. Vermont Dom. Missionary Soc. 5,000
7. N. W. Branch Am. Ed. Society 3,000
8. Middlebury College - - - 12,200
9. Dartmouth College - - - 1,000
10. Williams College - - - 1,000
11. Congrega. Soc. at Manchester 5,000
12. Also a lot of Land worth - - 400
13. To support a Public Seminary in Manchester - - - 10,000
14. To constitute two Clergymen Life Directors of Am. Bible Soc. 300
15. To a Baptist Clergyman in Manchester - - - 300
16. To purchase a Farm for the support of the Poor in do. - - - 1,200

\$91,400

MR. SOLOMON GOODELL.

Mr. Goodell, who died in Jamaica Vt. in Sept. 1815, pursued a course of charity as



THOMAS BOYDENOT LL.D.

Pubd by Harrison Hall Philad ?



a business for life. He was a plain man, and one of the most laborious Green Mountain farmers. His whole property never would have sold for \$5,000. All his money was procured by severe personal labor. When taking a journey of 50 miles to pay over \$450 of his hard earned money, for the circulation of the Scriptures on the other side of the globe, his whole appearance indicated that he was in the plainest class of laborious farmers. His wearing apparel, when he died, did not equal in value what is often paid for a single garment by persons who *cannot afford* to do any thing in the way of charity. For many years Mr. G. was in the habit of giving \$100 a year to the Connecticut Missionary Society, and \$50 to the Hampshire Miss. Society. He also frequently gave \$50 to smaller objects. When the American Board was formed in 1810, he did not wait for an agent to visit him, but went, on foot, to the Rev. Dr. Lyman, of Hatfield, 50 miles distant, to say that he wished to subscribe \$500 for immediate use, and \$1,000 to the permanent fund. He would give \$50 as earnest money, and would forward the remaining \$450 as soon as he could raise it. He would pay the interest annually upon the \$1,000, until he could pay the principal. At one time he brought to Dr. Lyman \$450. After the money was counted, Dr. L. said to him, "I presume you wish to have this sum endorsed on the note of \$1,000." "Oh no," was the reply, "I believe that that note is good yet. This is a separate matter, to help repair the losses of the Baptist missionaries at Serampore." At the time of his death, after suitably providing for his family, he made the Board his residuary legatees.

MRS. PHEBE NORRIS.

This lady, the widow of John Norris, Esq. of Salem, Mass. bequeathed \$30,000 to the American Board of Foreign Missions, and \$30,000 to the Andover Theological Seminary.

MR. FREDERICK KOHNE

bequeathed the following sums to public institutions, the amount to be paid on the decease of Mrs. Kohne.

To the House of Refuge, Phil'a	\$100,000
Orphan Asylum	60,000
Penn. Inst. for the Deaf and Dumb	20,000
Infant School Society	5,000
Female Episcopal Associa. Phil'a	5,000
Fem. Ben. Soc. of St. James' Church	3,000
Episcopal Theol. Seminary, N. Y.	100,000
Sun. Sch'dol Un. of the Epis. Ch.	20,000
Epis. Dom. & For. Miss. Soc.	10,000
Bishop's Fund, Pennsylvania	5,000
Episcopal Soc. for Propagating Christianity in Pennsylvania	5,000
Ladies' Ben. Soc., Charleston	5,000
Shirras Dispensary, Charleston	10,000
Soc. for advancing Christ'y in S.C.	5,000

Bishop's Fund, South Carolina	5,000
Protestant Epis. Dom. Miss., S. C.	10,000
Mariner's Church, Charleston	5,000

\$373,000

And two houses on Bay street, Charleston, to the Orphan House of that city.

Ample provision is made in the Will for Mrs. Kohne.—Certain properties are set apart for the benefit of the testator's collateral kindred: and many bequests are made to his servants and poor friends.

The residue of his estate is bequeathed to his Executors in trust for distribution to such charities in Pennsylvania and South Carolina, as they may deem most beneficial to mankind, and so that part of the colored population of each of the said states of Pennsylvania and South Carolina shall partake thereof.

Mr. Kohne was a native of Germany, and for many years a citizen of South Carolina. His Executors are Mrs. Kohne, John Bohlen, and Roberts Vaux of Philadelphia, and Robert Maxwell of South Carolina.

POPULATION OF THE GLOBE.

In a late number of the London Missionary Register there are some interesting calculations in regard to the population of the globe, which we transfer, with some modifications, to our pages. A part of these statistics is from a work of M. Adrien Balbi, in which he has been engaged for a long time.

Estimate according to Religion.

Pagan nations - - - -	657,000,000
Mahomedan nations - - -	140,000,000
Christian nations - - - -	200,000,000

Estimate in reference to the population subject to Christian Governments.

Protestant States.

Great Britain	150,000,000
U. States of Amer.	11,000,000
Russia, Sweden, &c.	29,000,000—190,000,000
Greek Church, Russia, &c.	60,000,000
Rom. Cath. States	135,000,000

385,000,000

Mahomedan States 90,000,000

Heathen States—

Chinese Empire, Japan, &c.	270,000,000
Other Heathens	200,000,000—470,000,000

Total, 945,000,000

Another Calculation, making the number of Pagans much less.

Under Christian Governments	387,788,000
Under Mahom. Governments	72,000,000
Under Pagan Governments	277,212,000
	737,000,000

Those under Christian governm'ts are thus divided.

Protestant States	- - -	193,624,000
Roman Catholic States	- - -	134,164,000
Russian or Greek States	- - -	60,000,000

387,788,000

It thus appears that more than half the population of the globe has been brought under governments professedly Christian. This state of things is very different from what existed a century since.

Then Great Britain and all her Colonies could not number more than	20,000,000
Russia	30,000,000
And all Christian Governments not more than	200,000,000

The Grand Signior, the Sophy, and the Great Mogul were the most potent arbiters of the destinies of man. Nearly all India and Asia were under Pagan or Mahomedan sway. All the religious missions in existence were in connexion with the Romish Church. The only religion that was not disseminating itself, that was not gaining ground was the Protestant.

During the last 20 years, the only States which have materially added to their numbers are Great Britain, Russia and America. This PROVIDENTIAL GOVERNMENT of God enforces on all Christians, with evidence rapidly augmenting, the duty of laboring for the conversion of the world.

NUMBER OF INDIANS

in the United States, estimated by the war department, as within the territory of the United States.

2,573 within the states of Maine, Massachusetts, R. I. Conn. and Virginia.
4,820 within the state of New-York.
300 within the state of Pennsylvania.
3,100 within the state of North Carolina.
300 within the state of South Carolina.
5,000 within the state of Georgia.
1,000 within the state of Tennessee.
1,877 within the state of Ohio.
23,400 within the state of Mississippi.
19,200 within the state of Alabama.
939 within the state of Louisiana.
4,050 within the state of Indiana.
5,900 within the state of Illinois.
5,631 within the state of Missouri.
9,340 within the peninsula of Michigan.
7,200 within the territory of Arkansas.
4,000 within the territory of Florida.
20,200 within the country east of the Mississippi, north of the state of Illinois, and west of the three upper lakes.
94,300 within the country west of the Mississippi, east of the Rocky Mountains, and not included in the states of Louisiana or Missouri, or the territory of Arkansas.
20,000 within the Rocky Mountains.
80,000 west of the Rocky Mountains, between latitude 44° and 49°.
313,130 within the United States.

QUARTERLY LIST

OF ORDINATIONS AND INSTALLATIONS.

- Rev. EBENEZER MIRICK, ord. evang. Bap. Sedgwick, Maine. May 20, 1829.
- Rev. BERAH GREEN, inst. pastor, Cong. Kennebunkport, Me. late of Brandon, Vt. July 31.
- Rev. WILLIAM FORD, inst. pastor, Unita. Augusta, Me. late of Newburyport. September 9.
- Rev. THOMAS B. RIPLEY, inst. pastor, Bap. Bangor, Me. Sept. 10.
- Rev. S. HARRISON KEELER, ord. pastor, Cong. South Berwick. Oct. 15.
- Rev. SAMUEL W. CLARKE, ord. pastor, cong. Greenland, New Hampshire. August 5.
- Rev. STEPHEN MORSE, inst. pastor, Cong. Troy, N. H., late of Merrimac, N. H. Aug. 28.
- Rev. GEORGE KALLOCH, ord. pastor, Bap. Chester, N. H. Sept. 10.
- Rev. SAMUEL ARNOLD, inst. pastor, Cong. Ossipee, N. H. Sept. 23.
- Rev. MOSES G. GROSVENOR, inst. pastor, Cong. Acworth, N. H. Oct. 14.
- Rev. ABRAM MARSH, ord. pastor, Cong. Reading, Vermont. June 23, 1829.
- Rev. DANIEL D. FRANCIS, ord. pastor, Cong. Benson, Vt. July 20.
- Rev. JOHN A. MURRAY, NELSON HIGLEY, ELIPHALET KENT, ord. evang. Cong. Pittsford, Vt. Aug. 26.
- Rev. LEVI WALKER, ord. evang. Hubbardston, Vt.
- Rev. OREN CATLIN, inst. pastor, cong. Western, Massachusetts. July 1, 1829.
- Rev. WILLIAM SHEDD, inst. pastor, cong. Abington, Ms. July 1.
- Rev. HORACE B. CHAPIN, inst. col. pastor, cong. West Hampton, Ms. July 15.
- Rev. H. G. O. DWIGHT, ord. evang. presb. Great Barrington, Ms. July 15.
- Rev. BERNARD CAVENAGH, ord. priest, Roman Cath. Boston, Ms. by bishop Fenwick. July 19.
- Rev. DANIEL L. B. GOODWIN, ord. priest, epis. Sutton, Wilkesonville par. Ms. by bishop Griswold. July 26.
- Mr. JAMES H. TYNG, ord. deacon, epis. Sutton, Wilkesonville, Ms. by bish. Griswold. July 26.
- Rev. ARETAS LOOMIS, inst. pastor, cong. Coleraine, Ms. 1st cong. church. Aug. 4.
- Rev. SAMUEL NOTT, inst. pastor cong. Wareham, Ms. Aug. 5.
- Rev. JAMES R. CUSHING, ord. pastor, cong. Boxboro', Ms. Aug. 12.
- Rev. M. G. WHEELER, ord. evan. presb. Newburyport, Ms. Aug. 12.
- Rev. GEORGE B. WHITING, ord. evan. cong. Richmond, Ms. miss. to Greece. Aug. 6.
- Rev. HORATIO ALGER, ord. pastor, unit. Chelsea, Ms. Sept. 2.
- Rev. R. EVERETT PATTISON, ord. pastor, bap. Salem, Ms. 2d baptist church. Sept. 9.
- Rev. CALVIN W. BABBIT, MARTIN M. POST, PHANUEL W. WARRINER, IRA M. WEAD, HENRY SHEDD, JONATHAN M. ROWLAND, CHARLES M. PUTNAM, HERVEY O. HIGLEY, ord. evang. presb. Boston, Mass. miss. to the West. Sept. 24.
- Rev. HARRISON ALLEN, HOLIS READ, CUTTING MARSH, WILLIAM HERVEY, ord. evang. presb. Boston, Ms. foreign miss. Sept. 24.
- Rev. ANDREW H. REED, ANSEL R. CLARK, HENRY LITTLE, JOHN K. YOUNG, ord. evang. presb. Boston, Ms. agents for benevolent societies. Sept. 24.
- Rev. STETSON RAYMOND, inst. pastor, cong. Freetown, Assonet village, Ms. Sept. 30.
- Rev. ASA HIXON, Jr. ord. col. pastor, cong. Oakham, Ms. Oct. 7.
- Rev. ELIJAH C. BRIDGEMAN, ord. evang. cong. Belchertown, Ms. miss. to China. Oct. 8.

- Rev. JAMES EVERETT, ord. priest, epis. Providence, Rhode Island, chaplain U. S. frigate Constellation. July 15, 1829.
- Rev. ASA F. HOPKINS, ord. pastor, cong. Pawtucket, R. I. Aug. 6.
- Rev. JAMES SABINE, ord. dea. epis. Providence, R. I. Grace ch. Boston, late Presb. ch. Aug. 28.
- Rev. LAURANUS P. HICKOCK, inst. pastor, cong. Litchfield, Connecticut. July 15.
- Rev. JAMES NOYES, Jr. inst. pastor, cong. Middletown, Middletown, Conn. July 22.
- Rev. GUSTAVUS F. DAVIS, inst. pastor, bap. Hartford Conn. late of Reading, Ma. July 29.
- Rev. S. S. MALLEY, inst. pastor, bap. Willington, Conn. Aug. 12.
- Rev. SIMEON S. JOCELYN, ord. evang. cong. New Haven, Conn. Aug. 25.
- Rev. TALCOTT BATES, JASON ATWATER, ord. evang. cong. Woodbury, Conn. Aug. 26.
- Rev. ELDAD BARBER, WILLIAM S. PORTER, EVERTON JUDSON, JULIAN M. STURTEVANT, THERON BALDWIN, ord. evang. cong. Woodbury, Conn. missionaries to the west. Aug. 26.
- Rev. GRANT POWERS, inst. pastor, cong. Goshen, Conn. late of Haverhill, N. H. Aug. 27.
- Rev. GEORGE CARRINGTON, inst. pastor, cong. North Goshen, Conn. Aug. 27.
- Rev. WILLIAM LUCAS, ord. priest, epis. Woodbury, Conn. Sept. 3.
- Rev. HARVEY FINCH, ord. priest, epis. New Preston, Conn. Sept. 5.
- Rev. WILLIAM MUIMSEY, installed pastor, presb. Monticello, Sullivan co. New York. June 23, 1829.
- Rev. WILLIAM CALHOONE, inst. pastor, reform. Dutch, Hyde Park, Dutchess co. N. Y. June 30.
- Rev. ISRAEL ROARDS, ord. pastor, bap. Milford, Otsego co. N. Y. July 4.
- Mr. EDWARD BALLARD, JOHN M. GUION, ULYSSES M. WHEELER, EDWARD Y. HIGBIE, JOHN WILEY, Jr. ord. deacons, epis. N. Y. city. July 5.
- Rev. NATHANIEL E. JOYNSON, ord. pastor, pres. East Genoa, N. Y. July 8.
- Rev. JAMES A. CAENAHAN, ord. evang. presb. East Genoa, N. Y. Am. home miss. for Indiana. July 8.
- Rev. DIRCK C. LANSING, D. D. installed pastor, presb. Utica, N. Y. 2d Presb. church. July 15.
- Rev. EBENEZER MEAD, ord. pastor, presb. Riga, N. Y. July 15.
- Rev. ROBERT P. LEE, ord. pastor, ref. Dutch, Montgomery, N. Y. July 15.
- Rev. ALVAH LILLY, ord. evang. presb. Franklin, N. Y. July 15.
- Rev. MILTON KIMBALL, CHARLES DANFORTH, ord. evangelists, presb. Auburn, N. Y. Am. Home Missionaries for Indiana. July 21.
- Rev. C. WHITE, inst. pastor, presb. Cazenovia, N. Y. July 22.
- Rev. LUCIUS FOOT, ordained pastor, presb. Treston, Oneida co. N. Y. July 27.
- Rev. WILLIAM BOYSE, inst. pastor, Ref. Dutch. Woodstock, Ulster co. N. Y. July 27.
- Rev. JONATHAN F. MORRIS, inst. pastor, Ref. Dutch, Nassau Rensselaer co. N. Y. Aug. 12.
- Rev. JAMES STEVENSON, ord. pastor, Ref. Dutch, Florida, Montgomery co. N. Y. Aug. 11.
- Rev. WILLIAM B. SPRAGUE, D. D. inst. pastor, presb. Albany, N. Y. 2d Presb. ch. late of West Springfield, Ma. Aug. 26.
- Rev. WASHINGTON CHRISTIAN, ord. evang. bap. N. York city, N. Y. to return among the coloured people of Providence, R. I. with whom he has been laboring with success. Sept. 8.
- Rev. GEORGE BRYAN PARLOW, ord. priest, Rom. Cath. N. Y. city. Sept. 8.
- Rev. JOHN G. MORGAN, ord. pastor, presb. Naples, Ontario co. N. Y. Sept. 9.
- Rev. WILLIAM BEARDSLEY, ord. evang. cong. Madison, Madison co. N. Y. Home Missionary in Erie co. N. Y. Sept. 9.
- Rev. CHARLES G. CLARK, ordained evang. cong. Madison, Madison co. N. Y. Home Missionary to Michigan Territory, Sept. 9.
- Rev. SAMUEL H. GRIDLEY, ord. evang. cong. Madison, Madison co. N. Y. Home Missionary in Erie co. N. Y. Sept. 9.
- Rev. ROBERT W. HILL, inst. pastor, East Bloomfield, N. Y. Sept. 10.
- Rev. ADAMS W. PLATT, inst. pastor, presb. West Gaiway, N. Y. Sept. 3.
- Rev. JOSHUA FLETCHER, ord. evang. bap. Saratoga, N. Y. Sept. 10.
- Mr. JAMES SELKING, ord. deacon, epis. Moravia, Cayuga co. N. Y. Sept. 10.
- Rev. JOHN MIDDLETOWN, ord. pastor, bap. N. Y. city. East Bap. Ch. Sept. 14.
- Rev. FREDERICK A. STRALE, ord. evang. presb. New Lebanon, N. Y. Sept. 16.
- Rev. AARON GARRISON, inst. pastor, presb. Mt. Vernon, N. Y. Sept. 30.
- Rev. J. S. CHRISTMAS, inst. pastor, presb. N. Y. city. Bowery Church. Oct. 14.
- Rev. CHRISTIAN Z. PAULISON, inst. pastor, Ref. Dutch, Aquackanock, N. J. June 21, 1829.
- Rev. WILLIAM BACON, ordained evang. baptist, N. J. August 5.
- Rev. ISAAC PARDEE, ord. priest, epis. Philadelphia, Pennsylvania. Aug. 9, 1829.
- Mr. JOHN SWAN, ord. deacon, epis. Hamiltonville, Pa. Aug. 16.
- Rev. RAYMOND A. HENDERSON, ord. priest, epis. Hamiltonville, Pa. Aug. 16.
- Rev. MORGAN J. RHEES, ord. evang. bap. Philadelphia, Pa. Sept. 9.
- Mr. JOHN H. MARSDEN, ord. deacon, epis. York, Pa. St. John's Church. Sept. 20.
- Rev. ABRAHAM O. HALSEY, installed pastor, Ref. Dutch, North and South Hampton, Bucks co. Pa. Sept. 23.
- Mr. ROBERT W. GOLDSBOROUGH, ord. deacon, epis. Germantown, Pa. St. Luke's Ch. Sept. 27.
- Rt. Rev. WILLIAM MEADE, D. D. consec. assist. bishop, epis. Philadelphia, Pa. assist. bishop, diocese of Virginia. Aug. 19.
- Mr. HENRY B. GOODWIN, ord. deacon, epis. Richmond, Virginia. July 5, 1829.
- Rev. SAMUEL L. WHATSON, inst. pastor, presb. Steel Creek, Mecklenburg co. N.C. May 22, 1829.
- Rev. CHARLES LE ROY BOYD, ord. pastor, presb. near Winstanborough, S. Car. United Churches of Mount Olivet and Jackson Creek. June 13, 1829.
- Rev. DENNIS M. WINSTON, ord. evang. presb. Greensborough, Greene co. Georgia. Aug. 7.
- Rev. Mr. MARTIN, ord. evang. presb. Alabama.
- Rev. Mr. DUNHAM, ord. evang. presb. Alabama.
- Rev. SAMUEL C. JENNINGS, ordained pastor, presb. Sharon, Ohio. June 24, 1829.
- Rev. ALVAN NASH, ord. pastor, presb. Ravenna, Ohio. Sept. 29.

Whole number in the above list, 122.

SUMMARY.

CONSECRATIONS.	STATES.	
Ordinations . . . 89	Maine . . . 5	
Installations . . . 32	New Hampshire . . . 5	
	Vermont . . . 6	
	Massachusetts . . . 33	
Assistant Bishop . . . 1	Rhode Island . . . 3	
Pastors . . . 51	Connecticut . . . 16	
Col. Pastors . . . 2	New York . . . 36	
Evangelists . . . 48	New Jersey . . . 2	
Priests . . . 8	Pennsylvania . . . 8	
Deacons . . . 12	Virginia . . . 1	
	N. Carolina . . . 1	
	S. Carolina . . . 1	
	Georgia . . . 1	
	Alabama . . . 2	
	Ohio . . . 2	
DENOMINATIONS.	DATES.	
Congregational . . . 37	1829 May . . . 2	
Presbyterian . . . 41	June . . . 6	
Baptist . . . 19	July . . . 31	
Episcopal . . . 19	August . . . 39	
Dutch Reformed . . . 7	September . . . 43	
Unitarian . . . 2	October . . . 5	
Roman Catholic . . . 2	Not designated . . . 3	
Not designated . . . 2		
Former Beneficiaries of the Am. Ed. Soc. } 14		

QUARTERLY LIST

OF DEATHS

of Clergymen and Students in Theology.

- Rev. SAMUEL CHANDLER, aet. 68, cong. Elliot, Maine. Aug. 1829.
 Rev. JOHN HULL, aet. 31, bap. Livermore, Me. A native of Nova Scotia. Aug.
 Rev. MICAH PORTER, aet. 82, cong. Plainfield, New Hampshire. Sept. 8, 1829.
 Rev. JOSEPH CURRIER, aet. 87, cong. Corinth, Vermont. Aug. 1829.
 Rev. GEORGE MOREY, aet. 80, cong. Walpole, Mass. Sen. pastor, 46th of his Ministry. Aug.
 Rev. JOHN FOSTER, D. D. aet. 68, cong. Brighton, Mass. Sept.
 Rev. ISAAC SMITH, aet. 80, cong. Boston, Mass. Chaplain of the Almshouse. Oct.
 Rev. GEORGE GRISWOLD, aet. 27, episc. Bristol, Rhode Island. Son of Rt. Rev. Bishop Griswold. Sept. 27.
 Rev. PETER STARR, aet. 85, cong. Warren, Connecticut. A pastor 60 years, one of the oldest graduates of Y. Col., and oldest minister in the State. July 17.
 Rev. DANIEL SOMERS, episc. Norwalk, Conn. Sept. 11.
 Rev. MATTHIAS BRUEN, aet. 36, presb. New York city. Pastor of Bleecker-st. Ch. Sept. 6.
 Rev. ALEXANDER GUNN, D. D. Reform. Dutch, Bloomingdale, N. Y. Sept. 18.
 Rev. ABRAHAM G. BAIRD, aet. 31, baptist, New York city. Sept. 22.
 Rev. ROBERT ADDISON, aet. 74, episc. Niagara, N. Y. A pastor 33 years. Oct. 6.
 Rev. PEARSON CROSBY, aet. 67, bap. near Fredonia, N. Y. formerly of Thompson, Conn. Sept.
 Rev. JOHN COOPER, aet. 61, bap. Rensselaerville, N. Y. Oct. 9.
 Rev. WILLIAM HARRIS, D. D. aet. 66, epis. New York city, President of Columbia Col. Oct. 18.
 Rev. JOHN RIDDEL, D. D. aet. 71, Ref. Dutch, Robinson's Run, Pennsylvania. Sept. 4.
 Rev. THOMAS B. MONTAGUE, aet. 60, Ref. Dutch, South Hampton, Bucks co. Penn. Sept. 27.
 Rev. MICHAEL DU BOURG EGAN, aet. 29, Roman Catholic in France, of Maryland, late President of Mount St. Mary's Seminary at Emmitsburg, and nephew of the first Catholic Bishop of Philadelphia. May 29.
 Rev. HENRY N. HOTCHKISS, aet. 29, episc. William and Mary parish, Cecil co. Md. Rector of St. Stephen's Church, Cecil co. Sept.
 Rev. JONATHAN HELFENSTEIN, aet. 46, Ger. Ref. Ch. Fredericktown, Md. Sept. 23.
 Rev. BENJAMIN JONES, Baltimore, Md. recently of Boston, Mass. Oct. 11.
 Rev. JOHN FAULCON, aet. 59, bap. New Hope, Surry co. Virginia. Twenty six years Clerk of the Superior Court. Sept. 16.
 Rev. JOHN BEN, aet. 75, bap. Petersburg, Va. A coloured man. Sept. 16.
 Rev. VINCENT T. CROSBY, aet. 28, meth. Ca-Ira, Cumberland co. Va. Sept. 16.
 Rev. JOHN BARKSDALE, presb. Charlottesville, Va. Oct. 1.
 Rev. HENRY HOLMES, methodist, Edenton, North Carolina. July 28.
 Rev. WILLIAM N. ABBINGTON, method. N. C. Sept. 15.
 Rev. JOSEPH D. KILPATRICK, presb. Rutherford co. N. C. Sept. 20.
 Rev. JOHN HONOUR, aet. 60, meth. Charleston, South Carolina. Sept. 19.
 Rev. MOSES HOLLAND, aet. 71, bap. Anderson District, S. C. Sept. 8.
 Rev. GEORGE HILL, meth. Milledgeville, Georgia. Aug. 22.

- Rev. G. G. M'WHORTER, aet. 66, presb. Washington, Augusta co. Alabama. Formerly pastor of a Church in Salem, S. C. July 17.
 Rev. WILLIAM H. JUDD, aet. 23, episc. Mobile, Ala. A Missionary—native of New London, Conn. Aug. 7.
 Rev. HUBBARD SAUNDERS, aet. 63, meth. Nashville, Tennessee. Sept. 7.
 Rev. DE FERNEX, French protestant, New Orleans, Louisiana. Aug.
 Rev. HORATIO N. GRAY, episc. Tallahassee, Florida. Missionary—formerly Rector of Christ Ch. Georgetown, Dist. Col. Aug. 5. Total 38.
 Rev. ALFRED FINNEY, presb. Dwight, Cherokee Nation. A member of the Dwight Mission family. June 12, 1829.

STUDENTS IN THEOLOGY.

- Mr. JAMES ROBINSON, presb. Prince Edward co. Virginia. A member of the Union Theological Seminary. July 29, 1829.
 Mr. GEORGE W. STRONG, aet. 23, cong. Bolton, Conn. A member of the New Haven Theol. Sem. Aug. 6.
 Mr. RODNEY CURTISS, aet. 26, cong. Southington, Conn. A member of New Haven Theol. Seminary. Aug. 18.
 Mr. EBENEZER M'PHERRIEN, presb. Newton, Penn. A graduate of Jefferson College in 1828. Sept. Total 4.

Whole number in the above list, 43.

SUMMARY.

AGES.		STATES.	
From 20 to 30	5	Maine	2
30 40	3	New Hampshire	1
40 50	1	Vermont	1
50 60	1	Massachusetts	3
60 70	9	Rhode Island	1
70 80	4	Connecticut	2
80 90	5	New York	7
Not specified	10	Pennsylvania	2
Sum of all the ages specified	1423	Maryland	4
Average age	51	Virginia	4
		N. Carolina	3
		South Carolina	2
		Georgia	1
		Alabama	2
		Tennessee	1
		Louisiana	1
		Florida	1
DENOMINATIONS.		DATES.	
Congregational	7	1829 May	1
Presbyterian	4	July	3
Baptist	7	August	8
Episcopal	7	September	20
Methodist	6	October	6
Dutch Reformed	3		
German Reformed	1		
French Protestant	1		
Roman Catholic	1		
Not specified	1		

Students in Theology 4

STATE OF RELIGION IN THE COLLEGES.

As the terms for study have recently commenced, in most of our Colleges, we have not any facts of special interest to communicate, except the cheering one, that an unusually large number of professors of religion have joined the several Freshmen classes. In one or two of the Colleges, this will be the means of giving a preponderance of influence on the side of religion. The Providence of God, in the past history of our Literary Institutions, speaks with a voice of admonition, as well as of encouragement, to all the friends of piety and human happiness. It says to them, in impressive language, that nothing but the living influence of the Spirit of God can render our seats of Literature real and permanent blessings to the world. It also, holds out the encouraging assurance, that this influence may be abundantly enjoyed in answer to fervent and faithful prayer.

OPERATIONS OF THE AMERICAN EDUCATION SOCIETY.

Quarterly Meeting of the Board of Directors.—At this meeting, held in Boston on Wednesday, the 14th of October, there were received, upon the funds of the Parent Society and its Branches, *fifty-three* new Beneficiaries; forty-nine by recommendation of Examining Committees, and four by transfer from another Education Society. The following list will exhibit the respective places of study.

Bangor Theological Seminary	- - -	1
Auburn do. do.	- - -	2
Bowdoin College	- - -	3
Dartmouth College	- - -	1
University of Vermont	- - -	1
Middlebury College	- - -	1
Amherst College	- - -	6
Yale College	- - -	5
Union College	- - -	1
Miami University	- - -	2
Indiana College	- - -	1
3 Academies in Maine	- - -	3
3 do. in New Hampshire	- - -	3
8 do. in Massachusetts	- - -	12
7 do. in New York	- - -	9
1 do. in New Jersey	- - -	1
1 do. in Connecticut	- - -	1

53

2 Theol. Seminaries, 9 Colleges, 23 Academies or Schools—Total, 34 Institutions.

The whole number of young men assisted by the Parent Society and its Branches, at the recent meetings of their respective Boards of Direction, is 377. The whole amount appropriated is \$6472. Remittances were ordered, to supply deficiencies in the treasuries of three of the Branch Societies—Maine, New Hampshire, and Connecticut. The young men assisted belong to 7 Theological Seminaries, 16 Colleges, and about 37 Academies. Total, 60 Institutions.

Funds.

THE SOCIETY GREATLY NEEDS ASSISTANCE; especially does it want, at the present moment, every dollar which has been pledged by individuals, churches, or societies. Relying upon the stipulations of donors in different portions of the country, the American Education Society has solemnly pledged its patronage to every applicant of suitable character and qualifications, in the United States. In conse-

quence of this pledge, numerous applications have been, and still are made, for assistance, from different and widely distant parts of the country. But, hitherto, the resources of the Society and its Branches have come short of meeting these applications, and the Society is now largely in debt for advances. It is hoped, that this fact will plead effectually with all the friends and benefactors of the Society, and with the respective Branches and Auxiliaries, and excite them to greater efforts. The cause is rapidly advancing, and the time is not far distant, when, if these efforts are continued with unanimity and zeal, a new and better day will dawn upon the church. Friends of this sacred enterprise! You will not disappoint the confidence which you have inspired by your liberality. The Directors of the American Education Society look to you for the means of redeeming those solemn engagements which, in your name, they have made to our nation and to the world.

Painful Measures.

In consequence of information communicated to the Board at this meeting, by the government of Amherst College, respecting a Beneficiary in that Institution; it was voted, that *his name be stricken from the list of Beneficiaries of the Society*. Seldom have the Directors been called to discharge a more painful duty. When a youth, fostered by public benevolence, and nurtured in the bosom of the Christian church, becomes an apostate, and commits a series of frauds which makes him amenable to a civil tribunal, a deep and lasting wound is inflicted which nothing can heal. The cause of religion may flourish in spite of the reproach cast upon it, but it necessarily encounters new and increased obstacles. Such hindrances it has met with from the days of Judas Iscariot to the present hour. And if ever Education Societies shall become paralyzed and die, they will fall by the hands of some such traitor. The friends of the American Education Society have, indeed, rarely had occasion to adopt so painful a measure as the one referred to above. Out of nearly *one thousand* young men assisted, there have been but few who have not proved an ornament

to the Christian profession. But when an opposite character is exhibited, there is only one course to pursue, and that is to cut off the offender from all intercourse with the Society.

Two young men were *suspended*, also, at this meeting, for insubordination to the authority of their Instructors. The Beneficiaries of Education Societies are justly expected to exert an influence in favor of the order and good government of the Institutions with which they are connected; and no such excuse as is commonly rendered, can absolve them from this obligation. The Directors of this Society have uniformly borne their solemn testimony against all breaches of this nature.

IMPORTANT RULES.

At a meeting of the Executive Committee of the Board of Directors, held Feb. 3, 1839, it was

Voted—That this Committee judge it inconsistent with the interests of the American Education Society to continue patronage to any Beneficiaries who shall enter into the marriage state, during their preparatory studies.

The above vote was confirmed by the Board in April following; and the resolution becomes, of course, a rule of the Society.

Refunding to Branch Societies.

By the 10th article of the chapter containing rules for regulating the intercourse between Branch Societies and the Parent Society, it is provided, That the income of all Scholarships, and all donations for immediate use, which may be given within the limits of a Branch Society, and which shall not be otherwise directed by the donors, shall be pledged to the Board of Directors of such Branch, to be appropriated by them according to the terms of the General Constitution.—Rules, Chap. VIII. sec. 10.

The following rule has been adopted recently, in addition to the above. By this rule, Branch Societies become entitled to the monies refunded by Beneficiaries who have been aided from their funds, in the same manner as they heretofore have been, to other funds, subject to their direction.

The same reasons which led to the establishment of Branch Societies, originally, have produced this additional arrangement, viz. to guard as effectually as possible against future *perversion* or *monopoly* of the funds, and to secure *local* as well as *general* interests. It is believed, that when all the provisions which have been adopted by the American Education Society, with a view to these ends, shall be fully known, it will be seen to stand without a rival in the security which it affords for the faithful management of funds. The resolution was adopted with great unanimity by the Board, as all other measures, relating to this subject, have been. The following are the words of the resolution.

Voted—That monies refunded by Beneficiaries, appropriations to whom shall have been made by a Branch Society, shall hereafter be pledged to the Branch Society by which the money was appropriated, in the same manner as is now provided for in regard to other funds raised within the limits of Branch Societies.

WESTERN AGENCY OF THE AMERICAN EDUCATION SOCIETY,

ESTABLISHED AT CINCINNATI, OHIO.

The repeated applications which have recently been made to the Board of Directors of the American Education Society, from individuals and Seminaries, in the valley of the Mississippi, to aid young men preparing for the ministry, have determined the Board to establish an agency at Cincinnati. By this means, the Society will be able to render assistance with greater certainty and despatch, and will become, it is hoped, a greater blessing to every part of this immensely interesting portion of the United States. The Rev. FRANKLIN Y. VAIL, late an Agent of the American Tract Society, has been appointed Secretary of this Agency, and has entered upon the duties of his office. *All communications from individuals or Societies, west of the States of New York, Pennsylvania, and Virginia should be sent hereafter to this Agency*, unless peculiar circumstances require a direct intercourse with the Parent Society. The known character, and tried qualifications of Mr. Vail for this important trust, will recommend him, the Directors

doubt not, to the friends of a pious and educated ministry throughout our Western country.*

Agents employed by the Society.

The following gentlemen are acting, with regular commissions, as Agents of the American Education Society, and will employ, for a period, their whole time in this service :

REV. WM. COGSWELL, }
REV. JOHN K. YOUNG, } *in New England.*
REV. HENRY LITTLE, }
REV. ANSEL R. CLARK, *Ohio and the West-*
ern Country.

The REV. EBENEZER PORTER, D. D. having occasion to visit the southern part of the United States, has accepted an appointment to act as Agent of the Society during his absence.

The REV. SYLVESTER HOLMES of New Bedford, the REV. J. BIGELOW of Rochester, & the REV. CALVIN HITCHCOCK of Randolph, Ms. have each been employed for a few weeks, during the last quarter, in visiting the churches and congregations in their vicinity.

OPERATIONS OF BRANCH SOCIETIES AND AUXILIARIES.

NEW HAMPSHIRE BRANCH.

The anniversary of the Society was held at Newport, on the 1st of Sept. The Report was read by Rev. Professor Hadduck of Dartmouth College, the Secretary. We should make copious extracts from this document, which, like its predecessors, contains many valuable remarks relating to the enterprise in which Education Societies are engaged, expressed in language both elegant and forcible, but the limits of the present number of the Journal do not permit. We cannot, however, forbear, in the emergency, to which the Parent Society is at present reduced for want of funds, to press upon the attention of the friends of the Society in New Hampshire the following extract :

"From the organization of the Parent Society, New Hampshire has drawn largely on the charities of other States for the education of her sons. For several years scarcely any thing was remitted to the treasury of that Institution, while considerable numbers of our young men were maintained by it in a course of preparation for the ministry. Ever since the establishment of the New Hampshire Branch, we have constantly drawn on the treasury of the American Society for material sums to make out our own appropriations. At the last regular meeting of the Directors our grants were made entirely from its

funds. While we rejoice, that young men are found among us ardent enough in the pursuit of education to seek and secure the aid of the benevolent, we are not insensible to the disgrace of having so long left them to depend on the sympathies of distant parts of the land. It should not, it must not be so longer. One of the earliest settled and most prosperous States, with flourishing and able churches, a respectable and active clergy, cannot in conscience, cannot without utter shame on its Christian character, permit its own aspiring and indigent sons to consume those charities of her sister States, for which the destitute in less favoured portions of the country, the less enlightened and newer settlements, are preferring their urgent but hopeless petitions. It becomes us therefore to rescue the honour of the churches of New Hampshire, to see that, if not able to contribute our part in the great work of meeting the calls for assistance, which the Education Society has invited from other parts of the land, they, at least, shrink not from the duty of sustaining the hope, and mitigating the burdens, of as many of our own youth as God shall excite to aspire after the office of the Christian ministry."

The entire Report has been published, and ought to be widely circulated. Addresses were made at the annual meeting by Rev. William Cogswell, Delegate from the Parent Society; Rev. Rufus A. Putnam, of Fitchburgh, Ms.; and the Rev. R. S. Storrs, of Braintree, Secretary of the Massachusetts Missionary Society.

NORTH-WESTERN BRANCH.

The annual meeting of the Society was held at Woodstock on the second week in September. The Report was read by the Rev. Dr. Bates, President of the Society; and addresses were made by Rev. Mr. Cogswell, Delegate from the Parent Society, the Rev. J. Tracy of Windsor, the Rev. A. Chandler of Cabot, and the Rev. D. A. Clark of Bennington. As the Report has not been forwarded, we are prohibited from making any extracts. We only know that encouraging success had attended the labours of Mr. Matthews, as agent, during the last year, though enough has not yet been raised to support Beneficiaries under the patronage of the Society. Mr. Clark spoke in glowing terms upon this subject, in support of a resolution, which was adopted, *That the Society endeavour to raise, the coming year, a sum sufficient to support its own Beneficiaries.* Mr. C. thought they ought to "make a mighty effort, and try to be honest," by actually fulfilling the engagement. We would add—that the state of the treasury of the Parent Society renders the effort absolutely necessary. We rely, confidently, upon our brethren in Vermont to redeem this pledge.

MAINE AND CONNECTICUT BRANCH SOCIETIES.

The number of young men, under the patronage of both these Branch Societies, is increasing. But neither has ever yet been able to support its Beneficiaries, without making frequent and large drafts upon the treasury of the Parent Society. And yet, more intelligent or willing benefactors

* Editors of religious newspapers in the western country are respectfully requested to insert the above in their respective journals.

are no where to be found than in the churches and congregations which contribute to these Branch Societies. *Effort*, well directed, persevering *effort*, is all that is wanted; and we feel constrained to call upon all our friends and helpers, in those societies, to make it, and relieve us from our present pecuniary embarrassments.

PRESBYTERIAN BRANCH.

This efficient Society has now under its patronage, including those connected with the Western Education Society, about one hundred Beneficiaries. The funds are barely sufficient to meet the present demands on the treasury, and are altogether disproportioned to the opening prospects and increasing operations of the Society. *Every pledge which has been given by churches and individuals is needed*; and not one can be relinquished without positive injury and embarrassment.

WESTERN EDUCATION SOCIETY,

Auxiliary to the Presbyterian Branch of the American Education Society.

The annual meeting of this Society was held at Auburn, N. Y. on the 29th of August. Addresses were made by the Rev. Timothy Stow, Rev. William Patton, Secretary of the Presbyterian Branch of the American Education Society, and the Rev. E. Cornelius, Secretary of the Parent Society. The Constitution was so amended as to admit of a direct connexion with the Presbyterian Branch at New York. All appropriations to Beneficiaries will hereafter be recommended by an Executive Committee at Auburn, and made by the Branch at New York. The money will be drawn from the treasury in that city. During the months of July and August, thirty congregations between Utica and Buffalo were visited by the Rev. Mr. Patton, in connexion, for a part of the time, with the Secretary of the Parent Society, and the Rev. James Eells, Secretary of the Western Education Society. The result was, that subscriptions and pledges were obtained for raising the means of sustaining between fifty and sixty young men in a course of education for the ministry. Mr. Patton's labours were peculiarly successful. A strong interest was excited, by his preaching, in behalf of this cause extensively through the region. From the annual Report of the Directors, it appears, that the number of young men received under patronage, the past year, is 63; *more than twice as many as have been received during any preceding year*. The whole number under patronage is 64, requiring, according to the rules of appropriation, \$4,080 a year. Those in the first stage of education are pursuing their studies at fifteen different academies and schools, located in eight different counties. The whole amount of

funds received by the Treasurer, during the year, is \$3,903; of which \$2,678 were remitted from the treasury of the Parent Society.

AUXILIARY SOCIETIES.

Auxiliary Education Society of Norfolk County, Mass.

At the last anniversary of this Society a resolution was passed to raise, if practicable, the ensuing year, a sum sufficient to carry forward Twenty beneficiaries. The Rev. Mr. Hitchcock, whose agency was undertaken with a view to carry this design into effect, writes, "I hope the county Society will not fall much short, if any, of sustaining 20 beneficiaries. I have been well received generally as your agent. My expenses in travelling have been light, except for horse and chaise. In regard to this, I travelled with my own several hundred miles, and request the Society to accept the use of them in consideration of my regards and affection for their object."

Auxiliary Education Society of Essex County, Mass.

This Society, which was revived, about a year since held its annual meeting at Ipswich, Oct. 22. Rev. Mr. Cogswell addressed the meeting, on behalf of the Parent Society; when the following resolution was passed with great unanimity.

Resolved—That this Society, humbly relying on Divine assistance, will endeavor, during the present year, to raise TWO THOUSAND DOLLARS, for the American Education Society. Rev. D. T. Kimball, Ipswich, Secretary; Mr. Joseph Adams, Merchant, Salem, Treasurer.

Benevolent Education Society, embracing the Counties of Plymouth, Bristol and Barnstable, Ms.

This Society, one of the oldest in the United States, voted at its annual meeting in June, to become an Auxiliary of the American Education Society, so soon as the provisions of the Constitution will permit, under the name of The South Massachusetts Auxiliary Education Society. *The Society voted to make an effort to raise fifteen hundred dollars, the present year.* The Rev. Sylvester Holmes, who was employed for several weeks in presenting the object to a number of congregations, writes under date of Oct. 5. "I have delivered addresses in Dartmouth, Troy, Fairhaven, N. Bedford, Freetown, Dighton, Rehoboth, Seekonk, Taunton Green, T. West, Berkley, Middleboro' 1st So. Carver, Kingston, Plympton, 3 Societies in Plymouth, and in Sandwich. —I have done as well, and better generally, in the Societies I have visited, than I expected. I believe we shall collect the \$1500, if not more—You will soon, I hope, have some money as the fruit of efforts."

Four young men, under the patronage of this Society, were transferred to the Parent Society at the recent meeting of the Board of Directors in Boston. Officers, *Gen. Abel Washburn*, Middleboro', Pres.; *Capt. Nathaniel Eddy*, do. Sec.; *Deacon M. Eddy*, South Bridgewater, Treas. The Rev. J. Bigelow of Rochester has also spent a short time, on an agency in behalf of the Society, but we have not yet been officially informed of the result.

Auxiliary Education Society of Middlesex Co., Mass.

The Rev. Wm. Cogswell, whose faithful exertions in behalf of the American Education Society, we have had repeated occasion to mention in this number, has been successfully engaged in this county. Temporary scholarships have been subscribed in a number of towns, and one Permanent Scholarship has been generously pledged by the church in Woburn. Mr. Cogswell will continue his agency in the county, until he has visited it throughout; and it is expected he will then labour in other parts of the State.

Hampshire, Mass., Education Society.

This Society was formed in 1815, and incorporated by the Legislature of Massachusetts. It has been the means of introducing into the ministry a number of valuable labourers, and it has 11 beneficiaries under patronage at the present time. At its recent meeting, at Northampton, Oct. 16, a vote was unanimously passed to become auxiliary to the American Education Society, so soon as an alteration in the constitution can be legally made. Rev. V. Gould, S. Hampton, Secretary.

Young men's auxiliary Education Society of Newburyport.

Two temporary scholarships have been recently pledged by this Society, to be called the Newburyport Gentlemen's first and second scholarships—and the vote forwarded by Mr. Cogswell, agent of the Parent Society, attested by M. Pettingell, Sec'y.

A similar pledge to raise one temporary scholarship, has also been given by the *Female Circle of Industry*, in Newburyport whose steady liberality has for years augmented the funds of the Am. Ed. Soc. Miss Mary C. Greenleaf, Sec'y.

OPERATIONS OF OTHER EDUCATION SOCIETIES.

At no former period has so deep and general an interest been manifested in the cause of Education Societies, as at the present time. Different denominations of evangelical Christians are organizing with reference to this object, and a zeal is displayed, which cannot but result in blessings to mankind. We hail these efforts with delight. The societies which spring up in consequence of them we regard as sister institutions, striving with our own, to ex-

tend the kingdom of our common Saviour over the earth. Did our limits permit, we should give a detailed account of the operations of several of these Societies; particularly of the Massachusetts Baptist Education Society; and of the Board of Education of the General Assembly of the Presbyterian church. The *Fifteenth Report* of the former we have just received, and have no hesitation in saying, that it is one of the most interesting and respectable documents, of this description, which have been published in the United States. The *Education Register*, published by the latter, we have not had the opportunity of seeing, (except the first No. for which we are indebted to a friend,) but we learn from the public journals, that the operations of the Board are prosecuted with new energy and success, and that the Rev. Dr. Neill, late President of Dickinson College, who has been appointed Secretary, is labouring to arouse the attention of the Synods and Presbyteries to the objects and wants of the Board.

Receipts into the Treasury of the American Education Society and of its Branches, from June 30th to Sept. 30, 1829.

DONATIONS.

<i>Boston</i> , Friend, by Henry Hill	100 00
<i>Brunswick, Me.</i> Fem. Mon. Praying Circle, Mrs. E. Cummings, Sec.	5 00
<i>Brookline</i> , avails of a charity box	11 25
Avails of a small cherry tree	1 65
<i>Concord, Vt.</i> from Dorcas Society, by Rev. S. R. Hall	2 50
<i>Essex Co. Aux. Ed. Soc.</i> from Anna Batchelder, Tr. of Salem F.A.E.S.	41 00
From Ann Hodge, Sec. of Fem. Aux. Ed. Soc. Newburyport and Vic.	18 00
From Miss Z. P. Grant, Preceptress of Female Academy, Ipswich	5 00
<i>Hubbardston</i> , Dea. J. Ellingwood	2 00
<i>Kingston</i> , from a Friend	46
<i>Lincoln</i> , Fem. Praying Circle, by Lucy B. Demond, Treas.	9 00
<i>Middlesex Aux. Ed. Soc.</i> from E. P. Mackintire, Tr. viz.	
Fem. Centre Conc. Woburn	11 00
1st Male do. do.	22 76
1st Fem. do. do.	17 39
Rufus Pierce, donation do.	6 00
Fem. Benev. Soc. Cambridge	9 84
Coll. at Monthly Meeting	32 00—98 99
<i>Newark, N. J.</i> from Fem. Assoc. in 1st Presb. Ch. by Miss H. Kinney Secretary and Treasurer	10 00
Miss A. Forman, by Rev. P. C. Hay	5 00
<i>Norfolk Aux. Ed. Soc.</i> from Rev. John Codman, Treasurer	408 80
<i>North Western Branch Am. Ed. So.</i> from Ira Stewart, Treasurer	216 00
<i>Tallmadge, Ohio</i> , by Rev. C. B. Storrs from Fem. Benev. Soc. 4,37.—Yo. Ladies Reading Soc. 8,00	12 37
<i>Wilton, N. H.</i> from Fem. Ed. Soc. by Rev. S. R. Hall	11 25
<i>West Amesbury</i> , from E. C. Jenkins	5 00—963 27

ANNUAL SUBSCRIPTIONS.

From a Friend on Missionary ground, balance of a subscription of \$1,000	132 00
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LIFE SUBSCRIPTIONS.

Rev. CHESTER DEWY, Pittsfield, by Yo. Ladies Benev. Soc.	40 00
Rev. D. FITZ, Ipswich, in part, by members of So. Par. thro' Joseph Adams, Tr. Ess. Co. Aux. E. Soc.	30 00—70 00

INCOME OF SCHOLARSHIPS.

First Dorchester, 6 months interest	30 00
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INCOME FROM OTHER FUNDS.

Interest from a former Beneficiary	149 00
Do. on Funds loaned	91 94
Do. amount unpaid, Fay Schol.	15 56
Dividend on Bank Stock	122 50—379 00

LEGACIES.

Received from Wm. Osgood, Ex. of the Will of Rev. Peter Lyon, Pomfret, Conn.	148 00
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Amount received for present use \$1722 27

PRINCIPAL REC'D ON SCHOLARSHIPS.

Green, from Mrs. Christians Baker, balance of her subs. of \$50,	30 00
Fay, from E. P. Mackintire, Treas. of Mid. Aux. Ed. Soc.	135 67
Brown Emerson, from Caleb Warner	134 31
Wisner, from Miss H. Cutler, Treas. of Old South Ladies Ed. Assoc.	163 75
	\$463 73

Clothing received this quarter.

Worcester Co. Rel. Char. Soc. by Rev. Joseph Goffe, Treas. 1 box, containing 1 comforter, 2 bed quilts, 2 cotton shirts, and 7 pairs woollen socks.

Blandford Assoc. 61 yards Satinet—rec'd by the Society's agent in Springfield, during the summer, and omitted.—Also, a valuable bundle from Braintree.

MAINE BRANCH.

Augusta, from Ladies of that place	17 50
Refunded by a former Beneficiary	24 00
Waldoboro' contribution at annual meeting	27 36
Annuity, from Rev. Thomas Adams	2 00
	\$70 86

NEW HAMPSHIRE BRANCH.

Hampstead, from Ladies, to constitute Rev. JOHN KELLY a Life member, balance	5 00
Pelham, from Ladies, by Rev. J. H. Church	1 60
Unknown Friend, by Rev. Z. S. Barstow	11 00
Annual subscribers, viz. Rev. Drury Fairbanks 1.00. Nath'l Abbot 1.00. Lemuel Barker 1.00. Rev. Robert Page 2.00. Joshua Darling 1.00. Rev. Gad Newell 1.00. Joseph Shattuck 1.00	8 00
Nelson, Charity Box 50. Friend 1.00	1 50
	\$27 10

NORTH WESTERN BRANCH.

Bridport, From Rev. Asahel Stone	2 00
Cornwall, Eliphalet Samsen, collector	8 25
Gentlemen's Education Society	18 35
Contr. in Cong. Soc. by Dea. Brigham	6 11
Easton, Rev. Luther Sheldon	4 00
From Rev. Mr. Chandler	1 10
Londonderry, Mrs. Betsey Gibson	1 00
Marlboro', Several individuals	2 20
Do. by Rev. L. Matthews	2 35
Rev. E. H. NEWTON, Life memb.	10 00
Middlebury, Rev. J. Bates 10.00. Rev. J. Hough 10.00. Elisha Brewster 2.00. Peter Starr 4.00. Wm. Bass 3.00	29 00
Middletown, Several individ. 5.47. Rufus Butts 50. E. Gates 25. J. Spaulding 13	6 35
N. Haven, Female Education Society	4 00
Pittsford, by Mr. A. G. Dana, from Gent. Assoc. Cong. Soc. 40.00. Ladies 17.00	57 00
Rochester, Several individuals	7 25
Rupert, Aux. Ed. Soc. by Rev. D. Wilson	8 00
Donation, by Rev. L. Matthews	12
Sudbury, Aux. Ed. Soc. by Rev. Joel Fish	5 00
Ladies Ed. Soc. by Rev. L. Matthews	5 25
Springfield, Gentlemen's Association	10 28
Ladies' Association	9 25
Ladies, to const. Rev. E. W. GOODWIN a Life member	10 00
Tismouth, Sampson Allen, donation	25

Windsor, Young Ladies, to constitute Rev. WILLIAM TWINING a Life memb.	10 00
Woodstock, Hon. Charles Marsh	10 00
Charles Baxter	10 00
Avails of Wood sold from Depository	2 00
	\$239 11

CONNECTICUT BRANCH.

Interest on Money loaned	90 50
From Fem. Praying Circle, 1st Soc. Stafford by A. S. Smith, Treas.	4 00
From Prof. Olmsted, amount rec'd by him some time since, in Cash and Clothing, from Cornwall, contribution	9 97
	\$104 47
Also a Box of Clothing from the Female Fragment Society of Coventry.	

PRESBYTERIAN BRANCH.

New York, From Miss O. Olcott, Sec. of Hudson Fem. Miss. Soc. balance of their 1st year's subs.	37 00
J. S. Seymour, Treas. W. Ed. Soc. 296 23—333 22	
South Carolina, Charleston, from a Lady, by Jasper Corning	3 00
Maryland, From Mr. Steele, of the Presb. Ch. Hagerstown, a donation, by Rev. W. T. Hamilton	100 00
Pennsylvania, From Wm. Graydon, Agent at Harrisburg, bal. of two Sch. engaged by Presb. Ch. in that place, Rev. R. Dewitt, pastor	137 50
Five Young Ladies of Do. who engaged to raise \$25 per ann. for 7 years, by Rev. W. T. Hamilton, & which is the balance of the above 2d annual payment	12 50
From 5th Presb. Ch. Philadelphia, by Rev. Dr. Skinner	40 96
John McKeenan, on acc. of Church, Newville, Cambia co. by hands of William Graydon	10 00
Nicholas Patterson, of Do. 2d ann. pay't, by Rev. Mr. Hamilton	10 00
Robert King, Tr. Mercersburg, col. from W. Maswell 3.00. J. Cowan 2.00. Mary Cowan 2.00. C. Gillespie 3.00	10 00
Rev. W. T. Hamilton for Rev. G. Jenkins, Milton, collected by him	18 00—236 96
New Jersey, Yo. Ladies of 3d Presb. Ch. Newark, Conc. of Prayer, by Miss M. S. Mead, Sec'y	5 00
Newark, David Alting, 3d Ch. 5.00 Wm. Tuttle, 1st Ch. 2.00, by Rev. W. T. Hamilton	7 00—12 00
From a Friend, by Mr. A. L. Ely	2 00
Connecticut, Collected by Miss Sarah Lewis on account of Greenwich Scholarship	48 51
	\$737 69

CLOTHING WANTED.

The Society has recently had numerous applications for clothing, which it has been impossible to meet. We hope our female friends, especially, will remember this fact, and, as they shall be able, send us new supplies. *Flannels, fulled cloth* of almost every kind, and woollen socks, are much needed, particularly the two first. Articles may be forwarded to the Secretary, or Treasurer of the Parent Society, or of any of its Branches.

TO CORRESPONDENTS.

The great length of several of the articles contained in this No. of the Register and Journal, compel us to omit some facts and notices which we had prepared, or designed, to insert; and, particularly, those which two or three valued correspondents had requested that we should insert, under the statistical department. They will appear in a future number.

THE
QUARTERLY REGISTER

AND
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OF THE
AMERICAN EDUCATION SOCIETY.

VOL. II.

FEBRUARY, 1830.

No. III.

To the Editors of the Quarterly Reg. and Journal.

GENTLEMEN,

In compliance with your request, I herewith submit to your disposal a few thoughts on the subject of *aiding indigent young men of piety and promise, while in a course of education for the ministry, in a way and upon principles, which will exert the happiest influence upon strength of character, taking the phrase in the widest and best sense.*

Yours sincerely,

H. HUMPHREY.

Amherst College, Dec. 1829.

This is indisputably a subject of more than ordinary importance ; and in its practical bearings upon the interests of the church, is becoming more and more important every day. It must be obvious at a glance, that in taking a poor young man from the plow, or the shop, and putting him upon a course of study for seven, or ten years, under the patronage of a charitable society, much care is requisite to preserve a just balance of character. A mere glance at the subject, however, is not sufficient : for I am fully convinced, that our first thoughts and experiments, will not, in general, be found the best.

To a benevolent mind, it is exceedingly delightful and animating, to think of taking hundreds and even thousands of pious young men from their lowly occupations, and gratuitously educating them for the gospel

ministry. To see any of them, after they commence study, struggling, however successfully, with the adversities of their condition, is painful ;—especially when we consider the ample ability of the church to support them, and the sacredness of the work to which they are dedicated. And certainly there is danger, that some may be left to sink under discouragements, and ultimately to abandon the great object on which their hearts are set, for want of that pecuniary aid which might easily be afforded. But in framing a great system of charitable education, and directing all its movements, it is far more difficult than many are apt to imagine, to preserve a healthful equilibrium between the amount of assistance and of personal effort. To do just enough, and no more than enough for each beneficiary, is the great desideratum.

If all the poor and pious young men whom we wish to educate for the ministry, were perfectly holy, and if a vigorous and independent character had already been formed, when the implements of manual labor are exchanged for Virgil and Cicero, too much aid could scarcely be proffered ; because no more would be accepted than is really necessary, and every dollar would be laid out to the best advantage. We must, however, take the objects of our bounty as we find them ; and we shall always find

them imperfect. Though piety and poverty are oftener associated, than piety and affluence, still pious indigent young men possess their share of human infirmities. These infirmities require discipline rather than aliment, and the grand difficulty is, so to graduate the amount of assistance, as to bring into the ministry from the lower classes of society, the greatest aggregate of sound piety, practical good sense, real ability, strength of character, and well directed christian enterprise.

It is but a few years since the first Education society was formed in this country. Before that time, if a young man destitute of property, could, by dint of industry and perseverance, obtain an education, it was well. If not, however ardently he might desire to preach the gospel, either at home or in a foreign land, he must rest satisfied, if he could, with having cherished such a desire. *That* time is happily past. It is now agreed on all hands, and by almost all denominations of christians, that the demand for well educated ministers cannot be supplied in the ordinary way; and that it is the duty of the church to bring forward and aid such of her pious indigent sons, as have promising talents, and as wish to be employed in the Lord's vineyard. Now this may be done, either by releasing beneficiaries entirely from efforts to sustain themselves, by paying all their bills for them, or by assisting them in part, where their own earnings and efforts fail. To the natural influence of these two systems upon the character of this class of ministers, let me now invite the attention of your readers.

It is in the power of this great christian community to take every indigent pious youth of adequate talents, and carry him on from his first Latin recitation to his last preparatory theological exercise, without subjecting him to a moment's anxiety about the means of support: and if this is the best way, it clearly ought to be

done. The only question is, whether a system of entire gratuitous support, is best calculated to form the character and develop the mental resources of our young Elishas, and to ensure the greatest amount of self-denying and useful labour in the ministry. When you take up a young man and give him an education, your object is not answered by merely bringing forward another preacher. You wish him to have the advantage of all that discipline, whatever it may be, which is necessary to form a decided character, and to qualify him for the most extensive usefulness. In order to make a full and fair experiment then, seek out a youth of undoubted piety and good native talents, who is from fifteen, to eighteen years of age, and offer to defray all the expenses of his education, provided he will devote himself to study, with special reference to the ministry. This being the very object upon which his heart has for some time secretly, but almost hopelessly rested, how does his eye kindle at your generous proposal. With gratitude which his emotions forbid him to articulate, he accepts your offer, and resigns himself implicitly to your direction. Instead of relying upon his own earnings and mental resources for making his way in the world, he now dismisses all care for food and raiment, and betakes himself to study. If his constitution can stand the shock of so great and so sudden a change from active and laborious habits to a sedentary life, (which is quite improbable,) he applies his mind to books with diligence and success, and in two years, or a little less, is prepared to enter college. But while by the aid of liberal and stated appropriations, he has been acquiring Greek and Latin, he has lost what little strength of character he had gained in his former condition. He begins to shrink from efforts and hardships, which he would once have rather courted than shunned; and is far less qualified at eighteen, than he was at sixteen, to sus-

tain himself by his own exertions, or to engage in any difficult enterprise.

He enters college with his great object steadily in view, and at the end of four years more, finds himself prepared to commence his theological studies. And what, by this time, has become of all the industrious habits of his early youth? What independence of thinking and acting has he acquired? What strength of character has he gained? How much better is he prepared to go out and struggle with the adversities of life? So far from having gained any thing in these respects, he has been a loser every month, from his freshman to his senior year. The mere passive recipient of quarterly grants, he now receives his stipend as a thing of course, and almost forgets that it is the fruit of other men's industry and frugality. Having thus spent six years under the eye of his patrons, and having been entirely dependent on them for every dollar that he has expended, it is strange indeed, if he has not contracted a servility of feeling and action, extremely hostile to great plans and successful execution.

From college, you hand your beneficiary over, a good scholar, perhaps, and an amiable young man to the theological seminary. There he spends three years more, making nine in the whole, since you took him from beneath his father's humble roof; and now, at last, your great object is accomplished. Having been a diligent student and having sustained an unblemished christian character through all the stages of his education, he comes out a candidate for the ministry. And in many respects he is well qualified for the sacred office. His mind is enriched with various knowledge, he has a devoted heart and is a good preacher. But in some almost essential qualifications, he is, and must be, extremely deficient. He has too long leaned upon others to have a firm and elastic step of his own. The warring elements in the midst of which he used to sport in his boyhood,

would now sweep him away in the beginning of their strife. In vain do you look for those bold outlines of general character, which had begun to appear when you released him from his manual toils, but which the easy dependance of so many years has entirely effaced.

You intended him, perhaps, for a missionary to the heathen; and his desires and yearnings all along, have corresponded with your wishes. But by helping him too much, you have disqualified him for the work, and thus defeated your own object. You have taken care that no storm should beat upon him—that no obstacle should be left in his path—that no great effort to sustain himself should be demanded. His habits are all of the passive kind. And how with such training, can he take his life in his hand, and go to savage lands, and encounter ignorance and stupidity and hate, and meet all the exposures and privations and discouragements of the missionary service? As well, almost, might you expect the delicate house-plant to endure the vertical fires of an African sun—or the tropical evergreen to flourish under the open sky of an Arctic winter.

Perhaps when you first took up your beneficiary, the spiritual wants of our own new settlements pressed heavily upon your boding hearts, and you intended him for one of the pioneers of the "sacramental host of God's elect," in those vast regions of moral death. Perhaps, too, it was "his hearts desire and prayer to God," when he began study, that he might enjoy the privilege of laboring for his Master there. But now he hesitates. Those regions are a great way off. Others, he hopes, will be willing to go, but how can he endure the hardships of such a service. Thus he lingers, and how can you blame him? If you intended him for a soldier, why did you not educate him accordingly? Would you accustom your son to sleep on the softest couch, for the nine years immediately preceding his

enlistment for life? Nothing could be more preposterous. And yet, you now call upon the young man whom you have so liberally patronized as to unfit him for the hardships of the service, to redeem his pledge, by entering the great western valley.

If he is a man of the right spirit, (which I all along suppose to be the case,) it may be, that urged by his conscience, and influenced by your wishes, he will go. But what share of resolution can he be expected to carry along with him, when transferred from your books, to the meagre and precarious subscription list of a few scattered families in the wilderness? How much more difficult will be find it to sustain himself, and how much less good will he be likely to do, than if he had been obliged from the first, to depend in a great measure upon his own exertions. How much better had it been for him, and for the cause of religion, to have put him upon the cheap and plain fare of his own earning, at least for a part of the time, than to have placed him in the best boarding houses.

Or, if your beneficiary settles down in some small and feeble parish near home, how is he to make himself and his family comfortable upon a scanty salary, when he has been so many years unlearning all those lessons of economy, which necessity taught him before he began study? How much less strength of character will he possess, and how much feebler will be the impulse of all his movements, than if he had been required to struggle with serious difficulties in the progress of his education?

That there may be exceptions to the natural tendency of such a system of charitable education, as is contemplated in the preceding outline, I readily admit. But the natural tendency of the system can neither be denied nor changed. What happens in one case, will happen in another—will happen in the great majority of cases, where young men are taken from the vale of poverty and carried

gratuitously through their whole classical and theological course. Consequently were this system to prevail, it would, in my opinion, be exceedingly detrimental to the cause of religion in our country. Out of every hundred beneficiaries thus brought into the ministry, ninety, at least, would be essentially injured by the compressing and neutralizing influence of too much assistance. And this, at a time, when the church is beginning to look chiefly to the beneficiary list for pastors and missionaries, is a very serious matter. The change, indeed, in the general character of the ministry would be gradual, and perhaps imperceptible. But in estimating the tendency of any great system, we ought to look to its more remote, as well as to its immediate results.

I am aware it may be urged, as a strong objection to the foregoing reasoning, that till within a very short period, the great body of ministers in this country, have been educated with money which they did not earn themselves, and yet, they have not been wanting, either in economy, or strength of character. Why then, it may be asked, should the entire gratuitous education of beneficiaries, so injuriously affect their character and usefulness?

My first answer is, that many whose parents have ample ability to educate them, are required, and wisely too, to do more, and to struggle harder in making their way through College, than is generally supposed.

My second answer is, that the case of a son differs materially, in many respects, from that of a beneficiary;—so that what is barely sufficient to give a healthful stimulus to the former, would in most instances be injurious to the latter. In one case, the boy grows up with expectations of adequate assistance, so that his head is in no danger of being turned by his receiving it; whereas, in the other, the change is too sudden to be safe—the change from toil and indigence

and discouraging prospects, to ease and independence. To receive entire and unexpected support from a charity fund, is a very different thing from taking that at a father's hand, which the son has been taught to rely upon from his earliest remembrance. While the ten, or twelve hundred dollars which the child receives in his education, helps to impart strength and independence to his character, an equal amount, given to a beneficiary, would be likely to have the contrary effect.

My last answer is, that in educating poor and pious young men for the sacred profession, we ought not to rest satisfied with imparting to them that strength of character, and qualifying them for that degree of self-denial, which are ordinarily found in the ministry. The peculiar state of our country and of the world demands higher qualifications; and such qualifications, as by the blessing of God upon their measures, Education societies may be greatly instrumental in creating.

What then is the true system? How shall we aid the pious indigent youth, so as to exert the happiest influence upon his whole character? It seems to me, that the course is a very plain one. Assist him to rise, by exerting what strength he has, and not by first relaxing all his muscles. Let him lean upon you, where he cannot support himself. Help him up every steep and difficult acclivity; but require him at the same time, to rely chiefly upon his own persevering exertions. In other words, let the amount of pecuniary aid to beneficiaries be such, and let it be rendered in such a manner, as to encourage and require strenuous personal efforts.

The exigencies of the times demand a host of practical men—men of nerve and resolution and invention, as well as of ardent piety:—men who can “endure hardness, as good soldiers of Jesus Christ”—who can go anywhere, and subsist upon a little, and when need so requires, can

sleep as soundly upon Jacob's pillow, as upon any other. These are the men to go to the extreme south of our national territory—to go to Illinois, to Missouri—to labor every where in the great western valley; and with the vanguard of our population to scale the rocky mountains. These are the men, also, to sit down amid drifting snows and burning sands—to encounter superstition, idolatry, ignorance, infidelity and hate, in all their dwelling places and in all their most discouraging and appalling forms. Such soldiers the Captain of our salvation is loudly calling for, and it is the bounden duty of the church, to furnish as large a quota as possible. But let her training of them be such, as to make them real and efficient soldiers, and not mere effeminate recruits.

To this end, let diligent inquiry be made in all the humble walks of life, for young men of promising talents and real piety. Wherever such an one can be found, let him be encouraged to commence study, and put him at once upon probation. Should the trial of a few months prove satisfactory, then let the question of entering upon a regular course of education for the holy ministry be solemnly brought before him; and if his heart appears to be stedfastly set upon the great work, let him be received in due form as a beneficiary. Let him understand at the same time, that he will be expected to retain and cherish all his industrious habits—that the design is not to release him from personal effort and responsibility, but to sustain him under all reasonable exertions—not to carry him forward without the diligent use of his own powers, but to come to his aid when aid is indispensable—not, in short, to take the making of himself out of his own hands, but to assist him in doing it.

This, it appears to me, is the only right system; and the American Education Society has my entire and hearty approbation, because it aids in-

digent young men in a way, which I think is eminently calculated to give them a character, and fit them for real service. On one hand, the quarterly appropriations are sufficient to encourage them in going forward and making efforts, while on the other, the amount of assistance is not so great, as to release them from these efforts. They must help themselves, and they must be economical in their expenditures, or they cannot go on. And this, I maintain, is so far from being a hardship, that it proves a great blessing to the beneficiaries themselves and to the church of God:—not but that they may be interrupted too much in their studies, and often are,—a remedy for which, I shall advert to before I close.

After the very able and ample defence of the system of loaning, which has recently appeared in your Journal, it would be superfluous for me to attempt a formal discussion of the subject. I allude to it here, simply in its bearing upon the formation of character; and I entertain no doubt, that the young man who borrows upon the conditions prescribed by the American Education Society, will act more like himself, and will feel more of that personal independence which is essential to constitute a well balanced character, than if he were to receive his whole support from the church. A high minded and enterprising youth, not only intends to refund, should he hereafter be in circumstances to do it, but if I can place any reliance upon my own observation, he prefers the loan, to a free gift—and because he does so, I ex-

pect more from him than I otherwise should.

If in looking at the annual expenses of a College course, and comparing these with the quarterly grants of the American Education Society, it should appear, as it will, that the beneficiary must be very much straitened, the fault, I humbly conceive, is not chargeable upon the society; but upon the improvidence of his friends and advisers. It is too common to urge young men into College, without any thing to begin with, under the notion that no time is to be lost, and that they will be provided for, nobody can tell how, when once they shall fairly have commenced their studies. The consequence is, in scores of instances, that in a few months, they find themselves without funds; become discouraged; are obliged to keep school so much as greatly to interfere with their education; or perhaps to give it up in despair. Now all this might, in most cases, be avoided. Let the young man who has no property of his own be patient; and let his pious friends who wish to see him in the Lord's vineyard also be patient. Let him earn something before he begins, or while he is preparing for College. Let him feel when he enters, that he does not come as a pauper, but with sufficient avails of his own industry to save him from depression and embarrassment; and though he may be a year or two later in the field, than some others who began with him, he will experience far less embarrassment in his way to it, and be much better prepared for the burden and heat of the day.

Remark. We can recommend the perusal of the preceding article with great confidence to our readers. If any man is qualified to judge by experience and extensive observation, on this subject, it is Dr. Humphrey. In addition to the practical wisdom, which his situation, at the head of a flourishing Institution, has enabled him to collect, he can speak, with peculiar sympathy, to the young men who are preparing, by their own exertions, for public usefulness. He can with truth adopt the sentiment, *Haud ignarus mali miseriis succurere disco.*—Eds.

POSTSCRIPT

TO EXAMINATION OF STRICTURES UPON THE AMERICAN EDUCATION SOCIETY.

BY M. STUART.*

That the Editors of any work have a right to control the manner of its appearance, and to select the matter which it shall contain, is, in the abstract, a very plain principle, and one which I should be among the last to question. But, after inviting discussion on a point of deep interest to the religious public, and having given in very strong terms their own views respecting it, that they should refuse to publish a reply which held up to view a different side of the question, and in such a way as to let it take its course in the same manner as the original Review had done, the friends of the American Education Society could hardly have expected.

The *manner* of publishing the Remarks in question, however, is a matter of minor importance. The *merits* of the subject under discussion, are all to which I am anxious to direct the attention of the public.

I have read with great care, and more than once, the Remarks of the Editors. After deliberating on the subject, I have satisfied my own mind, that an effort on my part to answer them at length, is not called for. The reasons for this I shall state, after taking a summary view of the Remarks, and making a few observations on the most important topics.

In general, the Remarks are merely a repetition and expansion of the thoughts contained in the Review, which is the subject of examination in the foregoing letter. The main points and arguments are the same. In both cases, the grounds of objection are, the system of minute and thorough *accountability* required by the American Education Society; the system of *parental loaning*; and the *mode of organization* adopted by the Society.

1. The same objections, which had been made by the Reviewer to the schedule of accountability required by the American Education Society, are, for substance, re-

peated in the Remarks. On these objections, if I were designing to make out a full reply, I should have very little to say in addition to what the foregoing letter contains.

One thing only I shall notice here, in respect to argument. The Editors say, that they do not at all object to accountability; but to the kind and minuteness of it, as demanded by the American Education Society, p. 609. By the preceding letter of mine, they were called on to point out any one article in the schedule, which has not an immediate connexion with the evidence that fairly respects either the *character* or the *indigence* of a beneficiary. This was reducing the complaint to a question about *matter of fact*, instead of leaving it afloat on the ocean of general terms. But on the *matter of fact* they have chosen to be silent, while they have reiterated the complaint itself, in a tone still more decided.

On p. 607. the Editors tell us, that "extreme caution" as to the character of the candidate is our best security against deception. This I fully believe. But does not the manner in which a young man expends the resources which are furnished him, (and furnished, it may be, from the hard earnings of Christians), go to make up a part of his *character*? And how is it possible to judge of this, without any knowledge of *particulars*? And when the Editors suggest, that the Examining Committee might do all that is requisite in regard to ascertaining the claims of beneficiaries; do they intend that this shall be done only by *general inquiries*, or by *particular ones*? If by the latter, then what plan is more easy, obvious, and impartial, than that of the schedule? If by the former, will the donors to the American Education Society be satisfied with such a method of executing their trust? But besides all this, Examining Committees are appointed chiefly with the view of placing candidates upon the funds, and not of superintending their future applications for assistance. The local situation of these Committees prevents them, in some cases, from doing any more than this.

After admitting, however, that *extreme caution* is necessary in regard to the *character* of beneficiaries, the Editors observe, on the next page, that "the way to make men worthy of confidence, is to treat them with confidence." But if this confidence consists in a remission of minute accountabili-

* The letter, to which this article is a Postscript, was inserted in the last number of the Quarterly Register. We have judged it proper to insert the Postscript, also, in the Register; that the *defence* which the author has undertaken, of the principles and measures of the American Education Society may be presented entire on our pages.

In explanation of the first Paragraph it should be mentioned, that the letter of Prof. Stuart in reply to the Strictures of the Biblical Repository, was accompanied, as it appeared in that work, with thirty seven pages of Remarks.—*Eds.*

ry, how is "extreme caution" respecting the character of beneficiaries compatible with it? Extreme caution necessarily implies minute and circumstantial inquiry; and if this be a proper matter of umbrage to a beneficiary, in regard to his *pecuniary* affairs, will it not be more so, on points of greater delicacy, and in which his feelings are much more deeply concerned? Are not all officers of the public, who in any way receive or appropriate monies, *minutely* accountable? And yet, is requiring this to be construed as treating them in a manner which shows a want of confidence in them? Nothing can be farther from reality. Minute responsibility and the highest degree of confidence may go hand in hand; nay, they do, and must go so, through all the gradations of agents, from the highest to the lowest, by the universal laws of civil society.

On p. 607 seq., the Editors represent young men "of delicate and ingenuous minds," as shrinking spontaneously from a responsibility such as that which the American Education Society requires; and they bestow their marked commendations on this characteristic. But when the inquiry presents itself, which very naturally arises, how NINE HUNDRED young men should have submitted to the requirements of the Society, they answer; "That a sense of duty, and a desire to promote the Redeemer's kingdom, have led them to do this," p. 610. This I admit; but then I have another inquiry to make. If *piety* has led the NINE HUNDRED young men in question to submit to the accountability required by the American Education Society; then what has led others to *refuse* such a submission? Some other principle, it would seem, which must be different from piety. But is it a better one? Either the nine hundred young men must be wanting as to a praiseworthy degree of delicacy and ingenuousness, or the others are wanting in piety; that is, this must be so if the statement and reasoning of the Editors be correct.

I might say much on a topic of this nature, for I have a deep feeling of the importance of it. I would ask, whether the pride, independence, and unwillingness to feel obligation, which are natural to the human heart, are to be palliated, I might even say, justified and encouraged, by being saluted as ingenuousness, and delicacy, and noble mindedness? But to pursue this question would lead me beyond the boundaries which I have prescribed to myself. I can only say, that if there be any, who prefer a system which is adapted to foster such feelings as those in question, and to encourage young men to shun a responsibility like that which the American Education Society requires, I must be allowed to prefer that "sense of duty, and desire to promote the Redeemer's king-

dom," which will lead the youth in question cheerfully to submit to such responsibility; nay, to regard it as a privilege.*

I shall notice but one more remark of the Editors under this head. The Reviewer has asserted, that the sum afforded by the American Education Society is not sufficient to meet *half* the expense of an education in the *cheapest* College in the United States. To this it was replied in my letter above, that such an assertion does not agree with *facts* as disclosed by the schedules of the Society. On this the Editors remark; "We regret that so much of these reports *has not been published*, as would inform us where these Colleges are to be found, which afford the advantages of an education on terms so accommodating." Had the Editors been better acquainted with what the Society has already published, they would have suppressed this remark; at least, the implication that no such College exists, would have been expressed in more guarded language. In the Appendix to the 8th Report, published in 1823, the *average* expenses of beneficiaries at different Institutions, as ascertained from the schedules of the Society, is mentioned; from which it appears, that at one respectable College, the amount for board, tuition, and every other expense named by the Editors, instead of being \$144, as the Reviewer's assertion implied, was but \$106.22. At another College, at which no charge was made for tuition, (a privilege which has since been granted in several Colleges), the amount was \$112.92. The *actual* expense of an education to beneficiaries, it is well known, has been materially lessened since the period now in question; and consequently, the remark of the Reviewer is more incongruous with fact now, than it would have been at that period.

2. On the subject of *loans*, the Editors have come out fully with a principle, stated indeed by the Reviewer, but not made so prominent as in the remarks. The doctrine is avowed and advocated; *That the churches are as much obligated to pay salaries to those who are preparing for the ministry, as to pay salaries to pastors.* "Whenever any man devotes his whole time and talents to the service of any community, at their request, it is obligatory on that community to provide for his support." This is the general principle. But this is not the only principle advocated; if it were,

* The writer of this Postscript, it would seem, is not alone in his views of this subject. While the Repertory has been publishing its objections, a respectable and entirely independent Education Society, a Society which is second only to the American Education Society in the number of its beneficiaries, has adopted these very Schedules, and required them to be used by all under its patronage. [Report of Mass. Baptist Ed. Society, for 1829.]

the discussion might be more easily settled. The obligation in question, it is maintained, extends not only to those who are engaged in *actual service*, but to those who are merely *preparing* to engage in service at some future period, whether in church or state. That the meaning of the Editors has not been misapprehended, the following extracts will show. Speaking of the principle in question, they say; "It is recognized by every civilized government in the world, in regard to those who are in *actual service*, and to those who are *preparing for it*. If this principle be just, it applies as well to *young men preparing for the ministry*, as to pastors. We can see no reason, why the *support* of the one is more a matter of *charity*, than that of the other." Again, in remarking on the loaning system, they say; "It is unjust in principle; *as much so, as it would be to make every servant of the civil or religious public, refund their several salaries*," pp. 612, 614.

Of course, the sons of the rich who are preparing for the ministry, are as much *entitled* to the support of the church, as the sons of the poor; and the church is just as much bound to pay them an annuity. This is perfectly clear, unless the Editors will show us that pastors who possess property of their own, have no right and no claim to salaries. To guard in some measure against this difficulty, they have intimated, that they "should be glad to see the rich preaching the gospel gratuitously;" and also, that they "are glad when young men prepare for the ministry at their own expense," p. 613. But then, supposing that ministers and students, having a competence, decline to supply the means of support from their own funds, on the ground that "the church is bound to support all who devote themselves to her service;" must not the church grant annuities as much in one case, as in the other? But even if this difficulty were removed, the principle of the Editors is liable to overwhelming objections.

In order to render the argument valid, it must be admitted on the same grounds of reasoning, that all our youth, from childhood up to mature age, in a *course of preparation for the service of the public*, in whatever capacity, ought to be maintained at the *public expense*, during the whole term of their preparation. Of course, the youth of all our Colleges, and of all our professional Schools, whether of law, medicine, or divinity, who are preparing for public service, should be maintained from the public treasury, and should each receive a salary adequate to his comfortable support. Hold out, then, the prospect of *salary* from early life, to the young men of our country at large, and see what the consequence would be, in one year. Why, there would be more *statesmen, magistrates, lawyers,*

physicians, and (may I not add?) preachers too, in the bud, than there would be citizens to support them. *Private effort*, the great source of individual and of public prosperity, would no more be made by *professional men*; and society would sink under its own burdens.

It is impossible that the Editors should carry this point, even in their own church. If any doubt, let the experiment be made. Commission the agents, and send them forth to the churches with the *specific and avowed object of raising salaries to support young men who are preparing for the ministry*, and those who are applied to *for the money* will decide whether they have so understood the obligations of the church. No Education Society has yet ventured to put forth its claims to public patronage on such grounds. The doctrine advocated by the Editors, is as much opposed to the principles of the Board of Education of the General Assembly, as it is to those of any other Education Society. That Board declares, as has been stated in the preceding letter, that "*duty to the church, to his younger brethren who seek the same holy office, and to his Saviour, requires that so soon as he [the beneficiary] is able, he should refund the benefaction conferred on him, with interest*;"—and in order to impress the obligation more deeply, it is added, "Every beneficiary shall be furnished with an attested copy of this resolution." I leave it for the Editors to reconcile this fundamental recognition of duty and obligation by the Assembly's Board, with the principle avowed in the Repertory, that salary is *due* to beneficiaries *from* the church, instead of their *owing* the sum expended on their education *to* the church. If this cannot be done, (and certainly it cannot), then I appeal to the public to say, whether an objection, which, if raised at all, is common to Education Societies generally, can with fairness be represented as belonging *exclusively* to the American Education Society?

I have another remark to make on this part of the subject. The exemption of beneficiaries from all feelings of gratitude, by teaching them to look on their pecuniary supplies, as a *debt due to them* on the part of the church, would probably have an influence over the minds of the young, that would be of a fearful nature. What would more effectually cherish the idea of personal desert, of claim, and of that species of independence which refuses gratitude and subordination, than measures like those which the Editors recommend? I think I may venture to predict, that neither the Board of the Assembly, nor the American Education Society, will relinquish the just and excellent sentiments, which they have alike professed on *this part of the subject*; and that the churches cannot be persuaded

into measures of a nature so entirely opposite, as those recommended in the Report.

The question, In what manner indigent young men of piety shall be assisted in obtaining an education for the ministry? seems to me to be intimately connected with the question, What shall be the *future character* of the ministry itself, for purity, for energy, and for self denial? Were this the time and place, it would not be difficult to shew, that to principles like what the American Education Society have adopted, and to the salutary discipline which such principles have exerted, the church is indebted for some of its greatest and best ministers, in every age. To this class belong most of that noble band of missionaries, whose labours have of late years, by the blessing of God, changed the aspect of large portions of the Pagan world. To the same class belong many of the ablest and most successful ministers and pastors, now on the stage in our own country; men who, in obtaining an education for the ministry, would have felt themselves "rich," (as one of their number has expressed it), could they have enjoyed the facilities of a pecuniary nature, which are now afforded by the American Education Society.

Neither the Reviewer, nor the Editors have done justice to the Board of Directors, in their observations on this part of the subject. The obvious misapprehension of the former, in stating the principal reasons which led the Board to adopt the system of *loans*, instead of a system of entire *charity*, is pointed out in the preceding letter. The Editors refuse to admit the correction, and say, they "did think, and do still think that it was from the *smallness* of the loan, and not from the *loan itself*, that the Directors anticipated a happy influence on the CHARACTER of those they patronize."—Here the reader will recollect, that the question is *not*, what were the reasons which led the Directors to fix upon a *small* loan, instead of a *large* one? but what was the principal reason for adopting the system of *loans*, in any form, in preference to a system of *charity*? And although the Editors "will not waste words on this point," but leave their readers to look after the Report to which reference had been made and judge for themselves, I must be permitted to lay the extract itself before the reader, that he may judge how far the assertion of the Editors is correct.

"It is because the Directors, after much experience, are convinced that it will exert a more happy influence upon the *character* of those whom they patronize, and render the Society more extensively and permanently useful, that they have decided to make appropriations of money in the form of *loans*, instead of *gifts*. Experience shows, that dependence on charity is not only a painful lesson for noble and inde-

pendent minds to learn, but, in some cases, a dangerous one. Not a few who have taken the deepest interest in the prosperity of Education Societies, have looked with apprehension to the *ultimate* influence of a system of entirely charitable education, upon the energy and devotedness of the Christian ministry. It has been often observed, that those who have been compelled to rely chiefly upon their own efforts, in obtaining an education, have acquired a *strength of character* which has eminently qualified them for usefulness in after life, and proved a full remuneration for all their toil and self denial. It is natural that those who are familiar with instances of this kind, should express solicitude when motives to personal effort are taken away. Besides, it is possible that the door to the ministry may be opened so wide, and access to it so easy, as to prove a temptation to ambitious or worldly minds, and in this way greatly to endanger the purity and safety of the church," 11th Report, pp. 20, 21.

Thus far the Directors proceed in stating the reasons which have led them to adopt the system of *loan*, in preference to a system of *charity*. The reader will decide whether *character* be not the principal reason, as stated in my letter above. They next consider the influence of the loan in connection with the *smallness* of the sum granted; and they infer, that similar effects may be produced by this also upon the character and efforts of young men. But the *smallness* of the loan, as I before observed, is not the *point* in debate.

I perceive that I am unconsciously becoming engaged to make out a full reply; which is what I have, on the whole, thought it not necessary for me to attempt. I shall therefore pass over this branch of the subject by remarking only, that I can most cheerfully submit the question at issue, to the sober and enlightened judgement of the community. This has, indeed, been already very widely expressed. Since the preceding letter was written, documents have been published from which it appears, that *three* Education Societies, viz. the Massachusetts Baptist, and the Societies under the direction of the Synod of Virginia, and of the Evangelical Lutheran Synod, have all declared in favour of the principle of *loan*. These are in addition to the examples quoted in my letter; and they are so many independent testimonies in favour of the system of the American Education Society, from enlightened members of three religious denominations. While such testimonies are spontaneously afforded by Christians of different denominations, and living in widely distant parts of the country, who can doubt what the general voice of the community is, in relation to this subject?

3. Another, and a fruitful topic of remark with the Editors, as it was with the

Reviewer, is the organization of the American Education Society, and the power which, in consequence of its permanent funds, and the system of loans, this mode of organization is supposed to throw into the hands of a few. On this point, I have no doubt the public mind will be satisfied, whenever the subject comes to be fully understood. The same reasons which have decided me to take only a summary view of other Remarks made by the Editors, will render it necessary that I should be very brief here; but the *principles* and *facts*, upon which the whole discussion turns, and upon which the decision of the religious public must ultimately rest, may be compressed within narrow limits. These I shall endeavour to state.

First then, the intelligent reader will perceive, that much which the Editors say under this head, depends entirely, for its effect, upon their objections to the *loaning* system. If these fail of being supported, the remarks growing merely out of them can have no weight. Besides, if money is to be *refunded*, whether it be in the way prescribed by the Board of Education of the General Assembly, or in any other method, the power to receive and appropriate it must be exercised somewhere. Consequently, the American Education Society has no more concern with the Remarks on this point, than all other Education Societies which have adopted the principle of refunding.

In the next place, as it regards the *accumulation* of power in the hands of a few, in consequence of monies refunded, and the income of permanent scholarships, the following *facts*, in connection with what I have said in the preceding letter respecting checks, will enable the reader to form his own opinion of the merits of the question. One of these facts is, that with the exception of those cases where a donor chooses to prescribe a different method, all monies refunded form a part of the *contingent*, and not of the *permanent* fund; and they are, therefore, *expended* as fast as received. Of course, there can be no accumulation from this source, any more than from other contingent funds.

Another fact is, that a *part* only of what is appropriated to beneficiaries, can be refunded; inasmuch as the Rules of the Society make provision for cancelling the notes of a numerous class of young men, such as missionaries, and others, who, with a bare support, devote themselves to self denying labors for the benefit of the church. These, it is to be hoped, will be greatly multiplied, as the work of evangelizing the world advances. But their increase must necessarily diminish the amount of money, to be refunded by the beneficiaries of Education Societies.

Another fact is, that monies refunded by beneficiaries of Branch Societies, are pledg-

ed, by a recent vote, to the Branch Societies by whom the money was appropriated, to be used by them in the same manner as other funds raised within their limits. In my letter, I expressed an opinion that such an arrangement would be cheerfully entered into by the Board of the Parent Society; inasmuch as their measures have uniformly been distinguished by an enlarged and liberal policy, and they could not be supposed, as yet, to have had occasion to act on this subject, the whole system of Branch connection being one of recent experiment. The Editors regard this "concession," as they are pleased to term it, "worth all the attention which they have paid to the subject." I am happy that their labour can be so easily recompensed. The reader, however, will decide whether the resolution of the Board, does not, as stated in my letter, "remove even the semblance of the difficulty which the Reviewer suggests." The following is the resolution, as published in the Quarterly Register and Journal; *Voted, that monies refunded by beneficiaries, appropriations to whom shall have been made by a Branch Society, shall hereafter be pledged to the Branch Society by which the money was appropriated, in the same manner as is now provided for in regard to other funds raised within the limits of Branch Societies.*

Another fact to be noticed in this connection, is, that the entire permanent fund of the American Education Society is small. Thus it appears from the last annual report of the Treasurer, that *the whole amount received for scholarships*, including bonds and cash, was \$48,129 58. Compare this with the amount vested in the same description of funds, at the single Seminary of Princeton. From the minutes of the last General Assembly it appears, (and for one, I rejoice in the fact) that the number of scholarships belonging to that Seminary is NINETEEN, (not sixteen as I stated in my note), which, at \$2500 for each scholarship, amount to \$47,500; i. e. within less than seven hundred dollars of the whole sum, which has yet been paid to the Scholarship fund of the American Education Society. And yet the funds of this latter Society are held for the benefit of young men, in nearly every evangelical Seminary and College in the United States. Nor are all these funds subject to the Board of the Parent Society; for the income of scholarships raised within the limits of Branch Societies, is pledged to such Branch Societies, as has been repeatedly mentioned before. At the same date with the above, the Treasurer of the American Education Society reported the *whole amount* of the remaining Permanent Fund to be \$26,143 79. If now, as the Editors say, the permanent funds of the American Board of Commissioners for Foreign Missions are "so insignificant that they could hardly live a

month without the contributions of the Christian community," (which is undoubtedly true), pray, how large are the *permanent funds* of the American Education Society, and how long could they live, and redeem their pledges to 400 young men pursuing their studies at 60 or 70 Institutions, with no resources but what they are able to derive from permanent funds, and from monies refunded by beneficiaries?"

Let these facts be considered, and I willingly leave it for the candid and enlightened of every community to determine, whether a Society, like the American Education Society, surrounded with numerous checks, with an income from permanent funds and loans which is insufficient, even if its most favourable anticipations should be realized, to cover one half of its expenditures, and pledged to assist young men of suitable character, who apply for its patronage, throughout the United States, is likely to become "independent of public opinion" and patronage, as the Editors of the Repertory suppose. The withdrawing of that patronage, for six months, would absolutely paralyze the Society, and spread embarrassment and distress among the hundreds of young men who are depending upon its funds.

Thus far I have confined my remarks to the subject of *funds*. A few words now, in regard to the *mode* of organization which the American Education Society has adopted.

Two objects are to be aimed at in all well organized bodies; efficiency, and security against future perversion. That the organization of the American Education Society is well adapted to secure the first of these objects, even the Editors of the Repertory will probably allow. That it is equally well adapted to the last, admits of as clear proof, as any proposition which is supported by probable evidence. For, granting, as the Editors do, that those who now compose the voting members of the American Education Society are enlightened and good men, to whom the community may safely confide important interests, the simple question at issue is, *Whether such a body of men is more likely to err, in choosing its successors and those who are to manage its concerns, than bodies depending*

upon popular election and continually varying their aspect?

On this subject, what do the corporations of nearly all our Colleges and Seminaries speak? The interest felt concerning the late decision of the Supreme Court of the United States, in the case of Dartmouth College, will answer this question; and so will the maxims which the experience of the civilized world has settled in the appointment of the higher officers of justice. Why is it, that the American Board of Commissioners for Foreign Missions deserves to be characterized, in the strong language of the Editors, as an Institution "of all others affording perhaps the least temptation to abuse?" *They choose their successors*, and the community very confidently and justly expect, that they will choose men of like views and like spirit with themselves.

The Reviewer has referred to Cambridge as an unhappy instance of the perversion of funds; but did he know when he made the reference, that Cambridge was wanting in the very arrangement for its trusts which the American Education Society has made? The Board of Overseers of Harvard College, when it changed its character, had not the right of electing its own members, but depended upon *popular election*. The pastors of the six neighbouring towns (including Boston) together with the *Councillors and Senators of the State, chosen annually*, were *ex officio* members of the Board. These last, of course, gave a different character to the College, when a majority of them departed from the faith of their fathers.

I might appeal to other cases; but the principle is too obvious to require illustration. So long as the maxim holds true, in the moral as well as natural world, that *like causes are adapted to produce like effects*, so long human experience and human testimony will decide, in favour of the mode of organization which the American Education Society has adopted, as best suited to guard permanent funds of any kind against future perversion.

It were easy to show, that the very thing on which the Editors place their ultimate reliance for safety, in regard to the General Assembly of the Presbyterian Church, viz. *popular annual election*, (supposing the church in general should become corrupt, and that this is possible, the history of the church in past ages affords sufficient proof), would of itself be a most terrible engine of evil, and a most formidable obstacle in the way of reformation. When this should once happen, what would prevent the adequate majorities of the Presbyteries from "changing the doctrines and discipline of the Presbyterian church," and throwing all its funds, Seminaries, and every thing else pertaining to it, into the hands of the enemies of evangelical truth? The Editors

* The permanent funds of the Board of Foreign Missions, as reported, at their late meeting, including foundations for the support of officers, is \$73,067. 58. The whole amount of permanent funds, including *scholarships*, reported by the Am. Education Society at the last annual meeting is \$74,273.37. It should be mentioned, also, that the income of \$20,000 of the general permanent fund of the American Education Society, is appropriated to the support of officers, until other means can be specially provided for this end.

and the Reviewer seem to have no fear of the future perversion of this mighty power in the hands of the General Assembly; and they challenge a comparison of its mode of organization, with that of the American Education Society. Comparisons of this nature are always to be avoided, if possible, lest they should seem to be invidious. But since the subject is forced upon my attention, I hope I may be allowed to inquire, without being supposed to be unfriendly to the Presbyterian Church, Where lies the *ultimate security* against perversion, according to the *Constitution* of that Church? The Reviewer and the Editors both build their hopes upon the *annual election* of Commissioners to the General Assembly by the *Presbyteries*. But how are the Presbyteries constituted? The Book of Discipline says, that they consist "of *pastors and elders*, within a particular jurisdiction." By whom are these pastors and elders chosen? The same authority answers, that a *pastor* is to be chosen by "the electors of the congregation," over which he is to be settled. And how are the *ruling elders* to be chosen? Why, "every congregation shall elect persons to the office of ruling elders;" and the mode of election is to be "the most approved and in use in that congregation." (Form of Gov. and Dis. Chap. XII. § 2, and XIV. § 3.) Now the congregation consists of those who are church members, and of those who are not; and nearly always, to say the least, the latter exceeds the former in point of numbers. The power, then, of electing those who are to determine what men shall constitute the General Assembly, lies ultimately in the hands of the congregation; i. e. as the Book of Discipline explains it, the *pew holders or proprietors*, (or in some instances it may be *attendants* on public worship), a majority of whom, in most instances, are not professors of religion. The church as such, and by her separate vote, elects neither her pastors nor her ruling elders.

Will it be said, now, that those who are to be elected, must be members of the church, and give their assent to the Confession of Faith; so that church membership and the creed become a check upon the congregation, i. e. upon the world? I answer, this may be; and it is equally true, also, that it may happen otherwise. To confirm this, I bring the testimony of the Editors themselves, in a previous article of the very number of the Repertory in question, who tell us, that "The Lutherans have their Confession of Augsburg: the English Church, their Thirty-nine Articles; the Scotch and the French Calvinists have a Confession still more extended and minute: but the Lutherans are Neologists; the English are Arminians; the Scotch have their moderate men, which is but another name for Arminians; and the French, as a

church, have now, if we are rightly informed, no creed at all. Philosophy, as it is called, has produced these changes. And it is not in human wisdom effectually to guard against them. We see corresponding changes taking place, even in the best constituted churches in this country. Our own denomination [the Presbyterian Church] affords a very striking instance of this kind," p. 490.

The Editors have said much about what is possible in regard to the future character and fate of the American Education Society. It is possible, I admit, that "eleven men" of corrupt or sectarian views may, at some future time, constitute a majority of the members present at an annual meeting of the American Education Society, and may take advantage of their accidental ascendancy to change the Constitution, and to elect hundreds of men into the Society of like character with themselves; and all this may take place in a way so sudden and unlooked for, that the remaining 390 or 400 members will not have taken the alarm in time to prevent the mischief. But surely the Editors will not now deny, that it is possible, (must they not admit it to be even probable?) that, at some future period, the world may break through the slender barrier of a Confession of Faith, and elect pastors and elders for the Presbyterian churches, who will give her tears to drink, instead of the water of life; and who will commission men to represent them in the General Assembly, with whom those now on the stage, and who for the present annually constitute that venerable body, would refuse to hold communion for an hour. When that gloomy day comes, then who shall wield the vast and accumulating power which is subservient to the will of the General Assembly?—a power which has at its disposal, seminaries, professors, students, funds, and every other means of influence pertaining to a denomination, wealthy, powerful, and spread over all parts of our country. The churches of Massachusetts, deprived of their rights by parish influence, (that very influence which now elects the pastors and elders of the Presbyterian church), and looking in vain for protection to Confessions of Faith, and long established usages, once fully acknowledged as valid even by the civil power, afford a lesson of admonition on this subject, which should never—never be forgotten.

It would be easy to enlarge; but this would draw me aside from the course, which, on the whole, I have thought it my duty to pursue. Some passages in the remarks of the Editors, not immediately connected with the foregoing heads of discussion, claim attention. On these I shall make a few observations, and then bring my remarks to a close.

P. 616, the Editors intimate, that be-

cause the salaries of ministers in this country must, in the great majority of cases, be *small*, therefore the *ability* to refund cannot exist, except in a very limited degree; and consequently that the principles of the American Education Society must have an oppressive influence. It is also stated, that I "appear strangely to have forgotten" my own remark on this subject, in arguing that young men of good talents may, with proper diligence and economy, return into the Treasury of the Society what they have received. To this, it is sufficient to reply, that ability to refund, has ordinarily quite as much connexion with *economy*, as with the *amount* of salary received. Many whose salary is barely sufficient to meet their wants, even with "the strictest economy," have nevertheless found the means of cancelling every debt contracted for their education, by prudent management; and, especially, by not injudiciously increasing their responsibilities, as soon as they have entered upon their public labours. How often has this been done by the indigent young men of talents, in other professions, whose efforts no Education Society ever aided or encouraged? If there be any one particular reason, why the American Education Society should maintain the principles which they have adopted, this is one, the *very* one, to which President Nott has alluded in his letter, quoted by me, p. 23, as a reason for preferring a system of *loans* to a system of *donations*, viz. that, in a country like ours, the people, if supplied at all, must be supplied by ministers who can live on *small* salaries; and that it is wise to raise up men who can *so* live. Compare now the *salary system* of educating students in a course of preparation for the ministry, (so earnestly recommended by the Editors), and the system adopted by the American Education Society; and can there be a doubt, which of them is best calculated to promote such an object?

The Editors more than intimate, in several places, that the power which the American Education Society possesses, is a power to control the *place of education* to which every student shall go; and consequently, to control their principles and views of theology, as well as to build up, or pull down, any Seminary or College. But is this dealing justly by a Society, whose *fundamental* rule, in all its operations, is *impartiality* and *uniformity*, in regard to its treatment of young men and Institutions; and which has encountered no small amount of objection and prejudice, in consequence of adhering inviolably to this broad and catholic principle, and extending it to different evangelical denominations? And this, too, when the American Education Society is the *only* Education Society in the United States, which is known to have acted on the same broad

and catholic ground. If, in any instances, "the friends and officers of its tributaries and Branches" have departed from this principle, (as the Editors say), *let the cases be pointed out*, and the Society will doubtless use whatever influence they possess, to guard against a recurrence of the same evil in future. But let not the Society be charged with doing, or attempting to do, what they utterly disclaim in their fundamental rules of proceeding, and what they, as at present constituted, have no lawful "power" to do. Ought not the bare enumeration of *seventy-seven* Academies, *twenty-three* Colleges, and *ten* Theological Seminaries, in which have been aided *nine hundred* young men, the natives of almost every State of the Union, including individuals of *five* or *six* evangelical denominations; all this, too, by funds obtained chiefly from *one* denomination, and I may add, from *one* State; ought not such facts to shield the Society against imputations of *local* or *sectarian* perversion? The causes which led to its formation, and which have produced its enlarged and truly Christian policy, are to be traced to higher and more benevolent views of the wants of our country and of the world, than pertain to a *sectarian* spirit.

The Editors have taken much pains (pp. 626—629), to shew that what I have said respecting some *assertions* of the Reviewer relative to the unrestrained power of the Parent Society over all funds in its treasury, is irrelevant, and therefore require no answer at all. But what are the *assertions* of the Reviewer? Not merely, that monies are refunded to the Parent Society, but that they are placed "entirely beyond the reach of the Branches." It was proved, if I mistake not, that this is not a just view of the case; and numerous checks were pointed out, which were intended to prevent the evils referred to by the Reviewer. In what other way should *assertions* of this nature have been answered? Every candid reader, on comparing the two articles, will be competent to judge.

I might go on to comment, in a similar manner, on many other passages; but it is unnecessary. I shall notice but one more remark of the kind to which I now refer.

On p. 635, the Editors, after disapproving the methods pursued by the American Education Society, *in regard to the establishment of permanent scholarships &c.*, say; "Our mode of carrying the same principle into effect, is to collect all the money which the Christian public is able and willing to give for the purpose, and to *expend it immediately* in educating youth of a suitable character." To *this* mode the American Education Society can surely have no objection, since it is the mode which they have *most commonly* practised. But do the Editors mean to say, that this is the *only* or the principal method which

has been pursued, at the distinguished Seminary in their neighbourhood, and with which some of them are connected? Where then are the nearly fifty thousand dollars invested for the benefit of that Seminary, in *PERMANENT scholarships*? Have the funds thus raised for charitable purposes, "been all expended immediately," so soon as received; or, has only the *interest* been applied?

A word, on the defence made by the Editors of the manner in which the attack was commenced upon the American Education Society, and I have done.

The Editors entirely mistake, if they suppose that the friends of the Society wish to "hush up" the subjects under discussion. They, as well as all others, may rest assured, that from whatever quarter serious objections may come, the American Education Society will not shrink from canvassing them; nor strive to suppress them, even when they might wish the *manner* in which they are made to be different. Having no end in view but the highest good of the Redeemer's kingdom, they only wish to know the best way in which this can be accomplished, and they will feel themselves bound to adopt it; and this, whether they come to the knowledge of their duty by open rebuke, or by private conference and kindly admonition.

But the *abstract right* to attack openly a benevolent Society like the one in question, and to make a public impeachment of its measures, does not prove, and cannot prove, that *Christian confidence and fraternal regard* are not due to it. I cannot help feeling, that an attack of such a nature, and on the ground of such a right, is one of those cases, in which civilians would say, *Summum jus, summa injuria*.

The Editors say, "We might as well have placed our objections in the fire, as presented them to the Board," p. 603. And yet, in different parts of their remarks, they intimate that the objections, which they bring forward against the American Education Society, are so forcible, so plain, and so convincing to all men of candour, that none of this character can refuse to feel their weight. What sort of men, then, must the "Board" be, before whom objections so plain would do no more good than if they were "placed in the fire?" And are these the men, too, of whom the Reviewer, from his personal acquaintance with some of the Directors, and from information obtained concerning them all, has said, (and the Editors tell us they are not disposed to call these assertions in question); "We believe them to be as pure in their intentions, as single in their purpose, and as devoted to the cause of evangelical piety, as any men on earth; and we disclaim any knowledge of a single act in their management of this great charity, which has the most remote sectarian

bearing." And again; "As long as the Directors remain such as we believe they now are, intelligent, active, and devoted to the cause of evangelical doctrine and piety, every thing which the interests of the church and of the world demand, will be done," p. 361, 364.

I do not know to which of the Directors objections against the American Education Society may have been made, as the Editors declare; nor whether the Secretary may not have heard the doubts of some men expressed, in regard to the measures of the Society. But this I know, that neither Directors nor Secretary have felt, that they had a right to expect a sudden and public attack; least of all, have they anticipated this, from any objections before made on the points exhibited with most prominence, by the articles published in the Repertory.

I may ask, moreover, have not the Editors themselves suggested an important reason, why the *mode* of attack resorted to by them and by the Reviewer, is not the most auspicious to the peace or to the prosperity of the church? On p. 632 they say, and very justly; "There is no subject on which *JEALOUSIES* are so likely to rise, as respecting the education of young men for the ministry." Could any thing now be better suited to produce such a result, than the manner which has been adopted in the Repertory of attacking the American Education Society? The present organization and measures of the Society have not been adopted without long deliberation, and faithful exertion to learn, as widely as possible, the views of the Christian community. The objects of the Society are, by the Reviewer and the Editors, acknowledged to be excellent; the management of it able, and, as far as Christian intentions are concerned, correct. I may add, too, that it has expended fourteen years of great labour, and ceaseless effort, in order to accomplish its objects; and that the acting members of it have made sacrifices, which few if any of our churches know how to estimate; which indeed, I believe, none but the great Head of the Church will fully estimate. In this state of things, to be publicly impeached and held up as an object of terror and suspicion, was not what was expected. Is it wise, in such a day as this, to adopt a course which is calculated to divide and distract the churches, and to set those who really love the Saviour at variance with each other; and all this, while the common enemy is pressing on all evangelical churches, and endeavouring to overthrow them? All this, too, while the world is perishing for lack of vision, and millions have none to break to them the bread of life?

How easy, now, for any man, without claim to any thing more than a mediocrity of talent, to make an appeal that should excite the *jealousies* of the east and the west,

of the north and the south, in regard to the "power" which is necessarily confided to each and all of our great benevolent Societies! But could this be done with Christian wisdom, and kindness, and propriety? If brethren honestly differ in their views of conducting these Societies, is it not on all accounts preferable, that the strife be, to "show a more excellent way," by each endeavouring to hold up the light of a holier, and brighter, and more energetic example of benevolent action? When this is done, those who are wandering may see the error of their ways; and until it be done, those who through self denial, and high and strenuous and long continued effort, are striving to save the perishing souls of men, are entitled to something different from being made the objects of suspicion and jealousy.

But I hasten to bring these observations to a close, by briefly stating my reasons for declining to enter into a more extended examination of the Remarks of the Editors.

The fear that the present discussion may come to be a *real controversy*, is one reason why I decline a continuance of it. In addition to this, my own official duties are of such a nature, as to leave me no time for a controversy on a subject foreign to them, however important. At least, I cannot go any further than I have already gone, without neglecting previous and paramount obligations. A third reason is, that should further discussion be judged necessary or expedient, the *subjects* in question (not the controversy) will be discussed by another writer, who is more thoroughly acquainted than myself with all the principles, and rules, and business of the American Education Society, and in whose candour, sound judgement, and ability to discuss, the public may reasonably put great confidence. A fourth reason for not pursuing the subject is, that having, for a long time, been in the habit of the most brotherly and confidential intercourse with some gentlemen, whom I suppose to be among the Editors of the Biblical Repertory, and cherishing towards them most unfeigned respect, confidence, and fraternal affection, it would be a sacrifice to which nothing but the most imperious duty would force me, to trespass on their affection and confidence by dispute: for dispute, unhappily, seems now to be the next step, if indeed it be not already begun.

I may also add, that I have given my name to the public, and thus stand directly and avowedly responsible for all that I

say; but the Reviewer, and the writer who comes forward in the name of the "Editors," have declined doing this, and, consequently, have shunned to meet the discussion on equal terms of responsibility.

My last reason for declining to protract the discussion beyond its present limits, is one of which I must leave my readers to judge. In various parts of the Remarks, there occur expressions of the following nature; "We might as well have placed our objections in the fire as presented them to the Board," p. 603; which has already been noticed. So again; "This appears very much like throwing dust in the reader's eyes," p. 609. "But unless we are greatly deceived, we cannot be schooled *ex cathedra* into the admission of facts not fully substantiated," p. 624. "We are not the only persons who write about important concerns without correct information," p. 631. "We were obliged to show how far his arguments were from reaching the point, and how little we were disposed to take *dicta* for proof," p. 638. Of these and the like expressions, by no means sparsely scattered over the Remarks of the Editors, the public are competent judges. They will probably see in them some reasons for my fears that controversy is near at hand, if the subject be farther pursued in its present attitude; and also a good reason why I should decline to pursue it, when it is assuming a form like this. Ever since I entered on public life, and engaged in polemics of any kind, it has been my fixed resolution, when any thing of this nature begins to develop itself, to decline further discussion; because I have a full apprehension, that no good can be expected from it. I see no reason, in the present case, for departing from this resolution.

I take my leave, therefore, of the discussion in question, sincerely hoping that I have not given occasion for the public to censure the *manner*, if they do not approve the *matter*, of what I have published. But should they disapprove of either, or of both, I only stand responsible; the American Education Society are guiltless. As my name appears before the world, they will know whom to censure. If it be not an evidence of a man's *caution*, to be thus open in the cause which he pleads, it is at least some evidence of the sincerity of his opinion, and of his full persuasion that it can be honestly supported. A cause that will fully bear examination, needs no concealment.

M. STUART.

Andover, Dec. 18, 1829.

MISCELLANY.
The Claims of Education Societies; especially on the Young Men of our country.

A Sermon delivered before the Young Men's Baptist Auxiliary Education Society in Boston, Nov. 8, 1839. By Rev. Rufus Babcock, Jr., associate pastor of the First Baptist Church in Salem.

The enlightened zeal of the author of the above discourse, in the cause of an educated and pious ministry, has not been confined to the comparatively easy work of writing and publishing a sermon on the subject. He is one of the few, who have manifested a willingness to work, as well as to preach, in behalf of the cause which he advocates. The fruits of his labors, during an agency, the past year, have been already widely felt in the denomination to which he belongs, in awakening attention and calling forth effort. In the discourse referred to in this brief notice, he appeals to the understandings and hearts of his hearers, like one who feels that something is to be *done*, as well as said. We are pleased with this directness of aim—this singleness of purpose—which is far more intent upon the *end* which it seeks, than upon meeting every cavil or doubt which unbelieving or timid minds may throw in the way. The preacher gives still more directness to his address, by selecting a particular class of his hearers, and, in the spirit of his text, (1 John ii. 14,) confining his remarks to *young men*. They, of all others, have reason to take a lively interest in the success of Education Societies. The personal objects of this benevolence are of their own class. Young men are uniformly the friends of the object. They will necessarily share most largely in the ultimate benefits which it will confer. They have ability to support it, not only by their pecuniary contributions, but by their *influence* in a still higher degree. The following summary mode of disposing of the objections of a particular class, is, we think, perfectly just, and as unanswerable as it is just.

"I cannot and need not here stop, to prove the high importance of what none of you regard as unimportant, nor to answer again the many objections which covetousness, or ignorance, or even inveterate

prejudice, may raise. Not to insist on the fact, that such is, almost entirely, the origin of those objections which are now urged against our efforts, nor on the equally obvious fact, that they have all been candidly and often refuted, I will just refer you to a practical illustration of the insincerity of those who refuse their assent and contributions to our object. The very individuals and churches, who most loudly object, and most stubbornly refuse their aid, are often found amongst the very first and most unkind, in censuring and abandoning an incompetent ministry; the very first to require that mental furniture, which it is the purpose of a thorough and truly biblical education to give. Leave them to themselves, therefore, and they will soon be convicted of error; and if they are honest, will abandon it. But leave them, most certainly; for the qualities of mind and heart, which, at this day, will allow them to object, and hesitate, and oppose, will make the demonstrations of experience, and the clear implication of Scripture, unavailing. They will still remain "wiser in their own conceit than seven men, who can render a reason."

We have room for only two extracts more; and these are from some closing paragraphs of the sermon.

"As philanthropists, whose benevolent purpose it is to banish misery from the earth, or at least to mitigate what you cannot entirely remove, has not this object claims upon you? Misery flows from sin as naturally and necessarily as do streams from their fountains. Vain, therefore, will be your kindly intended and persevering efforts to medicate those bitter streams, if you do not cleanse and correct the fountain whence they are continually issuing. As well might you endeavor to deprive the poisonous Upas of its deadly influence, by plucking, one by one, its green leaves, while you laid not the axe to its root, as expect the correction of evil habits, and of the sinful indulgences which are most prolific of misery, while you do not renovate, or at least powerfully and benignly influence, that heart from which these evils spring.

"In the Gospel is presented the remedy which Infinite Wisdom has devised, and which the experience of ages has approved for the correction of this evil fountain. It has furnished, among every people where its influence prevails, the most cheering and conclusive evidence of its adaptation vastly to increase the amount of general and individual happiness, and to diminish and mitigate those sufferings which are inseparably connected with our fallen state. And the question which this subject proposes to your philanthropy is, Can you afford the loss which your object must expe-

rience, in allowing this Gospel to be imperfectly and incompetently administered? When you select physicians and medicines for the relief of corporeal sufferings, you are not regardless of their character and fitness; and will you with less care administer to the sufferings of a diseased spirit? In fine, while laboring to accomplish an object so important and so dear to you, is it not your wisdom to make every wheel and every lever as perfect and powerful as possible?"

Alluding to the character and influence of the "West,"—that subject of deep and absorbing interest to every Christian patriot—the preacher asks—

"Shall that immense mass of our fellow citizens be left without faithful and enlightened religious instruction? Shall they from necessity listen only to the ministrations of mental imbecility, and proudly concealed ignorance, till, wearied and disgusted, they renounce Christianity for infidel atheism, or take refuge in a professedly Catholic and infallible church, there to be taught to bow before a gilded crucifix, and worship pretended relics, with the pictures of saints and of the Virgin, instead of their fathers' God? Shall their influence assist in building up a hierarchy in our country, bound to render implicit and unqualified obedience to a foreign power—the uniform and intolerant foe of freedom? A power still claiming and using the right to commission the infernal Inquisition, and which needs but the influence that numbers would here give, to light its fires and erect its instruments of torture upon our shores, and pour forth our best blood in angry vindictiveness for the suspected denial of its dogmas.

"But I will not indulge these melancholy forebodings. This soil, and these teeming millions, who now in liberty and peace possess it, are too dear to Heaven and to you, to allow such profanation. You will listen to the cry, which so eloquently entreats you to put forth an effort worthy of the object, and train a class of men whom God has renewed and inclined to the service, to go forth, thoroughly furnished, and labor with becoming zeal to fill this land with the knowledge and love of the Lord. Then happy will be this people, and, secure of the divine favor, no schemes formed against them, shall prosper."

LETTER OF MARTIN LUTHER.

We have translated the following letter from the Latin edition of the works of Luther. It contains advice of considerable importance. It is also interesting by its allusions to the theme, which was all absorbing to the mind of the Reformer—justification by faith.

At the close of the letter is the following note in manuscript German.

"From Dr. Martin Luther's hitherto unpublished Letters," edited from the autographs by Schültze, Leipsic, Weygard publisher, vol. 3, page 256.

Translation.

Luther's Advice in regard to the Method of sacred Studies.

Read the Old Testament as carefully as possible, twice or thrice, from the beginning to the end. Delay a long time on the prophets. Then repair to the New Testament. Examine particularly how it agrees with the Old Testament. Observe in what manner all the prophets bear witness concerning Christ. When that is done, turn to the epistles of Paul. Gain as intimate and thorough acquaintance as may be with the epistle to the Romans in connexion with that to the Galatians. All the questions which occur, as well as the more difficult passages in the Scriptures generally explain by these two epistles. Regard the epistle to the Hebrews as showing the import of the different rites, allegories, figures, images, and sacrificial observances. Read our books, comparing them with the writings of our opponents; test both by the Scripture, and try them by that as by a touchstone. The meaning of both sides being well apprehended, imagine that one is your opponent, and against him write privately for the sake of the exercise. Embellish your writings from logic, rhetoric, and other polite arts. When the divine Word has been well established in your mind, it will be of no disservice to add the ancient fathers; also look over the decrees of the Pope, and see in what manner they have departed imperceptibly from the faith; because, leaving the subject of justification, they have involved themselves in the business of the world.

MARTIN LUTHER, *Dector.*

INFLUENCE OF CULTIVATED MIND.

In our view no enterprise is more benevolent than that which aims to seek out the genius which lies hidden in the lower classes of society. Not unfrequently in the wildest portions of our vallies and mountains there is genuine talent and mo-

ral worth, concealed, perhaps, beneath the vestments of rigorous poverty, and the awkwardness of an untutored demeanor, which, if brought out to the light, will command the respect and esteem of communities and nations. He, then, who calls from his obscurity, and conducts through the walks of a public education an indigent and gifted youth, is a public benefactor. Look at the influence which one of these young men exerts upon his own friends. His advance in knowledge can be measured by *theirs*; his improving taste by theirs. They become more intellectual, more interested in distant objects and future good, while they share in their own souls new and delightful emotions.

But we hasten to quote, on this highly interesting subject, from the last Report of the New Hampshire Branch of the American Education Society. We always find a rich repast in these Reports.

"No people are so debased as not to respect the exhibitions of reason and eloquence, not to feel and acknowledge the authority of superior mental powers. To the possessor of such powers are assigned, by a general impulse, the places of responsibility and honour—the command in war, the chair of state, the bench of justice. In the great crises of public affairs, and in the extremities of individual misfortune or hazard, he receives the homage of universal and involuntary deference. The eye seeks him as it seeks the light; the ear is opened to him as to the voice of the oracle. However unconsciously, the majority of men are as truly led by a few, as if the chain which eludes their senses were palpable as links of iron. True, indeed, no force can always command the energies of the public mind. No bands will always bind this unicorn in the furrow, and make him harrow the vallies. We cannot invariably control the action we produce. In spite of plates of brass and safety valves, the boiler will occasionally burst—the wind, which the navigator holds in his fist and subjects to his use, now and then rejects his control, and scatters his mangled limbs upon the sea. Yet is it as true, that superior intellect ordinarily governs the mass of mind, as that human reason ordinarily prevails over brutal force, or human ingenuity subjects the power of steam to its service.

"Though great occasions in life exhibit this influence most strikingly, and furnish the splendid themes for the poet and the historian, yet to learn, in its full extent, the action of cultivated minds on society,

we should go to the silent scenes of social life; the daily intercourse of such minds with those about them; the spheres of the pastor, the doctor, and the esquire; the village academy, public school, parish and town meeting; should inquire after the origin of public amusements and fashions, of the prevailing principles and habits of life. In these scenes and relations the character of society is chiefly formed; and in these very scenes and relations the guidance and control of particular minds is most thoroughly felt.

"Could we, then, even forget altogether the main end of our association, and regard the Education Society as having for its object merely to bring forward young men of *peculiar moral promise* upon the vantage ground of improved intellectual powers, we should deem it among the noblest institutions of our day, the most effectual single remedy yet proposed for our national moral diseases. Increase the proportion of the virtuous and decidedly pious among the educated classes, and you touch the main spring of public influence. While the pulpit and the press are appealing, with louder and louder eloquence, to the gifted and strong men of the land, to interpose the authority of genius and learning and taste, and to save us from the ruin of national vices and national irreligion; let us scour our vallies, and hunt up the talents which divine grace has sanctified, that we may bring them into action on the high places of society. These lights of virtue shining now but an inch around amid mists and fogs, once placed on the summits of life, shall cheer the eyes and gladden the hearts of communities and nations. Spare no pains to excite and help forward our pious youth to the places of mental influence, and you put into operation a train of causes as irresistible in the moral renovation of society as God permits us to employ. It is impossible that the *mental strength* of the land should be moved by the motives of the gospel, and the people remain unchanged; as impossible as that the sun should continue to shine, and the lesser lights which he kindles and feeds in the firmament, go out. Bring upon the theatre of action, in another generation, divines, and lawyers, and physicians, and statesmen, and judges, and authors, of sterling Christian principle, and who shall, for a moment, doubt, that with the ignorance of religion, and the wickedness in high places, of our own time, will have fled also, in great measure, the gross darkness that covers the people, and the disgusting vice that follows in the train of knowledge, and power, and office?"

PIOUS MEN IN COLLEGES.

Though there is an occasional instance of sad defection from the paths of virtue

and holy example, among the young men whom the benevolence of the churches is aiding in their course; yet the following picture is true, in regard to the great majority, as the conscience and unbiassed judgement of every man conversant in our colleges will affirm.

"This salutary influence is carried forward into the course of college and professional studies. The day of flogging and fear, of the birch and the three cornered hat, has gone by. Government in college now is chiefly that of opinion, of character. Of course, a strong hold on the respect of the pupil for intellectual and moral worth, is all important. In securing this, no one can fail to see how necessary it is to the instructor to have under him a due proportion of minds already formed, in some good degree, to manliness of principle, to a sense of truth, and right, and duty, to a self command, which enables them to sacrifice present inclination and immediate gratifications to the great though distant ends of life.

"No man has been long connected with a literary institution without having frequent occasion to admire the influence even of a single individual, of distinguished powers; and of Christian delicacy and purity of character. It is an influence, that runs along through every rank of talents; gives often to a whole class an air of decorum and honorable deportment, and a spur to lofty enterprise. Indeed we apprehend, that neither our young men, nor the guardians of our institutions themselves, have yet generally any just apprehension of college life as a scene of Christian usefulness. The day will be memorable, in which pious students, instead of looking constantly forward to future activity in doing good, shall feel themselves, as doubtless they really are, while yet under discipline, amidst scenes of most desirable, most extensive beneficence. We have now in mind not chiefly those direct Christian efforts, which have for their object palpable religious excitement; but that exhibition of united intellectual strength and pious emotion, which constitute the highest order of human character, that harmonious blending of a zeal for knowledge with a zeal for God, which is the true perfection of our nature; and which, wherever seen, has more convincing, more commanding eloquence, than schools can teach. Happy indeed will be the generation, in which the genius and learning of those whom God shall raise up and fit by this grace, shall give a Christian character to the development of mind in our literary institutions. Happy too are they, who, by their prayers and sacrifices, contribute to increase the proportion of such young men, in our halls of science."

PIOUS MEN IN PUBLIC LIFE.

"The influence of which we speak, is however but begun to be exerted in the course of education. Its great theatre is the sphere of active life, to which this education introduces us. In every village, plant a pious lawyer, a pious physician, a pious teacher of the young, as well as a pious pastor; and how suddenly the whole aspect of society would be changed; how soon the light of the silent Sabbath day would come like a grateful influence from Heaven; the lovers of sinful pleasure retire into darkness; every praiseworthy institution appear in strength and health; and the gospel subject to its sweet control the movements of society, and the sentiments and affections of the heart. Such effects would be the result of adequate efforts to add to the graces of the Christian character wherever found, that knowledge which is power; effects so desirable, so invaluable, as to justify all our exertions in the cause of education, even if we looked not exclusively to the preparation of young men for the ministry of the gospel. And can the duty of strong efforts for the education of pious youth for the highest moral and religious influence, the entire devotion of their lives to this influence in the sacred office, be less imperative? No; surely. If it were worth our toils and sacrifices to multiply the numbers of the conscientious and devout in all the professions—to give increased strength to the sanctified learning and talents of the country, much more, more a thousand fold, is it incumbent on us to provide for the thorough education of men to meet the calls of the hundreds of parishes without religious instruction, the hundreds of churches without pastors in our own land, and the yet more desolate and suffering regions of the earth. If the moral power of Christians in secular pursuits be an object of our prayers and labours, far more important certainly to the best interests of society, is the increased power of men of God, and men of strength, in the holy profession of the ministry.

"Be urged, then, Christian brethren, to address yourselves to this work with redoubled zeal; and by prayer to Almighty God, by advice and influence, by personal labours, by whatever proper and Christian means, to help forward the work of education for the high duties and responsibilities of intelligent members of society, and, above all, ministers of the Word of Life."

PERMANENT RELIGIOUS INFLUENCE IN COLLEGES.

Many Christians, we doubt not, are looking forward, with solicitude and hope, to the approaching Concert of Prayer for Colleges. While fervent supplications are offered, particularly at this time, for the de-

scent of the Holy Spirit, is it not of great importance, also, that a *permanent* interest, in behalf of our colleges should be cherished in the hearts of Christians? The views entertained on this subject, we believe, are far too indefinite and confined. As our colleges are, so will be our churches, and so will be the great interests of our country. It is hardly possible to have too comprehensive views, or too zealous feelings in reference to these seminaries. Our fathers thought of Cambridge as soon as they had provided themselves with a house, and their church with a minister. Our colleges ought to be the *repositories*, not the occasional recipients of Divine influence. They ought to be living fountains,—places of broad rivers and streams. The noblest feelings of the heart, and all the graces of the Spirit should be cultivated in their fairest beauty, and in their maturest vigor. Every scholar should look upon himself, not only as endowed with understanding, but with powers capable of adoring the Author of all light and perfection. He should look upon a four years' residence in college, in the best period of his life, as an opportunity of amazing importance for the cultivation of the *whole* man, for forming the *whole* soul into everlasting likeness to the uncreated Beauty. The officers of our institutions should be respected and regarded, not simply as the dispensers of knowledge, or the guides of opinion, but as the conservators of public virtue, the guardians of rich and immortal hopes. We do not intend by this that our colleges should become theological seminaries, or that any less interest should be felt in the pursuits of science and literature—in descending into the fountains of knowledge. On the contrary, we would have the powers of the intellect developed and trained to the utmost extent of which they are susceptible. But to accomplish this, we fully believe that *Christianity*, in its distinctive features and in its living spirit, must abide and reign in our institutions. This glorious religion is no where more than half believed. It is speculated upon, and regarded with favor, but it is not felt to be all in all. It does not give that tone to the public feeling in colleges, which some of the ancient forms of idolatry and false phi-

losophy gave to the Roman schools and to the Greek gymnasias.

How then shall a change be effected? How shall our colleges become what every patriot knows they ought to be, and what every Christian hopes they will be, fountains of pure moral feeling, temples of the Holy Spirit. To this question of incalculable importance, we can give but two or three suggestions in reply.

1. Let Christians remember our colleges in their most cherished seasons of private devotion. In their most sacred approaches to the throne of eternal mercy, let them remember the "hope of man," "the flower of their country." Let them do this during the *whole* year. When they hear of an interposition of mercy, at these institutions, let them recollect that there is *great* joy in heaven; for in its prospective results many sinners have repented unto life everlasting.

2. We fully believe that the Holy Scriptures, in the translation and in the original tongue, must be an object of far greater interest than they ever have been. After the eloquent and conclusive reasoning of a distinguished correspondent,* on this subject, it is not necessary for us to say a word. In all the graces of language, in the varied styles of fine writing, in the undisguised effusions of truth and nature, as well as in their elevating, heavenly influence, the Hebrew Scriptures are unrivalled. All the facilities for their successful study are now easily accessible, and we soon hope to see the inspirations of the Almighty the theme of fervent and delighted contemplation to all our young men of taste and genius.

3. Permanent pastoral instruction should be provided at all our colleges. This is not now the case except in a very small number. We are not insensible to the fact, that the excellent officers in many of our institutions perform a considerable amount of pastoral labor. But they do it under great disadvantages. It is not their specific, appropriate business. An individual is needed at all our institutions, who shall be, in the full sense of the word, a *pastor*: not so much to explain theoretic divinity as to teach practical lessons; who shall not be required to mingle in the ordinary

* See Quarterly Register, Vol. 1. p. 193—204.

instruction of the students, but shall watch for souls, guide the inquiring, succor the tempted, alarm the thoughtless, and, in a word, shall be all that to a college, which a faithful minister is to a parish. We consider this to be a matter of unspeakable importance. A list of officers is essentially deficient till a professor of pastoral theology is provided.

AMERICAN ALMANAC.

This work is a great advance upon every publication of the kind which we have seen. It comprises an amount of information in all the departments of human knowledge and of active life, which must ensure for it permanent utility. While it includes topics of particular interest, such as are found in the State Registers; it also embraces subjects of extensive and enduring value. It is divided into *five* parts, in all 308 pp. 12mo. Part 1 and 2 are devoted to the Calendar, including a great variety of facts from the calculations of the astronomer, interesting to all classes of the community. This will be regarded by many as the most finished and instructive portion of the work. Part 3 exhibits practical directions and hints on the diverse subjects of domestic economy. The article on the use and abuse of ardent spirit is valuable, but it might have been rendered much more so, if it had embodied a greater number of the facts which have been brought to light by the efforts of the American Temperance Society. Much information, exceedingly useful, might be condensed for this department from the New England Farmer and from the Journal of Health. Part 4 contains statistical and general information in regard to foreign countries. Part 5, statistical and general intelligence in respect to the United States. The facts classed under the States successively may be reduced to a more systematic arrangement, and may be made much more full. For instance, a view of the academies in Massachusetts, similar to the excellent one given of those in Maine, might be exhibited without much difficulty. We also suggest whether the chronological table might not advantageously include a greater number of events of a *pacific* char-

acter. We do not, however, wish to find fault with the work. It is far more full and accurate than from the nature of a first attempt, in an undertaking of this kind, could have been expected. We cordially unite in the recommendations which have been given of it.

MATTHEW HENRY'S OPINION OF PRIVATE FASTING.

MATTHEW VI. 16—18.

It is here supposed that religious fasting is a duty required of the disciples of Christ, when God in his providence calls to it, and when the case of their own souls, upon any account, calls for it: *When the bridegroom is taken away, then shall they fast*, Matth. ix. 15. Fasting is here put last, because it is not so much a duty for its own sake, as a means to dispose us for other duties. Prayer comes between almsgiving and fasting, as being the life and soul of both. Christ here speaks especially of *private fasts*, such as particular persons prescribe to themselves, as free-will offerings, commonly used among the pious Jews; some fasted one day, some two every week; others seldomer, as they saw cause. On those days they did not eat till sun-set, and then very sparingly. It was not the Pharisee's fasting twice in the week, but his boasting of it, that Christ condemned; Luke xviii. 12. It is a laudable practice; and we have reason to lament it, that it is so generally neglected among Christians. Anna was much in fasting, Luke ii. 37; Cornelius fasted and prayed, Acts x. 30; the primitive Christians were much in it,—see Acts i. 14, xiii. 3, xiv. 23. Private fasting is supposed, 1 Cor. vii. 5. It is an act of self denial and mortification of the flesh, a holy revenge upon ourselves, and humiliation under the hand of God. The most grown Christians must hereby own they are so far from having any thing to be proud of, that they are unworthy of their daily bread. It is a means to curb the flesh, and the desires of it, and to make us more lively in religious exercises; as fullness of bread is apt to make us more drowsy. Paul was in fastings often, and so he kept under his body, and brought it into subjection.

Christ the only true ground of confidence in death.

"I have nothing to present to God but sin and misery; but the first is pardoned, and a few hours will now put an end to the latter." His friends began to remind him of his many acts of mercy; he exclaimed, "*They be good works, if they be sprinkled with the blood of Christ, but not otherwise.*"

George Herbert.

O, my God! When shall I drink of the river of thy pleasures? When shall I rest in thy bosom? I am unworthy of it, but thou art glorified by doing good to the unworthy. It is not for them who are whole, but for those who are sick, that thy Son the great Physician was sent. I am going to my Father and my God: I go to him with confidence, for he has arrayed me with the robe of his righteousness.

Peter du Moulin.

Sir Philip Sidney, in his last days, frequently lamented that he had not that full and sure dependence upon Christ, which he needed. But thus sowing in tears, he ultimately reaped in joy; for it was not long before he began to exclaim with almost his expiring breath, "I would not change my joy for the empire of the world."

"Thou," said Melancthon to his soul, "shalt bid adieu to sin. Thou shalt be freed from cares, and especially from the rage of controversialists. Thou shalt enter into light. Thou shalt see God. Thou shalt behold also his divine Son. Thou shalt comprehend all those wonderful secrets which thou couldst not understand in the present life." The following passages of Scripture he was accustomed frequently to repeat:—"God so loved the world, that he gave his only begotten Son, that whosoever *believeth* in him should not perish, but have everlasting life"—"Whoso seeth the Son and *believeth* on him, hath eternal life."—"Being justified by *faith*, we have peace with God."

The venerable Bede, on his death-bed, earnestly wished "to behold the King in his beauty."

QUARTERLY LIST

OF ORDINATIONS AND INSTALLATIONS.

- Mr. NATHANIEL COPELAND, ord. evang. Bap. Albion, Maine. Sept. 1, 1829.
- Rev. HERMAN STINSON, ord. pastor, Cong. Weld, Me. Oct. 14.
- Rev. CALVIN WHITE, ord. pastor, Cong. Robinson, Me. Oct. 28.
- Rev. SAMUEL STONE, inst. pastor, Cong. Warren, Me. Dec. 2.
- Rev. THOMAS TENNEY, ord. pastor, Cong. Stan. diah, Me. Dec. 23.
- Mr. WALTER MARSHALL, ord. evang. Bap. Turner, Me. Dec. 30.
- Rev. GEORGE E. ADAMS, inst. pastor, Cong. Brunswick, Me. Dec. 30.
- Mr. JEDEDIAH DARLING, ord. pastor, Bap. Franklin, Me.
- Rev. — TWINING, ord. pastor, Cong. Somersworth, G. Falls, New Hampshire. Dec. 29, 1829.
- Rev. EBER CHILD, inst. pastor, Cong. Deering, N. H. Jan. 13, 1830.
- Rev. STEPHEN ALFRED BARNARD, ord. pastor, Cong. Wilton, N. H. Jan. 13, 1830.
- Rev. JAMES ANDERSON, ord. pastor, Cong. Manchester, Vermont. Aug. 12, 1829.
- Rev. AMASA STUART, ord. pastor, Cong. Essex, Vt. Sept. 15.
- Rev. ANDREW GOVAN, ord. pastor, Cong. (Steven's Village), Barnet, Vt. Oct. 22.
- Rev. JOEL WRIGHT, inst. pastor, Cong. Wilmington, Vt. Oct. 28.
- Rev. MARSHALL SOUTHARD, ord. evang., Newbury, Vt. formerly of Lyme, N. H., Dec. 30.
- Rev. SAUL CLARK, inst. pastor, Cong. Chester, Massachusetts. Nov. 11, 1829.
- Rev. FRANCIS HORTON, ord. pastor, Cong. Dartmouth, Ms. Dec. 2.
- Rev. JOSEPH A. WARNE, ord. pastor, Bap. South Reading, Ms. Dec. 3.
- Rev. LUCIUS W. CLARK, ord. pastor, Cong. South Wilbraham, Ms. Dec. 9.
- Rev. DAVID H. BARLOW, ord. pastor, Unit. Cong. Lynn, Ms. Dec. 9.
- Rev. BENJAMIN C. WADE, ord. pastor, Baptist, Woburn, Ms. Dec. 10.
- Rev. HARRISON G. PARK, ord. pastor, Dedham, south ch. and par., Ms. Dec. 16.
- Mr. NEHEMIAH ADAMS, ord. c. pastor, Cong. Cambridge, Ms. Dec. 17.
- Mr. AMOS BLANCHARD, ord. pastor, Cong. Lowell, Ms. Dec. 25.
- Rev. GEORGE W. CAMPBELL, inst. pastor, Presb. Millbury, Ms. Jan. 13, 1830.
- Mr. GEORGE MATTHEWS, ord. pastor, Bap. Reading, Ms. Jan. 14.
- Rev. RICHARD F. CLEAVELAND, ord. and inst. pastor, Windham, Connecticut. Oct. 14, 1829.
- Rev. THOMAS F. DAVIS, inst. pastor, Cong. Green's Farms, Conn. Oct. 28.
- Rev. JOHN D. BIRDSALL, ord. Plainfield, Conn. Nov. 7.
- Rev. CORNELIUS D. EVEREST, inst. c. pastor, Cong. Norwich 1st ch. with Rev. Dr. Strong, Conn. Nov. 11.
- Rev. FRANCIS WOOD, inst. pastor, Cong. Willington, 1st Cong. ch. Conn. Dec. 2.
- Mr. ABNER J. LEAVENWORTH, ord. pastor, Cong. Bristol, Conn. Dec. 16.
- Rev. ERASTUS SCRANTON, inst. pastor, Burlington, Conn. Jan. 17, 1830.
- Mr. AMOS C. TUTTLE, ord. evang. Ticonderoga, New York. Oct. 27, 1829.
- Rev. GEORGE L. HINTON, ord. priest, Epis. St. Andrews Church, New York, N. Y. Oct. 27.
- Rev. ASA MAHAN, ord. pastor, Presb. Pittsford, N. Y. Nov. 10.
- Mr. LEWIS H. LOSS, ord. and inst. pastor, Presb. Camden, N. Y. Nov. 11.
- Mr. D. A. NICHOLS, ord. pastor, Bap. Auburn, N. Y. Nov. 16.
- Rev. B. C. SHIMEAL, inst. pastor, Dutch Ref. New Prospect, N. Y. Nov. 18.
- Rev. A. J. SWITZ, ind. pastor, Ref. Ch. Warwarsing, Ulster co. N. Y. Nov. 18.
- Rev. SILAS PRATT, inst. pastor, Presb. Chili, N. Y. Nov. 23.
- Mr. JOHN NIEL McLEOD, ord. pastor, Ref. Presb. Galway, N. Y. Dec. 3.
- Rev. STAATS VAN SANTVOED, inst. pastor, Ref. Dutch, Schoodack, N. Y. Dec. 3.
- Rev. FLAVEL S. GAYLORD, inst. pastor, Presb. Gorham, N. Y. Dec. 15.
- Mr. HENRY MANDEVILLE, ord. pastor, Ref. Dutch, Shawangunk, N. Y. Dec. 16.
- Mr. WILLIAM CURTIS, ord. pastor, Bap. Zion Church, Orange co. N. Y. Jan. 4, 1830.
- Mr. JOHN F. McLAREN, ord. pastor, Asso. Ref. Ch. Geneva, N. Y. Jan. 7.
- Mr. WILLIAM HAGUE, ord. pastor, Bap. 2d Bap. ch. Utica, N. Y. 1829.
- Mr. J. D. MITCHELL, ord. evang. Presb. New Hartford, N. Y. 1829.
- Rev. THOMAS L. JANEWAY, ord. pastor, Presb. Rahway, New Jersey. Nov. 3, 1829.
- Rev. BAXTER DICKINSON, inst. pastor, Presb. Newark, N. J. Nov. 17.
- Rev. EZRA FAIRCHILD, ord. evang. Presb. Newark, N. J. Nov. 17.

- Rev. CHARLES WILLIAMSON, ord. and inst. pastor, Presb. United Chs. of Woodbury and Blackwoodstown, N. J. Jan. 14, 1829.
- Rev. GEORGE A. LYON, ord. pastor, Presb. Erie, Pennsylvania. Sept. 9, 1829.
- Rev. JAMES MAY, ord. priest, Epils. Wilkesbarre, Pa. Oct. 11.
- Rev. RICHARD W. M. DICKINSON, inst. pastor, Presb. Lancaster, Pa. Oct. 26.
- Rev. NICHOLAS MURRAY, ord. and inst. pastor, Presb. Chs. of Wilkesbarre and Kingston, Pa. Nov. 4.
- Mr. SAMUEL STURGEON, ord. evang. Presb. Stroudsburgh, Pa. Nov. 10.
- Rev. WILLIAM HENRY REES, ord. priest, Epis. Bristol, Pa. Nov. 15.
- Rev. JOHN L. GRANT, inst. pastor, Presb. Philadelphia, Pa. Nov. 18.
- Mr. JAMES MCKENNAN, inst. pastor, Presb. Lower Buffalo, West Liberty, Pa. Dec. 8.
- Rev. CORNELIUS L. VAN DYCK, pastor, Assoc. Ref. Dutch Ch. Marbletown, Pa. Dec. 15.
- Rev. THOMAS MAULEY, D. D. inst. pastor, Presb. Philadelphia, Pa. Dec. 17.
- Rev. DAVID ELLIOTT, inst. pastor, Presb. Washington, Pa.
- Rev. ROBERT ADAIR, ord. and inst. pastor, Presb. Wilmington, Delaware. Nov. 19, 1829.
- Rev. THOMAS L. GANNETT, ord. Chesnut Hill, Virginia. Nov. 29, 1829.
- Rev. JOHN C. SMITH, ord. pastor, Presb. Portsmouth, Va. Dec. 10.
- Mr. ELEAZER C. HUTCHINSON, ord. Presb. Fredericksburg, Va.
- Rev. MICHAEL OSBORN, inst. pastor, Presb. Newbern, North Carolina. Dec. 11, 1829.
- Rev. SAMUEL K. TALLMADGE, inst. pastor, Presb. Augusta, South Carolina. Nov. 23, 1829.
- Rev. RANSOM HAWLEY, ord. evang. Presb. Washington, (Davis co.) Indiana. Nov. 21, 1829.
- Rev. ALVAH SANFORD, ord. priest, Epis. Gambier, Ohio. Sept. 13, 1829.
- Rev. ADDISON KINGSBURY, inst. pastor, Presb. Warren and Belpre, (Washington co.) Ohio, October 2.
- Mr. JAMES M'ELROY, ord. dea. Epis. Gambier, Ohio. Oct. 11.
- Rev. JAMES D. RAY, ord. and inst. Pastor, Hope-well and Mount Carmel, [State not specified.] Nov. 18, 1829.

Whole number in the above list, 75.

SUMMARY.

	ORDINATIONS.	STATES.
Ordinations . . .	50	
Installations . . .	23	Maine . . . 8
Induction . . .	1	New Hampshire . . . 3
Manner of induction not designated . . .	2	Vermont . . . 5
		Massachusetts . . . 11
		Connecticut . . . 7
OFFICES.		New York . . . 16
Pastors . . .	58	New Jersey . . . 4
Col. Pastors . . .	2	Pennsylvania . . . 11
Evangelists . . .	8	Delaware . . . 1
Priests . . .	4	Virginia . . . 3
Deacons . . .	1	N. Carolina . . . 1
Office not designated . . .	3	S. Carolina . . . 1
		Indiana . . . 1
		Ohio . . . 3
		1 State doubtful . . . 1
DENOMINATIONS.		DATES.
Congregational . . .	21	1829 August . . . 1
Presbyterian . . .	26	September . . . 4
Baptist . . .	9	October . . . 19
Episcopal . . .	5	November . . . 21
Dutch Reformed . . .	4	December . . . 25
Unitarian . . .	1	1830 January . . . 8
Denom. not spec'd . . .	10	Not designated . . . 5

QUARTERLY LIST

OF

DEATHS

of Clergymen and Students in Theology, and Missionaries.

- Rev. BAXTER PERRY, mt. 38, Cong. Lyme, New Hampshire. Sick two months, apoplexy.
- Rev. WILLIAM REYNOLDS, mt. 25, Meth. Stratford, Connecticut. Oct. 4, 1829.
- Rev. IRA HART, mt. about 58, Cong. Stonington, Conn. Oct. 29.
- Rev. JAMES ANDERSON Cong. New Haven, Conn., coloured man. Dec. 2.
- Rev. JOSEPH PERRY, mt. 51, New Haven, Conn. Dec. 13.
- Rev. SAMUEL MILLER, Bap. Wallingford, Conn. formerly pastor of Bap. ch. in Meriden.
- Rev. HENRY MÄLLER, sen. mt. 79, Sharon, (Schoharie co.) New York. Sept. 17, 1829.
- Rev. JOEL F. WICKER, mt. 50, Meth. soc. pr. Floyd, N. Y. Dec. 7.
- Rev. JOHN M. MASON, D. D. mt. 60, Scotch Presb. New York city, N. Y., formerly Provost of Columbia Coll. and Pres. of Carlisle Coll. Dec. 27.
- Rev. JOSEPH KERR, D. D. Presb. Pittsburg, Pennsylvania, Pastor of Assoc. Ref. Cong. Nov. 15, 1829.
- Rev. WILLIAM ASHMEAD, Presb. Philadelphia, Penn., pastor 2d Presb. Ch. Charleston, S. C. Dec. 2.
- Rev. WILLIAM STAUGHTON, D. D. mt. 60, Bap. Washington, Dist. of Colum. formerly Pres. of Columbia Coll. Dr. S. was on his way to Georgetown Coll. Ky. Dec. 12, 1829.
- Rev. JAMES CROWTHER, mt. 63, Abbeville Dist. South Carolina. Dec. 4, 1829.
- Rev. BARTHOLOMEW FULLER, mt. 60, Franklin co. Georgia.
- Rev. JAMES RICHARDSON, mt. 31, Moulter, Alabama. Sept. 5, 1829.
- Rev. JOSIAH PATTERSON, Meth. (St. Clair co.) Illinois. Oct. 15, 1829.

Whole No. in the above list, 16.

SUMMARY.

AGES.	STATES.
From 20 to 30 . . .	1 New Hampshire . . . 1
30 40 . . .	2 Connecticut . . . 5
40 50 . . .	0 New York . . . 2
50 60 . . .	3 Pennsylvania . . . 3
60 70 . . .	4 Dist. Columbia . . . 1
70 80 . . .	1 South Carolina . . . 1
Not specified . . .	5 Georgia . . . 1
Sum of all the ages specified . . .	547 Alabama . . . 1
	Illinois . . . 1
DENOMINATIONS.	DATES.
Congregational . . .	3 1829 September . . . 2
Presbyterian . . .	3 October . . . 3
Methodist . . .	3 November . . . 1
Baptist . . .	2 December . . . 7
Not specified . . .	6 Not specified . . . 3

STATISTICAL REGISTER

OF THE

RELIGIOUS DENOMINATIONS IN THE UNITED STATES

FOR 1830.

CONGREGATIONALISTS OF NEW ENGLAND.

HISTORICAL SKETCH.

The fundamental principle of Congregationalism, and that from which the name is derived, is, that each congregation, assembly, or brotherhood of professed Christians, meeting together for religious purposes, in one place, is a complete church. It may commune with other churches, but it is a church of itself, and not by virtue of any connexion with another body of Christians. It has the right, under Christ, to appoint its own officers, to discharge the duties of worship, to observe the instituted sacraments, and to exercise discipline upon its own members. The name, *Independent*, is sometimes applied to Congregational churches, but it is not strictly accurate. They are independent so far as this, that one church cannot authoritatively control another. But they hold the most friendly mutual intercourse, for various purposes.

In the year 1602, a church was gathered on the borders of the counties of York, Nottingham, and Lincoln, in England, which chose two ministers, Mr. Richard Clifton, and Mr. John Robinson. For the sake of enjoying unmolested the rights of conscience, a great part of the congregation, under the direction of Messrs. Robinson and Brewster sailed for Amsterdam in Holland. After spending a year in that city, they removed to Leyden where they remained together eleven years. On the 2nd of July, 1620, a part of them sailed from Holland for America, and on the 22d of December,

landed at Plymouth. From Mr. Robinson and his Society, Congregationalists generally take their rise. They are principally confined to New England. A number of Congregational churches, are, however, scattered over other parts of the country.

Formerly there were three officers known in these churches, Pastors, ruling Elders, and Deacons. The intermediate class is now discontinued. The constitution of these churches, so far as there is any, is derived from ancient congregational writers on this subject, from the Cambridge Platform of 1648 and the collateral discussions, from the Saybrook Platform, and from general usage. The Cambridge Platform was framed, at a meeting of ministers, consisting of the clergy of Massachusetts, with as many as could be collected from the three other New England Colonies. They were convened by order of the General Court of Massachusetts, at Cambridge in August 1648. The Platform was accepted by the Government and by the churches in the same year. Some of its provisions are no longer observed; others are of established authority at the present time. The Saybrook Platform was framed by delegates from the churches of Connecticut, who met at Saybrook in Sept. 1708. It was formed on account of some dissatisfaction with the Cambridge Platform, and from a desire to effect a closer bond of union among the churches of the Colony.

EXPLANATORY NOTES.

The following list of ministers, containing the names of the churches with which they are severally connected, has been prepared for occasional *reference*, as well as for general information. It is as complete, as the documents in our possession enable us to give. The *names* of vacant Churches are not mentioned; but, the *number* of such Churches, and the number of communicants, or members in all the Churches as *reported* to their respective ecclesiastical bodies, will be found annexed. Should the patronage given to the Quarterly Register and Journal be such as to justify the expense, a more full and complete list will be prepared at the commencement of future years. For authority, it is our invariable rule to refer, whenever it can be done, to the printed and public statements of the different religious denominations.

Congregationalists. Under this head are included those only, who are denominated *orthodox*, or *evangelical* Congregational-

ists; and of these, we are necessarily limited, by our documents, to those ministers and churches who are in connexion with the General Conference of Maine, the General Association of New Hampshire, the General Convention of Vermont, the General Association of Massachusetts, the General Association of Connecticut, and the Evangelical Consociation of Rhode Island. There are, in some of the New England States, orthodox ministers and churches of the Congregational denomination, *who are not thus connected*. Not having however the means of forming an *accurate* list of these, we choose to defer any enumeration of them, for the present. It may be remarked, generally, that the statistics published by Congregationalists are less accurate, and less complete, than those of most other denominations.

¶ The ministers, whose names are in *Italics*, are Scribes or Clerks of the several distinct associations or conferences, where they occur. S. S. denotes Stated Supply.

I. General Conference of Maine.

Meeting at Winthrop, Tuesday before the fourth Wednesday of June, 1830. Rev. ASA CUMMINGS, Portland, Cor. Sec'y.

1. York Conference.

C. Marsh, Biddeford, 1st and 2d ch. L. Loring, Buxton. B. Green, Kennebunk, 2d ch. J. P. Fessenden, Kennebunk Port. S. Merrill, Kittery Point. J. Weston, Lebanon. C. Freeman, Limerick. C. F. Page, Limington. J. Calef, Lyman. C. F. Adams, Newfield. S. Johnson, Saco. E. Bacon, Sandford. C. Parker, Shapleigh West. S. H. Keeler, S. Berwick. W. Clark, Wells. —*Pas.* 15. *Vac.* ch. 5. *Comm.* 1216.

2. Cumberland Conference.

Asa Cummings, without a pastoral charge Portland. N. Emerson, Baldwin. G. E. Adams, Brunswick. J. Esty, Cape Elizabeth. S. Stone, Cumberland. B. Roberts, Durham. W. Miltemore, Falmouth. E. Merrill, Freeport. T. Pomeroy, Gorham. S. H. Peckham, Gray. E. Jones, Minot. D. Shepley, North Yarmouth, 1st ch. C. Hobart, do. 2d ch. J. G. Merrill, Otisfield. J. P. Richardson, Poland. B. Tyler, do. Portland, 2d ch. C. Jenkins, do. 3d ch. P. Chapin, Pownal. T. Jameson, Scarborough, 1st ch. M. Sawyer, do., 2d ch. D. Marrett, Standish. H. C. Jewett, Westbrook. W.

Gragg, Windham. B. Rice, New Gloucester. —*Pas.* 23. *Vac.* ch. 8. *Comm.* 2666.

3. Lincoln Conference.

J. W. Ellingwood, Bath. S. White, do. N. Chapman, Bristol. I. Weston, Boothbay. D. Kendrick, Edgecomb. J. Sewall, jr., New Castle. J. Boynton, Phippsburg. J. H. Ingraham, Thomaston. J. G. Goss, Topsham. D. M. Mitchell, Waldoboro. E. G. Babcock, Wiscasset. J. Adams, Woolwich. —*Pas.* 12. *Vac.* ch. 4. *Comm.* 1196.

4. Hancock and Waldo Conference.

J. Fisher, Bluehill. A. G. Duncan, Brooks and Jackson. M. Ellis, Brooksville. M. Blood, Bucksport. J. Crosby, Castine. P. Nourse, Ellsworth. S. Thurston, Prospect. —*Pas.* 7. *Vac.* chs. 7. *Comm.* 797.

5. Kennebec Conference.

B. Tappan, Augusta. D. Lovejoy, Albion and Windsor in Kennebec Co. Washington and Unity in Waldo Co. J. Sewall, Chesterville. N. Bishop, Clinton. I. Rogers, Farmington. G. Shepard, Hallowell. D. Starrat, Litchfield. J. Underwood, New

Sharon. T. Adams, Vassalboro'. D. Thurston, Winthrop. W. May, Winslow.—*Pas.* 11. *Vac.* chs. 7. *Comm.* 990.

6. Penobscot Conference.

S. L. Pomeroy, Bangor. N. W. Sheldon, Brownville. T. Williams, Foxcroft. I. Wilkins, Garland. S. A. Loper, Hampden.—*Pas.* 5. *Vac.* chs. 8. *Comm.* 680.

7. Oxford Conference.

T. Ayer, Albany. T. T. Stone, Andover. C. Frost, Bethel. C. Hurd, Fryeburg. H. White, Gilead. V. Little, Lovell and Sweden. H. A. Merrill, Norway. J. Walker, Paris. D. Gould, Rumford. S. Sewall, Sumner. A. Greely, Turner. J. A. Douglass, Waterford. J. Gooch, West Minot and Hebron.—*Pas.* 13. *Vac.* chs. 6. *Comm.* 1070.

8. Somerset Conference.

F. Holt, Bloomfield. J. Tucker, Madi-

son. A. Hubbard, Monson. P. Bunnell, New Portland. D. Turner, New Vineyard. J. Peet, Norridgewock. G. W. Fargo, Solon. J. Hardy, Strong. One not reported.—*Pas.* 9. *Vac.* chs. 6. *Comm.* 456.

9. Washington Conference.

A. B. Church, Calais. W. Gale, Eastport. W. Lewis, E. Machias. M. Steel and A. Jackson, W. Machias.—*Pas.* 5. *Vac.* chs. 5. *Comm.* 402.

Total in connexion as far as ascertained
Pastors 100. Vacant chs. 57. Communicants
9283.

Note. There are several churches not connected with the general Conference. There are besides 6 or 8 Unitarian Churches in the State. The returns from which we have prepared the preceding account were incomplete.

II. General Association of New Hampshire.

Meeting at Portsmouth, on the first Tuesday of September 1830. Rev. JOHN H. CHURCH,
D. D. Pelham, Sec'y.

1. Caledonia Association.

David Sutherland, Bath. Drury Fairbank, Littleton.—*Pas.* 2. *Vac.* chs. 10. *Comm.* 614.

2. Deerfield Association.

Enos George, Barnstead. Ab'm Wheeler, Candia. N. Wells, Deerfield. John M. Putnam, Epsom. Daniel Lancaster, Gilmanton. Heman Rood, do. 2d ch. Enoch Corser, Loudon. Francis Norwood, Meredith Bridge. Josiah Prentice, Northwood. Ezra Scovel, Pittsfield.—*Pas.* 10. *Vac.* chs. 3. *Comm.* 1192.

3. Haverhill Association.

J. R. Arnold, Chester. Edward L. Parker, Derry. John Kelly, Hampstead. A. A. Hayes, Londonderry. John H. Church, D. D. Pelham. Moses Welch, Plaistow. Wm. Balch, Salem. Calvin Cutler, Windham.—*Pas.* 8. *Comm.* 812.

4. Hollis Association.

Handel G. Nott, Dunstable. Eli Smith, Hollis. E. Hill, Mason. Charles Walker, New Ipswich. A. W. Burnham, Rindge. Noah Miles, Temple.—*Pas.* 6. *Vac.* ch. 1. *Comm.* 1325.

5. Hopkinton Association.

Samuel Kingsbury, Andover. S. Wood, D. D., Boscawen. Ebenezer Price, do. 2d ch. W. Patrick, Canterbury. N. Bouton, Concord. J. Winter, S. S. Danbury. Walter Harris, D. D., Dunbarton. J. Lane. S. S. Franklin. Jacob Scales, Henniker. R. C. Hatch, Hopkinton. Liba Conant, Northfield. A. Burnham, Pembroke. A. Bodwell,

Sanbornton. Jubilee Wellman, Warner.—*Pas.* 14. *Vac.* chs. 5. *Comm.* 2074.

6. Monadnoc Association.

M. G. Grosvenor, Acworth. S. S. Arnold, Alstead, 1st ch. Moses Gerould, do. 2d ch. John Sabin, Fitzwilliam. Laban Ainsworth, Jaffrey. Z. S. Barstow, Keene. S. Bennet, Marlboro'. Gad Newell, Nelson. Isaac Robinson, Stoddard. E. Coleman, Swansey. B. White, Washington. O. C. Whiton, Westmoreland. J. Peabody, Sullivan.—*Pas.* 13. *Vac.* chs. 3. *Comm.* 2139.

2. Orange Association.

A. Foster, Canaan. George Howe, Dartmouth Coll. J. C. Davis, Dorchester. J. Towne, Hanover. John Dutton, Haverhill. N. Baxter Perry, Lyme. J. D. Farnsworth, Orford 1st ch. Sylvester Dana, do. 2d ch. Robert Blake, Piermont.—*Pas.* 9. *Vac.* chs. 2. *Comm.* 1072.

8. Piscataqua Association.

C. H. Kent, Barrington. Hubbard Winslow, Dover. Robert Page, Durham. Forest Jeffers, Epping. Isaac Hurd, Exeter, 2d ch. Josiah Webster, Hampton. O. Pearson, Kingston. David Sanford, New Market. Jona. French, Northampton. I. W. Putnam, Portsmouth. Seth Farnsworth, Raymond. Isaac Willey, Rochester. J. Hawes, Somersworth, Great Falls. J. Cummings, Stratham.—*Pas.* 14. *Vac.* chs. 7. *Comm.* 1772.

9. Plymouth Association.

C. Bolles, Bridgewater. J. L. Hale,

Campton. A. P. Tenney, Groton and Hebron. Kiah Bailey, s. s. Thornton.—*Pas.* 4. *Vac.* chs. 4. *Comm.* 480.

10. Union Association.

Silas Aiken, Amherst. John M. Whiton, Antrim. T. Savage, Bedford. A. Richards, Frankestown. H. Wood, Goffstown. Francis Danforth, Greenfield. A. Burgess, Hancock. J. Lawton, Hillsborough. N. Merrill, Lyndeborough. E. Kingsbury, Mt. Vernon. E. P. Bradford, New Boston.—*Pas.* 11. *Vac.* ch. 1. *Comm.* 1706.

11. Sullivan Association.

Elijah Paine, Claremont. J. W. Clary,

Cornish. Phineas Cooke, Lebanon. C. M. Brown, Lempster. John Woods, Newport. Dana Claves, Plainfield, Meriden Parish. Charles Boyter, Springfield.—*Pas.* 7. *Vac.* chs. 3. *Comm.* 1032.

12. Tamworth Association.

Benj. G. Willey, Conway. Reuben Porter, Meredith centre Harbour. Joshua Dodge, Moultonborough. David P. Smith, Sandwich. Samuel Hidden, Tamworth.—*Pas.* 5. *Vac.* ch. 1. *Comm.* 451.

Total in connexion so far as ascertained, Pastors 103. Vacant chs. 38. Communicants 14,259.

III. General Convention of Vermont.

Meeting at Rutland, on the second Tuesday of September, 1830. Rev. THOMAS A. MERRILL, Middlebury, Register.

1. Windham Association.

J. L. Stark, Brattleboro' W. Jonathan M'Gee, do. E. Isaac Cummings, Dover. Hosea Beckley, Dummerston. Thos. H. Wood, Halifax. E. H. Newton, Marlboro'. Chandler Bates, Newfane. James Kimball, Townsend. James Tufts, Wardsboro. S. Sage, Westminster, E. Timothy Field, do. W.—*Pas.* 11. *Vac.* chs. 8. *Comm.* 1879.

2. Orange Association.

Silas M'Kene, Bradford. Calvin Noble, Chelsea. Clark Perry, Newbury. C. G. Chase, s. s. Corinth. A. Burton, d. d. and Ebenezer Chase, s. s. Thetford.—*Pas.* 6. *Vac.* chs. 5. *Comm.* 839.

3. Windsor Association.

Preston Taylor, s. s. Bridgewater. A. Brown, Hartford. S. Delano, Hartland. S. Goddard, Norwich, N. Joseph Marsh, Pomfret. Abram Marsh, Reading. John Wheeler, Windsor. John Richards, Woodstock. J. Converse, Weathersfield.—*Pas.* 9. *Vac.* chs. 4. *Comm.* 1057.

4. Royalton Association.

Dan Blodget, s. s. Barnard. Ammi Nichols, Braintree. John Stone, s. s. Brookfield. John ———, Kingston. Justin Parsons, Pittsfield. Tilton Eastman, Randolph. A. C. Washburn, Royalton. S. Hurlbut, Rochester. Samuel Bascom, Sharon. Gilman Vose, Stockbridge.—*Pas.* 10. *Vac.* chs. 3. *Comm.* 1179.

5. Montpelier Association.

J. W. French, Barre. H. Jones, Cabot. Chester Wright, Montpelier. Jos. Thatcher, Plainfield and Marshfield. R. A. Watkins, Stowe. Amariah Chandler, Waitsfield.

Daniel Warren, Waterbury.—*Pas.* 7. *Vac.* chs. 8. *Comm.* 1165.

6. Addison Association.

Merritt Harmon, s. s. Addison. Increase Graves, and James F. M'Ewen, Bridport. Calvin Yale, Charlotte. J. Bushnell, Cornwall. Thos. A. Merrill, Middlebury. Joel Fiske, Monkton. J. Hopkins, New Haven. D. O. Moreton, Shoreham. B. Lovell, Vergennes. Moses Ingalls, s. s. Whiting.—*Pas.* 11. *Vac.* chs. 7. *Comm.* 1843.

7. Rutland Association.

Horatio Flagg, Hubbardton. H. Bigelow, Middletown. S. Kellogg, Orwell. Willard Child, Pittsford. Charles Walker, Rutland. E. Mason Knapen, Sudbury. S. Martindale, Tinmouth.—*Pas.* 7. *Vac.* chs. 4. *Comm.* 883.

8. North Western Association.

Reuben Smith, Burlington. J. F. Goodhue, Williston. H. Smith, Jericho, 1st ch. E. H. Dorman, Swanton. Asa Lyon, Grand Isle. S. Parmelee, Westford. L. P. Blodget, Georgia. S. Robinson, Fairfax. W. Smith, St. Albans. B. Wooster, Fairfield. P. Bailey, Berkshire, 1st and 2d ch. A. S. Ware, Montgomery. P. Kingsley, Highgate.—*Pas.* 13. *Vac.* chs. 15.

9. Black River Association.

F. E. Cannon, Ludlow. Stillman Morgan, Weston. Uziah C. Burnap, Chester. S. R. Arms, Grafton and Windham. W. Goodman, Springfield. John A. Avery, Plymouth.—*Pas.* 6. *Vac.* ch. 1. *Comm.* 645.

10. *Pawlet Association.*

Daniel A. Clark, Bennington. D. D. Francis, Benson. Jos. Steele, Castleton. William Jackson, Dorset. Amos Drury, Fairhaven. John Whiton, Granville, N. Y. John B. Shaw, Hartford, N. Y. James Anderson, Manchester. F. Shipherd, Pawlet. Sylvester Cochran, Poultney. David Wilson, Rupert.—*Pas.* 11. *Vac.* chs. 4. *Comm.* 1274.

11. *Caledonia Association.*

S. R. Hall, Concord. E. J. Boardman,

Danville. J. Glines, Lunenburg. S. G. Tenney, Lyndon. L. Worcester, Peacham. James Johnson, St. Johnsbury, 2d ch. T. Hall, Waterford.—*Pas.* 7. *Vac.* chs. 7. *Comm.* 997.

12. *Orleans Association.*

E. W. Kellogg, Albany. W. A. Chapin, Craftsbury. Reuben Mason, Glover. J. S. Clark, Morgan.—*Pas.* 4. *Vac.* chs. 12. *Comm.* 938.

In connexion so far as ascertained, Pastors 102. Vacant chs. 78. *Comm.* 12,699.

IV. *General Association of Massachusetts.*

Meeting at Groton, on the fourth Tuesday of June, 1830. Rev. THOMAS SKELL, D. D. North Brookfield, Secretary.

1. *Berkshire Association.*

Time of Meeting 2d Tues. of June and Oct.—John W. Yeomans, North Adams. Joseph L. Mills, Becket. Ebenezer Jennings, Dalton. Gard. Hayden, Egremont. Sylvester Burt, Great Barrington. Henry B. Hooker, Lanesborough. Alvan Hyde, D. D., Lee. Samuel Shepard, D. D., Lenox. Harley Goodwin, New Marlborough. Jonathan Lee, Otis. Henry P. Tappan, Pittsfield. Edwin W. Dwight, Richmond. Levi White, Sandisfield. James Bradford, Sheffield. David D. Field, Stockbridge. Nathan Shaw, Stockbridge, north par. Joseph W. Dow, Tyringham. Munson C. Gaylord, West Stockbridge. Ralph W. Gridley, Williamstown. Gordon Dorrance, Windsor.—*Pas.* 20. *Vac.* chs. 3. *Comm.* 4216.

2. *Mountain Association.*

Saul Clark, Chester. Isa. Waters, Chesterfield. Roswell Hawkes, Cummington. William A. Hawley, Hinsdale. Jona. Nash, Middlefield. B. R. Woodbridge, Norwich. Joseph M. Brewster, Peru. Moses Hallock, Plainfield. Caleb Knight, Washington. Jonathan L. Pomeroy, Worthington.—*Pas.* 10. *Vac.* ch. 1. *Comm.* 844.

3. *Franklin Association.*

Meeting, 2d Tues., Feb., May, Aug. and Nov.—Thomas Shepard, Ashfield. Benjamin F. Clark, Buckland. Wales Tileston, Charlemont. Aretas Loomis, Colerain. D. Crosby, Conway. Caleb S. Henry, Greenfield, 2 par. Jonathan Grout, Hawley, 1 par. Moses Miller, Heath. Moses B. Bradford, Montague. Eli Moody, Northfield. Theophilus Packard, D. D. and Theophilus Packard, jr., Shelburne.—*pas.* 8. *vac.* chs. 4. *comm.* 1696.

4. *Hampshire Central Association.*

Meeting, 1st Tues. Feb., May, Aug. and

Nov.—Heman Humphrey, D. D., Amherst College. Royal Washburn, Amherst, 1 par. Nathan Perkins, jr., Amherst, 2 par. William W. Hunt, Amherst, north par. Lyman Coleman, Belchertown. Payson Williston, Easthampton. John Woodbridge, D. D., Hadley. Jonas Colburn, Leverett. Solomon Williams, and I. S. Spencer, Northampton. Tertius Clark, South Deerfield. Artemas Boies, South Hadley. Flavel Griswold, South Hadley Canal. V. Gould, Southampton. James Taylor, Sunderland. Enoch Hale, and Horace B. Chapin, Westhampton. Rufus Wells, and Lemuel P. Bates, Whately. Henry Lord, Williamsburg.—*pas.* 20. *vac.* chs. 5. *comm.* 3743.

5. *Hampden Association.*

Meeting, 2 Tues. Feb. and June, and 1st Tues. Oct.—Dorus Clark, Blandford. Timothy M. Cooley, East Granville. Ebenezer B. Wright, Ludlow. Joel Baker, Middle Granville. Alfred Ely, Monson. J. Hyde, North Wilbraham. Lucius F. Clark, South Wilbraham. Calvin Foot, Southwick. S. Osgood, D. D., Springfield, 1 ch. Alexander Phoenix, Springfield, 2 par. I. Knapp, Westfield. Reuben S. Hazen, West Springfield, Agawam and Feedinghills par.—*pas.* 12. *vac.* chs. 7. *comm.* 2930.

6. *Brookfield Association.*

Meeting, 1st Wedn. Jan. and Oct., 3d Wedn. April, 2d Tues. June.—John Storrs, Barre. Joseph Vaill, Brimfield. Joseph I. Foot, Brookfield, 1st par. Micah Stone, do. 2d par. John Wilder, Charlton. Martin Tupper, Hardwick. John Fisk, New Braintree. Thomas Snell, D. D. North Brookfield. Daniel Tomlinson, Oakham. Joseph K. Ware, Palmer. Levi Packard, Spencer. Jason Parke, Southbridge. Alvan Bond, Sturbridge. Augustus B. Reed, Ware, 1st par. Parsons Cooke, Ware east par. Oren Catlin, Western.—*pas.* 16. *Comm.* 2392.

7. *Worcester Central Association.*

Meeting 1st Tues. Jan., May, Aug. and Nov.—Samuel Russell, Boylston. Horatio Bardwell, Holden. Samuel Gay, Hubbardston. John Nelson, Leicester. E. Newhall, Oxford, 1st soc. Gaius Conant, Paxton. Josiah Clarke, Rutland. G. Allen, Shrewsbury. *J. Boardman*, West Boylston. R. A. Miller, Worcester, 1st soc.—*pas.* 10. *comm.* 1590.

8. *Worcester North Association.*

Meeting 2d Tues. Jan. May, July, Sept. and Nov.—R. A. Putnam, Fitchburg. Jos. Chickering, Phillipston. *Alonzo Phillips*, Princeton. Ebenezer Perkins, Royalston. C. Mann, Westminster. E. L. Clark, Winchendon.—*pas.* 6. *comm.* 1111.

9. *Harmony Association.*

Meeting, 3d Tues. April, Aug. and Nov.—David Holman, Douglass. Abiel Williams, Dudley. Moses C. Searle, Grafton. Jos. Goffe, Millbury. John Crane, D. D. Northbridge. N. Barker, South Mendon. John Maltby, Sutton. Benj. Wood, Upton. Sam'l Judson, Uxbridge. Miner G. Pratt, Ward. Elisha Rockwood, Westborough. L. I. Hoadley, Worcester, Cal. ch.—*pas.* 12. *comm.* 1279.

10. *Middlesex Union Association.*

Meeting, 3d Tues. Jan. April, July, Sept. and Nov.—Albert B. Camp, Ashby. James R. Cushing, Boxborough. *John Todd*, Groton, Union Soc. George Fisher, Harvard, Cal. Cong. Phillips Payson, Leominster, Evang. James Howe, Pepperill. David Palmer, Townsend. Leonard Luce, Westford, upper par.—*pas.* 8. *vac.* ch. 1. *comm.* 857.

11. *Andover Association.*

Meeting, 1st Tues. June, July, Aug. Sept. Oct. Nov.—Milton Badger, Andover south par. Samuel C. Jackson, do. west. Samuel Stearns, Bedford. Isaac Briggs, Boxford. Samuel Sewall, Burlington. John A. Albro, Chelmsford, 2d par. D. S. Southmayd, Concord, 2d par. Amos Blanchard, Lowell, 1st cong. ch. Jared Reid, Reading, south par. Rouben Emerson, South Reading. Joseph Searle, Stoneham, 1st par. Jacob Coggin, Tewksbury. Free grace Reynolds, Wilmington. Joseph Bennett, Woburn.—*pas.* 14. *Comm.* 2160.

12. *Haverhill Association.*

E. Porter, D. D. Andover Theol. Sem. Peter Eaton, D. D. Boxford, 2d par. Ira Ingraham, Bradford, west par. Joseph Merrill, Dracut. Dudley Phelps, Haverhill.—Stevens, do. east par. Moses Welch, do. north par. Spencer F. Beard, Methuen.—*pas.* 8. *vac.* ch. 1. *Comm.* 825.

13. *Essex Middle Association.*

Meetings, 2d Tues. May, July, and Sept.—*D. T. Kimball*, Ipswich 1st par. D. Fitz, do. 2d par. W. Holbrook, Rowley 1st par. Isaac Braman, do. 2d par. I. P. Barbour, Byfield par. G. B. Perry, Bradford East. H. C. Wright, W. Newbury. P. S. Eaton, Amesbury west par. B. Sawyer, do. east par. L. Withington, Newbury. J. Miltimore, do. Belleville. L. F. Dimmick, Newburyport.—*pas.* 12. *vac.* chs. 2. *comm.* 1192.

14. *Salem and Vicinity Association.*

Meetings, 2d Tues. Jan. March, May, July, Sept. Nov.—*B. Emerson*, Salem 3d ch. J. P. Cleaveland, do. Tab. ch. W. W. Williams, do. How. st. Sam'l Dana, Marblehead. D. Oliphant, Beverly 3d ch. Ebenezer Poor, do. 2d ch. M. P. Braman, Danvers 1st. G. Cowles, do. 2d. O. Rockwood, Lynn 1st. D. Jewett, Gloucester, 5th. S. M. Emerson, Manchester. R. Crowell, Essex. E. P. Sperry, Wenham. Jos. B. Felt, Hamilton.—*Pas.* 13. *Vac.* ch. 1. *Comm.* 2134.

15. *Suffolk North Association.*

Meetings 3d Tues. Feb. Ap. June, Aug. Oct. Dec.—B. B. Wisner, D. D. Boston, Old South Ch. Wm. Jenks, D. D. do. Green st. Lyman Beecher, D. D. do. Hanover st. David Perry, Cambridgeport Evan. W. Fay, D. D. Charlestown, 1st ch. A. Warner, Medford 2d ch. Jon. Homer, D. D. and James Bates, Newton, 1st ch. William Greenough and Lyman Gilbert, do. 2d ch. Sewall Harding, Waltham, Trin.—*Pas.* 11. *Vac.* ch. 1. *Comm.* 1760.

16. *Suffolk South Association.*

Edward Beecher, Boston, Park st. John Brown, D. D. do. Pine st. Samuel Green, do. Essex st. Joy H. Fairchild, South Boston. Geo. W. Blagden, Brighton. Ebenezer Burgess, Dedham, 1st ch. Harrison Park, do. S. Parish. A. Bigelow, Walpole, Orthodox Cong. T. Noyes, West Needham, 2d ch.—*Pas.* 9. *vac.* ch. 1. *Comm.* 1355.

17. *Norfolk Association.*

Meetings last Tues. April, July and Oct. Richard S. Storrs, Braintree. Jonas Perkins, Braintree and Weymouth Union Soc. Aaron Picket, Cohasset. John Codman, D. D. Dorchester 2d ch. Luther Sheldon, Easton. Freeman P. Howland, Hanson. Samuel Gile, Milton. Daniel Huntington, N. Bridgewater. Calvin Hitchcock, Randolph 1st ch. D. Brigham, do. east. par. Jonathan Curtis, Sharon. Ebenezer Gay, S. Bridgewater. *Josiah Bent*, Weymouth 1st ch.—*Pas.* 13. *Comm.* 1627.

18. *Taunton and Vicinity Association.*

Meetings 3d Tues. April, 1st Tues. Aug.

and Nov.—Thos. Andros, Berkeley. Preston Cummings, Dighton. John Shaw, Middleboro' 2d ch. Philip Colby, do. 3d ch. Enoch Sanford, Raynham orthod. Thos. Vernon, Rehoboth. *Erastus Maltby*, Taunton, Trin. Alvan Cobb, do. west cong. Thos. M. Smith, Troy, Fall River.—*pas. 9. vac. ch. 1. comm. 1537.*

19. Old Colony Association.

Meetings last Tues. Jan. April, July and Oct.—Plummer Chase, Carver. Jona. King, Dartmouth. W. Gould, Fairhaven. John W. Salter, Kingston. Wm. Eaton, Middleboro' 1st par. Sylvester Holmes, New Bedford, north ch. Josh. Barrett, Plymouth 2d par. Frederick Freeman, do. 3d par. Benj. Whitmore, do. 4th par. Elijah Dexter, Plympton. Jona. Bigelow, Rochester north par. Lemuel Le Barron and Asahel Cobb, do. 2d par. Ichabod Plaisted, do. 3d par. Oliver Cobb, do. 4th par. Samuel Nott,

Wareham.—*pas. 16. vac. chs. 2. com. 1587.*

20. Barnstable Association.

Meetings last Tues. April and Oct.—Stetson Raymond, Chatham 1st. John Sanford, Dennis, south. Philander Shaw, Eastham 1st. Benj. Woodbury, Falmouth. Phinehas Fish, Marshpee. John Turner, Orleans. David L. Hunn, Sandwich 2d par. Wm. Harlow, South Barnstable. Stephen Bailey, Truro 1st par. Timothy Davis, Welfleet. Enoch Pratt, W. Barnstable. Nath'l Cogswell, Yarmouth.—*pas. 12. vac. chs. 2. comm. 1735.*

Total in connexion so far as ascertained, pastors, 243—vacant churches, 31—communicants, 35,620.

Note. During the last year the churches increased about 3,000. There are connected with these churches about 30,000 Sabbath school scholars, and nearly 10,000 young people studying in Bible classes.

V. General Association of Connecticut.

Meeting at Wethersfield, on the third Tuesday of June, 1830. Rev. CALVIN CHAPIN D. D. Wethersfield, Rocky-Hill, Register.

1. Hartford North Association.

Samuel W. Whelpley, East Windsor, 1st. Shubael Bartlett, do. north, or Scantic. Francis L. Robbins, Enfield. Noah Porter, D. D. Farmington. Harvey Bushnell, do. Northington. Bela Kellogg, do. 3d soc. Isaac Porter, Granby, Salmon Brook. Stephen Crosby, do. Turkey Hills. Joel Hawes, Hartford 1st. Joel H. Linsley, do. 2d. Samuel Spring, do. north. Nathan Perkins, D. D. do. west. Ammi Linsley, Hartland east. Nathl. Gaylord and Adolphus Ferry, do. west. Allen M'Lean, Simsbury. Joel Mann, Suffield. Joseph Mix, do. west. Henry A. Rowland, Windsor, 1st. John Bartlett, do. Wintonbury.—*pas. 20. vac. ch. 1.*

2. Hartford South Association.

Royal Robbins, Berlin, Kensington. Jonathan Cogswell, do. New Britain. Saml. Goodrich, do. Worthington. Harvey Talcott, Chatham 1st. Samuel H. Riddell, Glastenbury 1st. Jacob Allen, do. Eastbury. John R. Crane, Middletown 1st. James Noyes, jr. do. Middlefield. Joshua L. Williams, do. Upper Houses. Edward R. Tyler, do. south. D. L. Ogden, Southington. Caleb J. Tenney, D. D. Wethersfield 1st. Joab Brace, do. Newington. *Calvin Chapin*, D. D. do. Rocky Hill.—*pas. 14. vac. ch. 1.*

3. New Haven West Association.

Zephaniah Swift, Derby 1st. Mark Mead, Middlebury. Bezaleel Pinneo, Milford 1st. Asa M. Train, do. 2d. Leonard Bacon, New Haven 1st. Sam'l Merwin, do. Unit. Soc. Eleazer T. Fitch, D. D. do. Yale Col-

lege. Stephen W. Stebbins, Orange 1st. John E. Bray, Prospect. Amos Pettingill, Waterbury, Salem. Prince Hawes, Woodbridge, Amity.—*pas. 11. vac. chs. 8.*

4. New Haven East Association.

Timothy P. Gillet, Branford 1st. Judson A. Root, do. North Branford. *Matthew Noyes*, do. Northford. Joseph Whiting, Cheshire. David Smith, Durham. Stephen Dodd, East Haven. Aaron Dutton, Guilford 1st. Zolva Whitmore, do. North Guilford. Samuel N. Shepard, Madison. Chs. J. Hinsdale, Meriden. David Metcalf, N. Bristol. William J. Boardman, North Haven. James Noyes, Wallingford.—*pas. 13.*

5. New London Association.

David Austin, Bozrah. Salmon Cone, Colchester. Samuel Nott, D. D. Franklin. Seth Bliss, Griswold, Jewett's City. Timo. Tuttle, Groton 1st and 2d. Edward Bull, Lebanon. Erastus Ripley, do. Goshen. Levi Nelson, Lisbon, Newent. Andrew Lee, D. D. do. Hanover. Herman L. Vail, Lyme East. Nathaniel Miner, Montville, Chesterfield. *Abel M'Ewen*, New London. Jos. Strong, D. D. Norwich 1st. Alfred Mitchell, do. Chelsea. Benson C. Baldwin, do. Falls. Augustus B. Collins, Preston 1st. Eli Hyde, Salem.—*pas. 14. vac. chs. 5.*

6. Fairfield West Association.

Ebenezer Platt, Darien. John Hunter, Fairfield 1st. Platt Buffett, Greenwich, Stanwich. Chauncey Wilcox, do. north. *William Bonney*, New Canaan. Henry Ben-

edict, Norwalk. Nathan Burton, Ridgefield, Ridgebury. Daniel Smith, Stamford 1st. Henry Fuller, do. North Stamford. Nathl. Freeman, Weston, N. Fairfield. Sylvanus Haight, Wilton.—*pas.* 11. *vac. chs.* 6.

7. Fairfield East Association.

Abner Brundage, Brookfield. Anson Rood, Danbury 1st. Thomas Punderson, Huntington. Daniel Jones, Munroe. Wm. Mitchell, Newtown. James Kant, Trumbull.—*pas.* 6. *vac. chs.* 6.

8. Windham Association.

Philo Judson, Ashford. Reuben Torrey, do. Eastford. Ambrose Edson, Brooklyn. Israel G. Rose, Canterbury, Westminster. Jared Andrus, Chaplin. *Danl. G. Sprague*, Hampton. Roswell Whitmore, Killingly, Westfield. Anson S. Atwood, Mansfield 1st. James Porter, Pomfret 1st. Charles Fitch, do. Abington. Daniel Dow, Thompson. Jesse Fisher, Windham, Scotland. Ralph S. Crampton, Woodstock 1st. Alvan Underwood, do. west. Samuel Backus, do. north.—*pas.* 15. *vac. chs.* 3.

9. Litchfield North Association.

Jona. Miller, Burlington. Charles Prentice, Canaan 1st. Pitkin Cowles, do. north. Jaius Burt, Canton. William Andrews, Cornwall 1st. Walter Smith, do. 2d. Grant Powers, Goshen. Geo. Carrington, do. north. Cyrus Yale, New Hartford. Leonard E. Lathrop, Salisbury. D. L. Perry, Sharon. Frederick Gridley, do. Ellsworth. Wm. R. Gould, Torrington, 1st. Saml. J. Mills and *Epaphras Goodman*, do. Torrington. Hart Talcott, Warren. Frederick Marsh, Winchester 1st. James Beach, do. Winsted.—*pas.* 18. *vac. chs.* 4.

10. Litchfield South Association.

Geo. E. Peirce, Harwinton. Laurus

P. Hickock, Litchfield 1st. Henry Robinson, do. South Farms. Jos. E. Camp, do. Northfield. Luther Hart, Plymouth. Fosdick Harrison, Roxbury. *Chas. A. Boardman*, Washington, New Preston. Darius O. Griswold, Watertown. Saml. R. Andrew, Woodbury south. Grove L. Brownell, do. north. Thos. L. Shipman, Southbury 1st. Noah Smith do. South Britain. Maltby Gelston, Sherman.—*pas.* 13. *vac. chs.* 3.

11. Middlesex Association.

Chas. Bentley, Chatham, Middle Haddam. Timothy Stone, do. Easthampton. Isaac Parsons, East Haddam 1st. Jos. Vaill, Hadlyme. John Marsh, Haddam. Asa King, Killingworth north. Frederick W. Hotchkiss, Saybrook 1st. *Aaron Hovey*, do. Pettipaug. Sylvester Selden, do. Westbrook. Wm. Case, do. Chester. Jos. Harvey, Colchester, West Chester. Chester Colton, Lyme 1st. Josiah Hawes, do. north.—*pas.* 13. *vac. chs.* 2.

12. Tolland Association.

Alpha Miller, Andover. Lavius Hyde, Bolton. Dav. Dickinson, Columbia. Chauncey Booth, Coventry, south. Geo. A. Calhoun, do. north. Diodeate Brockway, Ellington. Lyman Strong, Hebron 1st. Chas. Nichols, do. Gilead. Wm. Ely, Mansfield north. Chauncey Lee, D. D. Marlborough. Hervey Smith, Stafford. Jos. Knight, do. west. *Ansel Nash*, Tolland. Amzi Benedict, Vernon. N. H. Beardsley, Willington.—*pas.* 14. *vac. chs.* 2.

Total in connexion so far as known—pastors, 162—vacant churches, 41—comm. not reported. Churches not in connexion with the General Association, 7. Most of the Congregational churches in Connecticut are connected in Consociations.

VI. Evangelical Consociation of Rhode Island.

Meeting at South Kingston, on the 2d Tuesday of June, 1830.

Jos. H. Patrick, s. s. Barrington. Isaac Lewis, Bristol. Emerson Payne, Little Compton. Wm. Patten, D. D. Newport 1st ch. W. T. Torrey, do. 2d ch. Thos. S. Waterman, Providence, Richmond st. ch. — Barker, s. s. Slatersville. Oliver Brown,

South Kingston. Asa F. Hopkins, Pawtucket. — King, Tiverton.—*pas.* 10.

We are unable to give a full view of the Congregational Churches in this State. Our information is not of a very recent date, in regard to several churches.

GENERAL SUMMARY.

We have before stated that the documents from which our information is taken, are incomplete. We have no returns from some important districts. A number of ministers and churches, probably from fifty to one hundred, are not associated with either of the ecclesiastical bodies mentioned above; while there are other ministers, who are employed as public functionaries, in connexion with colleges, seminaries, and benevolent societies, who are without pastoral charge, and who, for these reasons, are not so uniformly enumerated as pastors. Making a reasonable allowance for these deficiencies, we give the following estimate of Orthodox Congregationalists in New England, (not including of course Unitarians,) as being nearest to the truth, which our present means of information enables us to furnish.

Ministers, 800. Vacant Churches, 250. Communicants, 120,000.

Of the Ministers, about *seventy* were formerly assisted, in a greater or less degree, in obtaining an education for the ministry, by the American Education Society.

DELEGATES TO ECCLESIASTICAL BODIES, FOR 1830.

I. *By the General Conference of Maine.*

	DELEGATES.	SUBSTITUTES.
To the Gen. Assoc. of N. Hamp. for Sept. 1829.	Rev. JOSEPH P. FESSENDEN. Rev. DANIEL D. TAPPAN.	Rev. CHRISTOPHER MARSH. Rev. CHARLES FROST.
To the Gen. Convention of Verm't, for Sept. 1829.	Rev. ALLEN GREELY.	Rev. JOS. UNDERWOOD.
To the Gen. Assoc. of Mass.	Rev. THOMAS ADAMS. Rev. CHARLES JENKINS.	Rev. MIGHILL BLOOD. Rev. ABRAHAM JACKSON.
To the Gen. Assoc. of Conn.	Rev. DAVID M. MITCHELL. Rev. ENOS MERRILL.	Rev. BENNET TYLER, D. D. Rev. SAMUEL JOHNSON.
To the Gen. Assem. of Presb. ch.	Rev. WILLIAM ALLEN, D. D. Br. THOS. ADAMS.	Rev. JOHN SMITH, D. D. Br. WILLIAM LADD.

II. *By the General Association of New Hampshire.*

To the Gen. Conf. Maine.	Rev. N. MERRILL. Rev. JACOB SCALES.	
To the Gen. Con. Vermont.	Rev. JOHN LAWTON. Rev. ARCHIBALD BURGESS.	
To the Gen. Assoc. Mass.	Rev. BAXTER FERRY. Rev. CALVIN CUTLER.	Not reported.
To the Gen. Assoc. Conn.	Rev. A. W. BURNHAM. Rev. L. A. SPOFFORD.	
To the Evan. Con. R. I.	Rev. HENRY WOOD. Rev. R. C. HATCH.	
To the Gen. Assem. of Presb. ch.	Rev. NATHAN LORD, D. D.	

III. *By the General Convention of Vermont.*

To the Gen. Assoc. New Hamp.	Rev. JAMES KIMBALL. Rev. JUSTUS W. FRENCH.	
To the Gen. Assoc. Mass.	Rev. C. Y. CHASE. Rev. J. F. McEWEN.	Not reported.
To the Gen. Assoc. Conn.	Rev. O. S. HOYT. Rev. F. E. CANNON.	
To the Gen. Assem. of Presb. ch.	Rev. JOHN HOUGH.	

IV. *By the General Association of Massachusetts.*

To the Gen. Conf. Maine.	Rev. JONATHAN BIGELOW. Rev. LUTHER F. DIMMICK.	Rev. MOSES C. SEARLE. Rev. PHILLIPS PAYSON.
To the Gen. Assoc. N. Hamp. for Sept. 1829.	Rev. RICHARD S. STORRS. Rev. PHILIP COLBY.	Rev. ISAAC R. BARBOUR. Rev. RALPH W. GRIDLEY.
To the Gen. Conv. Vermont, for Sept. 1829.	Rev. TIMOTHY M. COOLEY. Rev. LUTHER SHELTON.	Rev. BAXTER DICKINSON. Rev. FREDERICK FREEMAN.
To the Evan. Con. R. Island.	Rev. EBENEZER BURGESS. Rev. EBENEZER GAY.	Rev. DAVID L. HUNN. Rev. REUBEN EMERSON.
To the Gen. Assoc. Conn.	Rev. JOS. B. FELT. Rev. DAVID T. KIMBALL.	Rev. THOMAS SNELL, D. D. Rev. EBER L. CLARKE.
To the Gen. Assem. Presb. ch.	Rev. LYMAN BEECHER, D. D. Rev. DANIEL HUNTINGTON.	Rev. JOHN NELSON. Rev. ELIAS CORNELIUS, D. D.

V. *By the General Association of Connecticut.*

To the Gen. Conf. Maine.	Rev. AARON DUTTON.	Rev. DAVID SMITH.
To the Gen. Assoc. New Hamp. for Sept. 1829.	Rev. JACOB ALLEN. Rev. JOEL HAWES.	Rev. HARVEY TALCOTT. Rev. JOEL H. LINSLEY.
To the Gen. Conv. Vermont, for Sept. 1829.	Rev. JAMES PETTINGILL. Rev. ZOLVA WHITMORE.	Rev. MARK MEAD. Rev. JUDSON A. ROOT.
To the Gen. Assoc. Mass.	Rev. JOHN MARSH. Rev. WILLIAM ELY.	Rev. SYLVESTER SELDEN. Rev. LAVIUS HYDE.
To the Gen. Con. R. Island.	Rev. DANIEL SMITH.	Rev. JOSEPH ORNE. Rev. FLATT BUFFETT.
To the Gen. Assem. of the Presb. Church.	Rev. JOSHUA L. WILLIAMS. Rev. RALPH EMERSON. Rev. LUTHER HART.	Rev. DARIUS O. GRISWOLD. Rev. ROYAL ROBBINS. Rev. LEONARD E. LATHROP.

PRESBYTERIANS OF THE UNITED STATES.

Historical Sketch.

The first Presbyterians in America came from England, Scotland, and Ireland, about the year 1700. They settled in what is now a part of New Jersey and Delaware. The first Presbyterian church formed in the United States was in Philadelphia, now under the care of the Rev. James P. Wilson, D. D. The first Presbyterian church in New York city was formed in 1716. The first Presbytery was formed about 1706. The first Synod, that of Philadeldhia, in 1716. The General Assembly in 1788.

The essential features of Presbyterianism are the following. 1. The Parity of its ministers. It recognizes but one order of ministers or presbyters, who receive their authority primarily from the Lord Jesus himself, and have power afterwards to confer this authority upon their successors. 2. The order and cooperation of ruling elders. They are properly the representatives of the people, chosen by them for the purpose of exercising government and discipline in conjunction with pastors or ministers. 3. The union of its churches under courts of review and control.

The Church Session is the lowest ecclesiastical judicature in the Presbyterian church. It consists of the ministers and elders (varying in number) of the congregation. The *Presbytery* consists of all the pastors within a certain district, and one ruling elder from each parish. It treats of all such matters as concern the particular churches within its bounds, hears appeals from the church sessions, licenses and ordains ministers, &c. The synod consists of a certain number of ministers and elders delegated from each Presbytery. The highest ecclesiastical court is the General Assembly.

The General Assembly of the Presbyterian church in the United States has under its care 19 Synods and 92 Presbyteries. Meeting on the 3d Thursday in May, 1830, at Philadelphia. Rev. EZRA STILES ELY, D. D. Stated Clerk, No. 144 South Second st. Philadelphia.—See explanatory Note at the close of the list.

I. Synod of Albany.

Annual Meeting 1st Tues. Oct. J. V. Henry, Clerk.

1. *Presbytery of Londonderry, N. H.*

Peter Holt, Peterborough. E. P. Bradford, N. Boston. J. M. Whiton, Centre Antrim. Edward L. Parker, Derry. Calvin Cutler, Windham. Thos. Savage, Bedford. Amasa A. Hayes, Londonderry. Wm. K. Talbot, Nottingham W. Clement Parker, Shapleigh, Me. Zedekiah S. Barstow, Keene. Silas Aiken, Amherst. Stephen Morse, Troy.

Jonathan Brown, Derry. David M'Gregory, Bradford. Sam'l Harris, Windham.—m. 15. ch. 11. comm. 1468.

2. *Presb. of Newburyport, Mass.*

Alonzo Phillips, Princeton. Wm. Williams, Salem. James Miltimore, Newburyport. Gardner B. Perry, Bradford. Daniel Dana, D. D. Newburyport. John Proudfit, do. Moses Searle, Newburyport. Charles Fitch.

Geo. C. Beckwith. Benj. H. Pitman, Newburyport. Moses Welch.—m. 11. ch. 6. comm. 612.

3. *Presb. of Champlain, N. Y.*

Ashbel Parmelee, Malone. Henry Slater, c. ch. Jay. Silas Wilder, Lewis. Moses Chase, Plattsburgh. Henry Boyington,

c. ch. Moriah. James J. Gilbert, Beekmantown. Samuel Marsh, Mooers. Solomon Lyman, c. ch. Keeseville.

Frederick Halsey, Plattsburgh. James Johnson, St. Johnsbury, Vt. Reuben Armstrong, Lewis. Asa Messer, Saratoga Sp'gs. Ira Manley. Saml. L. Crosby, Whitehall. Joseph Butler, Constable. Oran Brown, c. ch. Westport. Moses Parmelee, Bangor. *Licentiate*.—Andrew Govan.—m. 17. l. l. ch. 12. comm. 598.

4. *Presb. of Troy, N. Y.*

Saml. Tomb, Salem. John Kennedy, Whitehall. Nathan S. S. Beman, Troy. Mark Tucker, Troy. Ebenezer Cheever, Waterford. Ravaud K. Rodgers, Sandy Hill. Thos. Fletcher, Schaghticoke Point. Amos Savage, jr. N. Granville. Isaac McIlvain, Lansingburgh. E. A. Beach, Stephentown.

Nathl. S. Prime, Cambridge. Jonathan Ketchill, Bolton. John Hendricks, Rhinebeck. John B. Shaw, Hartford. Alvah Day, Hebron. Saml. W. May. Ezra D. Kinney, West Nassau. Gurdon Hayes. Hugh M. Boyd.

Licentiates.—Edwin Hall. Chauncey E. Goodrich.—m. 19. l. 2. ch. 25. comm. 2935.

5. *Presb. of Albany, N. Y.*

Simeon Hoosack, d. d. Johnstown. Eliasha Yale, Kingsborough. Caleb Knight, Duaneburg. Thomas Holiday, New Scotland. Saml. Nott, jr. Wareham, Ms. Henry R. Weed, Albany. Reuben Smith, Burlington, Vt. James V. Henry, Ballston Spa. John Clancey, Charlton. John Blatchford, Stillwater. Marcus Smith, Rensselaerville. Eldad W. Goodman, Springfield, Vt. Rufus R. Deming, Carlisle. James Wood, Amsterdam. Erskine Mason, Schenectady. Aaron Garrison, Ballston Spa. Sam'l Centre, Moreau. Joseph Steel, Castleton, Vt. Wm. H. Williams, Albany. Edward N. Kirk, Albany.

Eliphalet Nott, d. d. Pres. Union Coll. Schenectady. Joseph Sweetman, Charlton. Lebbens Armstrong, Northampton. Reuben Sears, Ballston. Stephen Hull. John Alburts. Wm. Bacon, Philadelphia, Pa. Thomas S. Wickes, Greenbush. John K. Davis, Fonda's Bush. Joseph Hurlbart, New York. Garret F. Halenbacke. J. J. Buck, Knox. Gilbert Morgan, Johnstown. John Nott, Schenectady. Jeremiah Wood,

Mayfield. Theophilus Redfield, Ballston Spa. John Thompson, Missionary. Thos. Frazier, New Scotland.

Licentiates.—Wm. Donnan. Edward E. Gregory. Wm. Hervey. Isaac Crabb. Ebenezer Seymour. Wm. F. Carmichael. Alden Scovel.—m. 38. l. 7. ch. 34. comm. 4988.

6. *Presb. of Columbia, N. Y.*

Silas Churchill, New Lebanon. Azariah Clark, Canaan. Joel Osborn, Spencertown. Wm. Chester, Hudson. Sylvester Woodbridge, Greenville. Clark A. Goodrich, Windham. Calvin Durfy, Hunter. Wm. Johnson, Lexington. Fayette Shipherd, Pawlet, Vt. Timothy Woodbridge, Green River.

Thomas Kendall. Joel F. Benedict, Chatham. Archibald Bassett. Alvan Somers, New Marlborough, Ms. Seth Chapin. Egbert Koosa, Masonville. John Morse. Wm. Porter. Wm. Lusk. Leonard B. Van Dyck.

Licentiates.—Samuel Schaffer. Wm. H. Snyder.—m. 21. l. 2. ch. 13. comm. 1418.

II. *Synod of Utica.*7. *Presb. of Ogdensburgh, N. Y.*

Wm. Taylor, Madrid. Hiram S. Johnson, Canton. James M'Auley, Hebron. James Douglas, Lisbon. Ova P. Hoyt, Potsdam. Richard C. Hand, Gouverneur. Roswell Pettibone, Hopkinton. Loren Brewster, Edwardsville.

Thomas Kennon, De Kalb. Ambrose Porter, Massena. James Rodgers, Hammond. Moses Ordway, Missionary. Solomon Williams.—m. 13. ch. 10. comm. 716.

8. *Presbytery of Watertown, N. Y.*

Nath'l Dutton, Champion. George S. Boardman, Watertown. David Kimball, Martinsburgh. Adams W. Platt, Rutland. John Sessions, Adams.

James Murdock, Leyden. Isaac Clinton, Lowville. Enos Bliss, Lorrain. Samuel F. Snowden, Sackett's Harbour. David Spear, Smithville. Daniel Nash, Louieville. Wm. B. Stow, Flat Rock. James Sanford, Oxbow. Ruel Kimball, Leyden. Phineas Camp, Stow's Square. Abel L. Crandall, Denmark. Joshua H. Clayton, Ellisburgh. James R. Boyd, Brownville. James B. Ambler, Ogdensburgh. Dexter Clary.—m. 20. ch. 25. comm. 1841.

9. *Presbytery of Oswego, N. Y.*

Oliver Ayer, Sandy Creek. Sam'l Swezey, Florence. D. R. Dixon, Mexico. Ja's Abell, Oswego. George Freeman, Pulaski.

Ralph Robinson, New Haven. Oliver Leavitt, Volney. Clement Lewis, Constantia. Lemuel Hull. John Alexander, Scott. Abel Caldwell, Volney.

Licentiate.—Tertius D. Southworth.—m. 11. l. 1. ch. 20. comm. 1436.

10. *Presb. of Oneida, N. Y.*

Israel Brainerd, Verona. Moses Gillet, Rome. Calvin Bushnell, Mount Vernon. John Frost, Whitesborough. Noah Coe, New Hartford. Sam'l C. Aiken, Utica. Abijah Crane, Westmoreland. Robert Everett, Utica. Evans Roberts, Steuben. Luther Myrick, Litchfield. Edwin Barnes, Boonville.

Publius V. Bogue, Kirkland. Alexander Conkey. Oliver Wetmore, Remsen. John Waters, New Hartford. James Eells, Westmoreland. Evans Beardsley, Morris Flats. Henry Davis, D. D. President of Hamilton College, Kirkland. Alpha Miller, Bridge-water. William Goodell, Holland Patent. Sam'l W. Brace, Utica. Orin Catlin, Frankfort. John Monteith, Germantown, Pa. Stephen W. Burritt, Western. David Chas-sell, Fairfield. Henry Hotchkiss, Utica. Eli Burchard, Paris. John Allen, Utica. Herman Norton, Camden. Charles G. Finney. Nathaniel S. Smith, Vernon. James Boyle. Geo. W. Gale, Whitesborough. Lumond Wilcox, New Stockbridge. John Sherer, Utica. David Kendall. Luke De

Witt. Eleazer S. Barrows. Leverett F. Hull. Jedediah Burchard. Geo. Spaulding, Madison.

Licentiate.—Charles Stuart. Asa Mahan. Charles H. Wild.—*m.* 41. *l.* 3. *ch.* 32. *comm.* 3857.

11. *Presb. of Otsego.*

John Smith, Cooperstown. Horace P.

Bogue, Gilbertsville. John H. Prentice, West Hartwick. Charles Wadsworth, Bowman's Creek. James C. How, East Springfield.

Samuel Manning, Fly Creek. Charles D. W. Tappan.—*m.* 7. *ch.* 13. *comm.* 1284.

III. Synod of New York.

Annual Meeting 3d Tuesday Oct. E. W. Baldwin, Stated Clerk.

12. *Presb. of Hudson, N. Y.*

Methuselah Baldwin, Scotchtown. Th's Grier, Milford. Charles Cummins, Florida. Daniel Crane, Chester. Andrew Thompson, Blauveltville. Ezra Fisk, d. d. Goshen. Artemas Dean, Salisbury. Samuel Pelton, Hampstead. Wm. Timlow, Amity. Robert M. Condit, Montgomery. James Arbuckle, Blooming Grove. Donald M'Intosh, Middletown. Hugh M. Koontz, Bullville. Joel Campbell, Bethany.

John Boye, Monroe. Daniel Young. Edwin Downer, Mount Hope. Jona. Dickerson, Sing Sing. James Russell. Wm. M'Jimesey, Monticello. Christopher Cory, Westtown. Daniel T. Wood, Florida.

Licentiate.—Michael Carpenter. Goldsmith Dennison.—*m.* 22. *l.* 2. *ch.* 26. *comm.* 2819.

13. *Presb. of North River, N. Y.*

John Clark, Pleasant Valley. John Johnston, Newburgh. Eliphalet Price, Wappinger's Creek. James H. Thomas, New Windsor. Asahel Bronson, Amenia south. Jacob Green, Bedford. Stephen Saunders, Salem. Robert G. Armstrong, Federal Stone. Jared Dewing, Fishkill. Alonzo Welton, Poughkeepsie. Richard Wynkoop, Yorktown.

Herman Daggett, Cornwall, Con. Thos. Picton, New York. William Blair, Cold Spring. Charles F. Butler, Greenwich. Epenetus P. Benedict, Patterson. John B. Fish, Newburgh. Abraham O. Halsey, Philadelphia.

Licentiate.—Milton Buttolph.—*m.* 18. *l.* 1. *ch.* 23. *comm.* 2104.

14. *Presb. of Long Island, N. Y.*

Zachariah Green, Brookhaven. Ebenezer Phillips, East Hampton. John D. Gardiner, Sag Harbour. Ezra King, Middletown. Peter H. Shaw, Southampton. Amzi Francis, Bridgehampton.

Nath'l Reeve. Jonathan Hunting, Shelter Island. Jona. Robinson. Abraham Luce, Westhampton. Ithamar Pillsbury, Smithtown. Nehemiah B. Cook, Islip. Phineas Robinson. Ezra Young.—*m.* 14. *ch.* 15. *comm.* 1158.

15. *Presb. of New York.*

Stephen N. Rowan, d. d. New York city. Gardiner Spring, d. d. do. Sam'l H. Cox, d. d. do. Elisha W. Baldwin, do. Th's M'Auley, d. d. do. Alex. G. Frazer, do. Wm. W. Phillips, d. d. do. Wm. Patton, do. Tho's E. Vermilye, do. Cyrus Mason, do. Henry G. Ludlow, do. Henry White, do. Robert M'Cartee, Quebec, L. C. Charles Webster, Hempstead, L. I. Elias Young, Crane, Jamaica, L. I. John H. Leggett, Peekskill. Daniel L. Carroll, Brooklyn. John Goldsmith, Newtown, L. I. J. S. Christmas, N. Y.

Wm. P. Kuypers, Jamaica, L. I. Isaac Purkiss, La Prairie, L. C. Loring D. Dewey, city of New York. Ward Stafford, Absalom Peters, city of New York. Sam'l E. Cornish, do. Chester Long, White Plains. Joseph D. Wickham, New Rochelle. Geo. Stebbins, do. Albert Judson, city of New York. David Remington, Greenburgh. Gerrish Barrett, Sing Sing. Jonathan Cogswell. John Truair. George Bourne.

Licentiate.—Wm. Brobson. Richard F. Cleveland. Milton Kimball. James Adams. Jonathan Noble.—*m.* 34. *l.* 5. *ch.* 29. *comm.* 6410.

16. *Presb. of New York, 2d.*

Joseph M'Elroy, city of New York. Wm. D. Snodgrass, do. Nehemiah Brown, Huntington, L. I. Eben. K. Maxwell, Delhi.

Walter Monteith, do. Richard Dickerson, do. Alexander Logan, do.

Licentiate.—Robert Henry. John B. Vandyke. Sam'l B. Smith. Robert Thompson.—*m.* 8. *l.* 4. *ch.* 6. *comm.* 1097.

IV. *Synod of New Jersey.*

Annual Meeting 3d Tuesday October. E. F. Cooley, Stated Clerk.

17. *Presb. of Newark, N. J.*

Stephen Grover, c. ch. Caldwell. Asa Hillyer, d. d. Orange. Aaron Condit, Hanover. Sam'l Fisher, d. d. Paterson. Barnabas King, Rockaway. John Ford, Parsippany. *Gideon N. Judd*, Bloomfield. Edw. Allen, Wantage. Baxter Dickinson, Newark. Enos A. Osborn, Succasunna. Philip C. Hay, Newark. Jacob Tuttle, Pompton. Wm. T. Hamilton, Newark. James S. Olcott, Jersey city.

Isaac Van Doren, Brooklyn. Noah Crane, Sparta. Humphrey M. Perrine, Newark. Nath'l Conkling, Augusta.

Licentiates.—Herman Hooker. William Franklin. Geo. Pierson. Daniel C. Axtell. Abraham Harrison, Albert Pierson. Jephtha Harrison. Elias R. Fairchild. Charles Hall.—*m.* 18. *l.* 9. *ch.* 19. *comm.* 4052.

18. *Presb. of Elizabethtown, N. J.*

Stephen Thompson, Union. John M' Dowell, d. d. Elizabethtown. Jacob Briant, Mount Freedom. David Magie, Elizabethtown. Wm. B. Barton, Woodbridge. James B. Hyndshaw, New Providence. Holloway W. Hunt, New Brunswick. Albert Barnes, Morristown. Lewis Bond, Plainfield. Daniel H. Johnson, Mendham. Joseph Ogden, Chatham Village. Edwin Holt, Westfield. Abraham Williamson, Chester.

Lemuel Fordham, Chester. Wm. Gray, New-York city. Daniel Beers. Eli Meeker. *Alfred Chester*, Morris Town. Nicholas A. Wilson, Perth Amboy.

Licentiates.—John T. Halsey. Sylvester Cooke.—*m.* 19. *l.* 2. *ch.* 17. *comm.* 3241.

19. *Presb. of New Brunswick, N. J.*

George S. Woodhull, Princeton. David Comfort, Kingston. *Eli F. Cooley*, Trenton. Symmes C. Henry, Cranberry. Peter O. Studdiford, Lambertsville. Henry Perkins, Allentown. Joseph H. Jones, New Brunswick. Benjamin Ogden, Hopewell. Wm. H. Woodhull, Hightstown. James W. Alexander, Trenton. Robert Roy. Freehold. Daniel Deruelle.

Samuel Miller, d. d. Prof. Princeton. Arch. Alexander, d. d. Prof. do. James Carnahan, d. d. Pres. do. Charles Hodge Prof. do. John Maclean Prof. do. Isaac V. Brown, Lawrenceville. Luther Halsey. Charles S. Stewart. Jared D. Fylet. Job F. Halsey. Clifford S. Arms, Middletown, Point. Peter Gulick, Miss'y. Robert Baird, Philadelphia, Pa.

Licentiates.—J. M. Hunting, Shrewsbury. Charles C. Darling, New Haven, Ct. Hugh Caldwell, Petite Gulph, Mi. James Hawthorn, Louisville, Ky. Harvey Fisk, Princeton. J. Campbell. J. D. Hughes. John C. March. John T. Ewing. Horace Doolittle. Albert B. Dod. Theodore Galaudet.—*m.* 25. *l.* 12. *ch.* 18. *comm.* 2284.

20. *Presb. of Newton, N. J.*

Holloway W. Hunt, Perryville. William B. Sloan, Bloomsbury. Joseph Campbell, Hackettstown. Jacob Kirkpatrick, Ringoes. Joseph L. Shafer, Newton. Jacob R. Castner, Asbury. *John F. Clark*, Flemington. Jehiel Talmage, Centerville. John C. Vandervoort, Baskingridge. Benj. I. Lowe, Johnsonburgh. John Gray, Easton, Pa. Wm. Blauvelt, Germantown. Alex. Herberton, Bath, Pa. Marcus S. Hulton, Washington.

Lemuel F. Leake, Harmony. James G. Force. H. W. Hunt, jr. Perryville. John Vandervier, Easton, Pa.

Licentiate.—Isaac N. Candee, Bevidero.—*m.* 18. *l.* 1. *ch.* 32. *comm.* 3139.

21. *Presb. of Susquehanna, Penn.*

Oliver Hill, Nanticoke, N. Y.

Joel Chapin, Hopbottom. Eben. Kingsbury, Harford. Cyrus Gildersleeve, Wilksbarre. Simon R. Jones. Salmon King, Warren. Manasseh M. York, Wysox. Joseph Wood. John Rhodes, Northmoreland. *Burr Baldwin*, Montrose. Isaac W. Platt, Tioga Point. Lyman Richardson, Wysox. Richard Andrus.

Licentiate.—Elijah Beech.—*m.* 12. *l.* 1. *ch.* 30. *comm.* 1215.

V. *Synod of Geneva.*

Annual Meeting 1st Tues. Oct. D. C. Lansing, d. d. Clerk.

22. *Presb. of Chenango, N. Y.*

J. M. Babbit, Windsor. Asa Donaldson, Guildford. Daniel Waterbury, Franklin. *E. D. Wells*, Oxford. Luther Clark, Ply-

mouth. Ambrose Eggleston, Coventryville, Ethan Pratt, Bainbridge.

Seth Burt, Coventry. Lyman S. Rexford.

John B. Hoyt, c. ch. Green. Egbert Roosa, Masonville. Sayres Gazlay Miss'y. Ira Smith, Harpersville. Nahum Gould, Ellcottville. Charles E. Avery, Smyrna.

Licentiates.—Wm. O. Stratton. Isaac F. Adams. Alvah Lilly.—*m.* 15. *l.* 3. *ch.* 14. *comm.* 926.

23. *Presb. of Cortland, N. Y.*

John Keep, Homer. Samuel T. Mills, Peterborough. Samuel Parker, Apulia. *Calab Clark*, Truxton. Abner P. Clark, Preble.

J. Leonard, Linklean. Ezekiel J. Chapman, Lebanon. John Lord, Morrisville. Matthew Harrison, Preble. David S. Morse, Richford. Wm. J. Bradford.—*m.* 11. *ch.* 15. *comm.* 1379.

24. *Presb. of Onondaga, N. Y.*

I. M. Olds, Lenox. *Hutchins Taylor*, Chittenango. Washington Thatcher, Onondaga. Ralph Cushman, Manlius. John W. Adams, Syracuse. George W. Elliot, Joslin's Corners. Richard S. Corning, Otisco. Horatio J. Lombard, Orville. B. B. Stockton, Pompey.

H. N. Woodruff, Oneida Castleton. Royer Adams, Joslin's Corners. Truman Baldwin, Cicero. Charles Johnston. Daniel Marsh, Manlius. Oren Hyde, Chittenango. Seth G. Porter, Jamesville. Hiram H. Kellogg, Salina. James I. Ostrom. Daniel C. Hopkins, La Fayette.

Licentiates.—Gardner K. Clark. Erastus H. Adams. Andrew Huntington.—*m.* 19. *l.* 3. *ch.* 22. *comm.* 1949.

22. *Presb. of Cayuga, N. Y.*

Levi Parsons, Marcellus. *Seth Smith*, Kings-Ferry. Wm. Wisner, Ithaca. Wm. Johnson. Samuel Robertson, Dryden. Marcus Ford, Westville. Medad Pomroy, Cayuga. Peter Lockwood, Chenango Point. Luke Lyons, Cortland Village. Aaron Putnam, Oswego. Marcus Harrison, Groton. John W. Ward, Nanticoke. George R. Rudd, Scipio. Timothy Stow, Elbridge. Jeremiah Osborn, Candor.

James Richards, D. D. Prof. Auburn. M. L. R. Perrine D. D. Prof. Auburn. Henry Mills, Prof. do. D. C. Lansing, D. D. Utica. Jabez Chadwick, Lansingville. Wm. Williams, Bucksville. Alex. M'Cowan, Skaneateles. Jephtha Poole. Oliver Eastman.

Justus S. Hough, Weeds Port. Asa K. Bu-el, Ludlowville. Horatio Foote, Kingston, U. C. Robt. W. Hill, Ira. John Smith, Geneva. Erastus N. Nichols. George Taylor, Sempronius. Solomon Stevens, Danby. Ebenr. J. Leavenworth.

Licentiates.—Noble D. Strong. Daniel Van Valkenburgh. Salmon Strong. Robt. B. Campfield. Zenas Riggs. Asa Nixon. Ebenezer Mead. Ch's E. Furman. Lewis D. Howell. A. T. Hopkins. Frye R. Reed. Hiram L. Miller.—*m.* 33. *l.* 12. *ch.* 43. *comm.* 3854.

26. *Presb. of Geneva, N. Y.*

Jesse Townsend, Sodus. Francis Pomroy, East Palmyra. Joseph Merrill, North Junius. Henry P. Strong, Phelps. John H. Carle, Trumansburgh. B. F. Pratt, Clyde. Aaron D. Lane, Waterloo. Thom. Lownsbury, Ovid. Joseph Brackett, Rushville. Chauncey Eddy, Penn Yan. Ansel D. Eddy, c. ch. Canandaigua. Lucas Hubbell, Lyons. Morris Barton, Romulus. Wm. Todd, Benton. Peter Kanouse, Newark.

Evan Johns, Canandaigua. Richard Williams, Elmira. W. Clark, Port Bay. Benj. Bailey. Henry Dwight, Geneva. Stephen Porter, Castleton. Isaac Flagler, Hopewell. Ephraim Chapin, Waterloo. Linus North, Palmyra. Azariah G. Orton, Seneca Falls. Alfred E. Campbell, Palmyra. Benj. B. Smith. Jacob Burbank. Martin Powell.

Licentiate.—Peter Kimball.—*m.* 29. *l.* 1. *ch.* 31. *comm.* 3437.

27. *Presb. of Bath, N. Y.*

David Higgins, Bath. *James H. Hotchkiss*, Prattsburgh. Samuel White, Rock Stream.

David Harrowar, Lindsley Town. Henry Ford. Lyman Barret, Howard. Joseph Crawford, Wayne. Stalham Clary, Pulteney. Eleazer Lathrop, Elmira. George Hornell, Miss'y.

Licentiates.—Daniel Washburn. Reuben Sanborn. Harper Boice. John C. Morgan.—*m.* 10. *l.* 4. *ch.* 18. *comm.* 1054.

28. *Presb. of Angelica, N. Y.*

Moses Hunter, Angelica. Phineas Smith, Nunda.

Reuben Hurd, Black Creek. Robt. Hubbard, Dansville Village. Silas Hubbard, Centreville. Jabez Spicer, East Koy.—*m.* 6. *ch.* 12. *comm.* 469.

VI. *Synod of Genesee.*

Annual Meeting 3d Tuesday Sept. N. Bull, Clerk.

29. *Presb. of Ontario, N. Y.*

Norris Bull, Genesee. *John Barnard, jr.*

Lima. Jeremiah Stow, Livonia. Silas C. Brown, York.

John Lindsley, Nunda. Aaron C. Collins, E. Bloomfield. Ebenezer Fitch, d. d. W. Bloomfield. Reuben Parmelee, Victor. John Eastman, York. Orange Lyman, Richmond. Amos P. Brown, Moscow. John B. Whittlesey, Avon. Julius Steele, East Bloomfield. Horace Galpin, Lakeville. Johnson Baldwin, York. Nath'l W. Fisher, Moscow. Benjamin C. Cressey.—*m.* 17. *ch.* 20. *comm.* 963.

30. Presb. of Rochester, N. Y.*

Joseph Penney, Rochester. Evelyn Sedgewick, c. ch. Ogden. Wm. James, Rochester. John Myers, Pittsford.

Chauncey Cook, Parma. Herman Halsey, Bergen. Abraham Foreman, Genesee. Josiah Pierson, Bergen. George G. Sill, Rochester. Stephen V. R. Barnes. George Coan, Riga. David Page, Sweden. Joel Parker, Rochester. Jacob Hart. Silas Pratt.

Licentiates.—Nahum Nixen. Wm. Jones.—*m.* 15. *l.* 2. *ch.* 16. *comm.* 1154.

* No Report for 1829.

31. Presb. of Genesee, N. Y.

Alexander Denoon; Caledonia. Russell Whiting, Batavia.

David Tullar. Timothy Clark, Le Roy. Hugh Wallace, Pembroke. William Lyman, d. d. China. Eli S. Hunter, Middlebury Village. Calvin Wait, Portage. Lot B. Sullivan, Pembroke. Norman M'Leod, Cape Bretton. Edmond Ingalls, China. Isaac Jones, Middlebury Village. James B. Wilcox, Bethany. John F. Bliss, Castile. Warren Day.—*m.* 15. *l.* 2. *ch.* 20. *comm.* 921.

32. Presb. of Niagara, N. Y.

Silas Parsons, Cambray. Lewis Cheesman, Albion. Horatio A. Parsons, David Pratt, Ridgeway. Andrew Rawson, Barre. William F. Curry, Lockport. George Colton, Royalton.—*m.* 7. *l.* 1. *ch.* 13. *comm.* 571.

33. Presb. of Buffalo, N. Y.

Gilbert Crawford. Elihu Mason. J. W. M'Master.

Sylvester Eaton, Buffalo. Isaac Eddy, Jamestown. Isaac Oakes, Westfield. Wm. I. Wilcox, Cold Spring. Thompson S. Harris, Buffalo. Miles P. Squier, Geneva. Ira Dunning. John T. Baldwin, Aurora. Amasa West. Samuel Leonard, Evans. Joshua Lane. Eliphalet M. Spencer.—*m.* 15. *l.* 1. *ch.* 36. *comm.* 1107.

VII. Synod of Philadelphia.

Annual Meeting last Wednesday Oct. K. R. Wilson, Clerk.

34. Presb. of Philadelphia, Pa.

James P. Wilson, d. d. Hartsville. Wm. Latta, Warren Tavern. Ethan Osborn, Fairfield, N. J. George C. Potts, Philadelphia. Ezra Stiles Ely, d. d. do. James Patterson, do. Alexander Boyd, Newton, N. J. George W. Janvier, Pittsgrove, N. J. T. H. Skinner, d. d. Philadelphia. Robt. B. Belville, Hartsville. George Chandler, Kensington. Thomas J. Biggs, Frankford. Robert Steel, Jenkintown. John Smith, Chester. Wm. M. Engles, Philadelphia. Wm. L. M'Calla, do. Brogun Hoff, Bridgeton, N. J. John Burt, Salem, N. J. Samuel Lawrence, Greenwich. John H. Kennedy, Philadelphia. James Smith, do. A. M'Farland, Deerfield, N. J. Alvan H. Parker, Cold Spring, N. J. Joseph Sanford, Philadelphia.

Ashbel Green, d. d. L. L. d. Philadelphia. Jacob J. Janeway, d. d. do. Buckley Carle, Bridgeton, N. J. Charles Hyde, city of N. Y. J. W. Scott, Philadelphia. Charles W. Nassau, do. Sylvester Scovel, Miss'y. Benj. F. Hughes, city of N. York. Theophilus Parvin, Buenos Ayres, S. A. Alfred H. Dashiell, Philadelphia. John W. Grier, Chaplain Morgantown. W. Ramsey, Phil-

adelphia. Thomas Eustace, do. Charles Hoover, do. Samuel B. How, do. Alex. Aikman, Tallahassee, Florida.

Licentiates.—Edward D. Smith. Tho. L. Janeway. Geo. Printz. John L. Grant. Brittain E. Collins. James B. M'Creary. Theoph. Potts. James D. Pickards. Robt. Adair. John Gloucester. Charles Williamson. John R. Hutchinson. Nicholas Murray. Charles W. Gardner.—*m.* 40. *l.* 14. *ch.* 44. *comm.* 6763.

35. Presb. of Newcastle, Del.

Samuel Martin, d. d. Chanceford, Pa. Ebenezer Dickey, d. d. Oxford, Pa. James Magraw, d. d. Rising Sun, Md. Samuel Bell, St. George's. Robert Graham, New London X Roads, Pa. Robert White, Cochranville, Pa. James Latta, Black Horse, Pa. A. K. Russel, Newark. Joseph Barr, Soudersburgh, Pa. Stephen Boyer, York, Pa. Wm. Finney, Port Deposit, Md. Samuel Parke, Peach Bottom, Pa. J. N. C. Grier, Forks of the Brandywine, Pa. E. W. Gilbert, Wilmington. Amzi Babbitt, Salisbury, Pa. Orson Douglass, Marietta, Pa. T. Love, Lower Brandywine, Pa. Alex. G. Morrison, Unionville, Pa. Wm. P. Alrich, Newcastle.

Nath. W. Sample, Strasburgh, Pa. Francis A. Latta, Mt. Pleasant, Pa. John D. Perkins, Coatsville, Pa. Joshua N. Danforth, Wm. F. Houston, Columbia, Pa.—*m. 24. ch. 36. comm. 4110.*

36. *Presb. of Lewes, Del.*

Thomas B. Balch, Snowhill, Md. Alex. Campbell, Poplar Town, Md. John Mitchelmore, Lewiston. Joseph Wilson.

Robt. M. Laird, Monokin, Md. Joshua Moore, Churchill, Md. John B. Slemmons, Princess Ann.

Licentiates.—Ashbel Strong. John A. Getty. Cornelius H. Mustard.—*m. 7. l. 3. ch. 15. comm. 312.*

37. *Presb. of Baltimore, Md.*

John Glendy, D. D. Baltimore. John Breckenridge, do. William Nevins, do. G. Morrison, do.

Enoch Mattson. Samuel Knox, Frederick. Nicholas Patterson. Austin O. Hubbard, Taneytown. Truman Osborn, Baltimore.

Licentiates.—Wm. M'Kay. Stephen Williams. William Annan. John Decker, jr. George W. Mugrave. W. A. Stevens. J. W. M'Cullough. John E. Annan.—*m. 9. —l. 8. ch. 7. comm. 991.*

38. *Presb. of Dist. Columbia, D. C.*

Stephen B. Balch, Georgetown. James Laurie, D. D. Washington city. E. Harrison, Alexandria, D. C. Wm. C. Walton, do. Reuben Post, Washington city. Daniel Baker, C. ch. Savannah, Ga.

John Brackenridge, Washington, city. Ichabod L. Skinner, do. John Mines, Rockville, Md. John N. Campbell, Washington city. James Nourse, Germantown, Pa.

Licentiates.—Ralph R. Gurley. James M'Vean, Thomas Brackenridge. Wm. Anderson.—*m. 11. l. 4. ch. 9. comm. 958.*

39. *Presb. of Carlisle, Pa.*

James Snodgrass, Hanover. Wm. Pax-

ton, D. D. Millerstown. Robt. Cathcart, D. D. York. David Denny, Chambersburgh, David M'Conaughy, Gettysburgh. Amos A. M'Ginley, Fannettsburgh. H. R. Wilson, Shippensburgh. J. Moody, do. M'Knight Williamson, Carlisle. James R. Sharon, Paxton. James M'Kinley, Bedford. James Buchanan, Greencastle. David Elliot, Mercersburgh. Robt. S. Grier, Emmetsburgh. John M'Knight, Chambersburgh. George Duffield, Carlisle. Wm. R. DeWitt, Harrisburgh. James Williamson, Hogestown. John Niblock, Mouth of Juniata. J. M. Olmstead, Landisburgh. L. M. Fullerton, Hagerstown.

Joshua Williams, Newville. Robt. Kennelly, M'Connellsburgh. Wm. Neill D. D. Gen. ag. Bd. Ed. Alex. M'Clelland, Prof. Carlisle. Isaac Keller, Williamsport, Md. James Buber, Hancock.

Licentiates.—Alexander M'Geehan. M. Williamson. J. W. Nevin.—*m. 27. l. 3. ch. 43. comm. 4689.*

40. *Presb. of Huntington, Pa.*

Wm. Stuart, Boalsburgh. John Coulter, Waterford. John Hutchinson, Mifflintown. James Galbraith, Hollidaysburgh. George Gray, Waterloo. James Linn, Bellefont. James Thompson, Alexandria. James S. Woods, Lewistown. Samuel Hill, Union Furnace. John Peebles, Huntington. Gary Bishop, Clearfield. James F. Irvin, Liverpool.

Licentiate.—Joseph B. Adams.—*m. 12. l. 1. ch. 33. comm. 2860.*

41. *Presb. of Northumberland, Pa.*

John Bryson, Milton. John B. Patterson, Danville. Thomas Hood, Lewisburgh. J. H. Grier, Jersey shore. G. Junkin, Milton. Wm. R. Smith, Sunbury. Joseph Painter, Williamsport. David Kirkpatrick, Milton.

Samuel Henderson, Danville. Nathaniel Todd, Mifflinburg. Wm. Montgomery, Little Rock, Ark. Ter. James W. Moore. Daniel M. Barber, Jersey Shore.—*m. 13. l. 3. ch. 22. comm. 1508.*

VIII. Synod of Pittsburgh, Pa.

42. *Presb. of Allegheny, Pa.*

Abraham Boyd, Butler. Cyrus Riggs, Venango Furnace. Reid Bracken, Harmony. John Redeck, Kittanning. John Core, Harlingsburgh. John Munson, Centreville. John Coulter, Butler. John Moore, Bakers-town.

R. M'Garrar, Lawrenceburgh. Hezekiah May, Franklin.—*m. 10. ch. 25. comm. 1598.*

43. *Presb. of Erie, Pa.*

Amos Chase, Oil Creek. Samuel Fait, Mercer. Johnston Eaton, Fairview. I. Condit, Georgetown. Giles Doolittle, Northeast. Wells Bushnell, Meadville. Absalom M'Cready, Wattsburgh. Thomas Anderson, Franklin. Peter Hassinger, Rockdale. James Alexander, Greenville.

Timothy Alden, Meadville. D. M'Kennedy, Meadville. P. Chamberlain. Brad-

ford Marcy, Rochdale.—m. 14. ch 31. comm. 1760.

44. *Presb. of Hartford, Pa.*

Tho. E. Hughes, Greensburg. James Satterfield, Sharon. William Wood, New Wilmington. Clement Vallandigham, New Lisbon, Ohio. Robert Semple, New Castle. James Wright, Poland, Ohio. William Reed, Faulkstown. Wm. Maclean, Reaveston. *Robert Dilworth*, Greensburg.

Joshua Reer, New Lisbon, Ohio. Nathan Harned, Youngstown, Ohio.—m. 11. ch. 26. comm. 2792.

45. *Presb. of Redstone, Pa.*

Francis Laird, Murry's Ville. *Robert Johnston*, Rankin's. James Graham, Pittsburg. James Guthrie, Uniontown. Wm. Johnston, Brownville. Ashbel G. Fairchild, New Geneva. John Reed, Indiana. Asa Brooks, French Creek, Va. Jesse Smith, Indiana. Andrew O. Patterson, Mt. Pleasant. Thomas Davis, Blairsville. Samuel Swan, Ligonier. Joseph Harper, Saltsburgh. A. M'Candels, Stewartsville. George Vanemon, New Geneva. Samuel M'Farren, N. Alexandria. Elisha D. Barret, Indiana. J. H. Agnew, Uniontown. John H. Kirkpatrick, Armah.

James Power, d. d. Mt. Pleasant. Joseph W. Henderson, Indiana. David Barclay, Jefferson.—m. 22. l. 1. ch. 44. comm. 4200.

46. *Presb. of Steubenville, Ohio.*

Joseph Anderson, St. Clairville. James Robertson, Centreville. John Rea, Cadiz. Thomas Hunt, Richmond. Salmon Cowles, New Athens. *Charles C. Beatty*, Steubenville. Wm. Wallace, Moorfield. John C. Tidball, Knoxville. John M'Arthur, Cadiz.

William M'Millan, New Athens. Jacob Cozad, New Hagarstown.—m. 11. ch. 25. comm. 2037.

47. *Presb. of Washington, Pa.*

George M. Scott, Hookstown. John Anderson, d. d. West Middletown. Elisha Macurdy, Briceland's Cross Roads. Cephas Dodd, Washington. James Havey, Wheeling. Cornelius Loughran, Sparta. Samuel Reed, Hollidays Cove. *John Stockton*, Cross Creek Village. John M'Cluskey, West Alexandria. David Hervey, Mt. Pleasant.

Wm. Wylie, Wheeling. Andrew Wylie, d. d. Bloomington, Ia.

Licentiates.—Richard Campbell. John Hawkins. Henry Hervey. Abner Leonard. Wm. C. Anderson. J. Anderson. James W. M'Kennan. James Smith.—m. 12. l. 8. ch. 25. comm. 2037.

48. *Presb. of Ohio, Pa.*

John M'Millan, d. d. Canonsburgh. S. Ralston, d. d. Parkison's Ferry. Wm. Woods, Pittsburg. Francis Herron, d. d. do. Robert Patterson, do. Thom. D. Baird, do. Elisha P. Swift, do. *Wm. Jeffrey*, do. David Stevens, do. Moses Allen, Racoon.

Joseph Patterson, Pittsburg. John Andrews, do. Boyd Mercer, Washington. Matthew Brown, d. d. Pres. Canonsburg. Joseph Stockton. Andrew M'Donald. Tho. Hoge, Washington. Wm. Smith, Canonsburg. Alan D. Campbell, Pittsburg. Rob. Rutherford, Economy.

Licentiates.—Sam. C. Jennings, Pittsburg. James D. Ray, Canonsburgh. Alfred Hamilton, Pittsburg.—m. 20. l. 3. ch. 21. comm. 2819.

IX. Synod of the Western Reserve.

Annual Meeting, 3d Tuesday of October.

49. *Presb. of Detroit, Mich. Ter.*

Wm. Page, Ann Arbor. Noah M. Wells, Detroit. Erie Prince, Farmington.

Isaac W. Ruggles, Monroe. Wm. M. Ferry, Miss. Pontiac. Jesse Miner.—m. 6. ch. 6.

50. *Presb. of Grand River, Ohio.*

Giles H. Cowles, d. d. Austinburgh. Ephraim T. Woodruff, Wayne. Perry Pratt, Geneva. Jos. H. Breck, Brecksville. Myron Tracy, Claridon. *W. M. Adams*, Painesville. Dexter Witter, Burton. Henry I. Kelley, Kingsville.

Jona. Winchester, Madison. Abiel Jones, Urban Palmer, Kingsville. Abner Morse, Vol. II.

Sennett. Wm. Strong, Southampton, Ms. Jona. Leslie, Geneva. Joseph A. Pepon, Painesville. Luther Humphrey, Salem. Eliphalet Austin, Hampden.—m. 17. ch. 23. comm. 1064.

51. *Presb. of Portage, Ohio.*

John Keys, Tallmadge. John Seward, Aurora. *Wm. Hanford*, Hudson. Benj. Fenn, Nelson. Joseph Meriam, Randolph. Geo. Sheldon, Franklin. Wm. L. Buffitt, Atwater. David L. Coe, Charlestown. Sam'l Bissell, Twinsburgh. Alvan Nash, Ravenna.

Caleb Pitkin, Hudson. Joseph Treat, Windham. Charles B. Storrs, Prof. Hudson.—m. 13. ch. 21. comm. 1015.

52. *Presb. of Huron, Ohio.*

Simeon Woodruff, Strongsville. Israel Shailer, Richfield. *Alfred H. Betts*, Brownhelm. Enoch Conger, Ridgefield Four Corners. Dan'l W. Lathrop, Elyria. John M'Crea, Dover. Stephen Peet, Euclid. John Beach, Peru. Hervey Lyon, Vermilion. Joel Talcott, Wellington. Xenophon Betts, Wakeman.

James Robinson, Melmore. Joseph Edwards, New Haven. Ludovicus Robbins, Fitchville. Randolph Stone, Hudson. Alvan Coe. Stephen I. Bradstreet, Cleaveland. J. V. R. Barnes, Medina. Isaac Van

Tassel, Perrysburg. John Beach, Peru. Amasa Jerome, New Hartford.—*m.* 20. *ch.* 36. *comm.* 896.

53. *Presb. of Trumbull, Ohio.*

Joseph Badger, Gustavus. Harvey Coe, Vernon. *Wells Andrews*, Hartford. Jos. W. Curtis, Warren.

Enoch Bouton, Farmington. Daniel Miller, Bristol. Ozias S. Eeels, Johnston. John Barrett, Mesopotamia. Horace Smith, Canton. Edson Hart, Bloomfield.—*m.* 10. *ch.* 18. *comm.* 618.

X. *Synod of Ohio.*

Annual Meeting 2d Tuesday in October. James Hoge, D. D. Clerk.

54. *Presb. of Columbus, Ohio.*

James Hoge, D. D. Columbus. Joseph Stephenson, Bellefontaine. Hiland Hurlburt, Worthington. Wm. Burton, Circleville. Henry Vandeman, Delaware.

Wm. Jones, Adelphi. Ahab Jinks, Delaware. Ebenezer Washburn, Worthington. James Chute, Columbus.—*m.* 9. *ch.* 25. *comm.* 1128.

55. *Presb. of Richland, Ohio.*

James Snodgrass, Dalton. James Scott, Mt. Vernon. Tho's Barr, Wooster. Archibald Hanna, Paintville. *James Rowland*, Mansfield. James B. Morrow, Canton. Jacob Wolfe, Plymouth. Sam'l Cleland, Kendall. John M'Kenney, Frederick.

Robert Lee, Bucyrus. James Cunningham, Martinsburg. Wm. Matthews, Ashland. Richard Brown, Jeromeville. Nath'l M. Urnston, Millersburg.—*m.* 14. *ch.* 36. *comm.* 1832.

56. *Presb. of Lancaster, Ohio.*

John Wright, Lancaster. Thomas B. Clark, Washington. *James Culbertson*, Zanesville. Solomon S. Miles, Newark. John Hunt, M'Connellsville. Wm. Wallace, Cambridge. James Arbuthnot, Norwich. Sam'l W. Rose, Granville.

Thomas Moore, Somerset. James H. Parmele, Zanesville. Jacob Little, Granville.

Licentiates.—Geo. W. Warner. Eben'r Churchill.—*m.* 11. *l.* 2. *ch.* 34. *comm.* 1581.

57. *Presb. of Athens, Ohio.*

John Pitkin, Waterford. John Spaulding, Athens. Luther G. Bingham, Marietta.

Robert G. Wilson, D. D. Pres't, Athens. Augustus Pomeroy, Gallipolis. Eleazer Brainard, Portsmouth. Charles R. Fisk, Athens. Calvin N. Ransom, Chester. Addison Kingsbury, Marietta.—*m.* 9. *ch.* 12. *comm.* 844.

XI. *Synod of Cincinnati.*58. *Presb. of Chillicothe, Ohio.*

Wm. Williamson, Manchester. James Gilliland, Ripley. Wm. Dickey, Bloomingburgh. Sam'l Crothers, Greenfield. *James H. Dickey*, Greenfield. John Rankin, Ripley. Wm. Graham, Chillicothe.

Nicholas Pittenger, Greenfield. Robert B. Dobbins, Felicity. Reuben White, W. Union. Dyer Burgess, do.

Licentiate.—Alex. T. Rankin.—*m.* 11. *l.* 1. *ch.* 22. *comm.* 1825.

59. *Presb. of Miami, Ohio.*

Andrew W. Poage, Yellow Springs. Adrian Allen, Franklin.

Matthew G. Wallace, Franklin. Wm. Gray, Lebanon. Peter Monfort, Oxford. Archibald Steele, New Carlisle. John Ross, New Richmond, Ind. *James Coe*, Troy. Wm. J. Frazier, Springfield. Franklin Putnam, Dayton. John L. Bellville, Miamisburgh. David Merrill, Urbana.

Licentiates.—John P. Vandyke. Robert G. Linn. John S. Weaver.—*m.* 12. *l.* 3. *ch.* 24. *comm.* 1708.

60. *Presb. of Cincinnati, Ohio.*

James Kemper, Cincinnati. *John Thompson*, Springfield. Daniel Hayden, Reading. Francis Monfort, Hamilton. David Root, Cincinnati. Ludwell G. Gaines, Mont-

gomery. Benjamin Graves, Reading. Archibald Craig, New Trenton.

Jacob Lindley, Cincinnati. Joshua L. Wilson, D. D. do. Robert H. Bishop, D. D. Oxford. Benj. Boyd, Newport, Ky. Ste-

phen Lindley. Thomas Thomas, Dick's Mills. Isaac A. Ogden, Fairfield, Ind. Elijah Slack, Cincinnati. Adam B. Gilleland. Cyrus Byington, Miss'y. Ulrick Maynard. Amos Blanchard, Cincinnati.—m. 20. l. 3. ch. 25. *comm.* 2319.

XII. Synod of Indiana.

Annual Meeting 1st Tuesday Nov. J. H. Johnston, Clerk.

61. Presb. of Salem, Ind.

Wm. W. Martin, Livonia. Ashbel S. Wells, New Albany.

Alex. Williamson, Corydon. Tilly H. Brown, Fitchburgh, Mass. Leander Cobb, Charlestown. Calvin Butler, Princeton.

Licentiate.—Stephen Martin.—m. 6. l. 1. ch. 15. *comm.* 697.

62. Presb. of Madison, Ind.

John M. Dickey, New Washington. John F. Crow, Smockville. Sam'l G. Lowry, Greensburgh. James H. Johnston, Madison. Sam'l Gregg, Madison.

James Duncan, Madison.—m. 6. ch. 16. *comm.* 888.

63. Presb. of Wabash, Ind.

Sam'l R. Alexander, Vincennes.

R. Hawley, Washington. Baynard R. Hall, Bloomington. John R. Moreland, Indianapolis. James Crawford, De phi. Ja's Thompson, Crawfordsville. Samuel H. M'Nutt, Rockville. David Monfort, Terre

Haute. Isaac Reed, Bloomington. Geo. Bush, Cincinnati, Ohio. Wm. Sickle, Bushville. Sam'l Baldrige, Merom. Alex. Temple, Franklin.—m. 13. ch. 24. *comm.* 611.

64. Presb. of Centre Illinois, Ill.

Solomon Hardy, Greenville.

John Matthews, Kaskaskia. John Brick, Jacksonville. Stephen Bliss, Centreville. John G. Bergen, Springfield. John M. Ellis, Jacksonville. Benj. F. Spillman, Shawneetown. Th's H. Spellman, Greenville. *Licentiate*.—Tho's Lippincott. Cyrus L. Watson.—m. 8. l. 2. ch. 21. *comm.* 444.

65. Presb. of Missouri, Mis.

Wm. S. Potts, St. Louis. Thomas Donnell, Potosi.

William S. Lacey, Dardenne. Hiram Chamberlain, Franklin. John S. Ball, St. Louis. Wm. P. Cochran, Columbia. Th's R. Durfee, Jones, P. O.

Licentiate.—Nicholas Carper.—m. 7. l. 1. ch. 13. *comm.* 402.

XIII. Synod of Kentucky.

Annual Meeting 2d Tuesday in October.

66. Presb. of Louisville.

Archibald Cameron, Shelbyville. Wm. Scott, Bloomfield. James L. Marshall, Shelbyville.

James Vance, Middletown. James H. Logan, Shelbyville. Daniel C. Banks, Louisville. Andrew A. Shannon, Shelbyville. John N. Blackburn, Louisville. Wm. M. King, Middletown. Sam'l E. Blackburn. John T. Hamilton, Louisville. John Jones, Newcastle.—m. 12. ch. 18. *comm.* 1200.

67. Presb. of Muhlenburgh, Ky.

Isaac Bard, Greenville.

Sam'l B. Robertson, Shakertown. W'm K. Stewart, Elkton. Tho's Caldwell, Hopkinsville. Robert A. Lapsley, Princeton. John J. Pierce, Salem. Alex. R. Curry. Wm. Hamilton.—m. 8. ch. 20. *comm.* 438.

68. Presb. of Transylvania, Ky.

John Howe, Greensburg. Tho's Cleland D. D. Harrodsburgh. James C. Barnes, Kennedy's. Wm. Dickson, Hangingfork. Sam'l K. Sneed, Springfield. Sam'l Wilson, Columbia. John H. Brown, Richmond.

Benj. Irvine, Richmond. Gideon Blackburn, D. D. Pres't, Danville. Sam'l Findley, Lancaster. John R. Kerr, Sup. Deaf, Danville. David Nelson, Danville.

Licentiate.—Nathan Rice. Wm. Rennell. Robert M'Afee. Archey B. Lawrence. John Rice. John L. Yantis.—m. 12. l. 6. ch. 23. *comm.* 2536.

69. Presb. of Lexington, Ky.

Nathan H. Hall, Lexington. John T. Edgar, Frankfort. John C. Young, Lexington.

Robert Marshall, Lexington. James Blythe, d. d. do. Robert Stuart, do. James K. Burch, Prof. Danville. John D. Paxton, Versailles. Eli Smith, Paris. John Hudson, Lexington. O. S. Hinckley, do. *Sam'l Steel*, do. Joseph C. Harrison, do. Simeon H. Crane, Nicholasville. S. V. Marshall, Mt. Sterling.

Licentiate.—John P. Trotter.—*m.* 15. *l.* *ch.* 20. *comm.* 1826.

70. *Presb. of Ebenezer, Ky.*

Andrew Todd, Paris. Dewey Whitney, Carlisle. *Sam'l Taylor*, Ruddel's Mills.

Charles Phillips, Augusta. *Sam'l Y. Garrison*, May's Lick. John M'Donald, Catlettsburgh. Wm. Forsyth, Cynthiana.

Licentiate.—John M'Clung, Washington. J. J. A. Mines, Maysville. John K. Cunningham, Carlisle.—*m.* 7. *l.* 3. *ch.* 19. *comm.* 1600.

XIV. Synod of Virginia.

Annual Meeting 3d Wednesday. S. B. Wilson, Clerk.

71. *Presb. of Winchester, Va.*

Wm. Hill, d. d. Winchester. *Sam'l B. Wilson*, Fredericksburgh. Wm. H. Foote, Romney. *James M. Brown*, Martinsburgh. David H. Riddle, Winchester.

Wm. Williamson, Middleburgh. John Matthews, d. d. Shepherdstown. James Black, do. Francis Thornton, Thornton's Gap. Wm. N. Scott, Petersburg. John Lodor, Woodstock. Septimus Tuston, Charlestown. Robert Hall, Battletown.

Licentiate.—Tho's E. Spy. Eleazer C. Hutchinson.—*m.* 13. *l.* 2. *ch.* 22. *comm.* 1026.

72. *Presb. of Hanover, Va.*

James Mitchell, Liberty. Wm. S. Read, Lynchburgh. Benja. H. Rice, N. York city. John Kirkpatrick, Langhorn's. Samuel Armistead, Rough Creek. Wm. J. Armstrong, Richmond. Stephen Taylor, Richmond. Isaac Paul, Lovingson. Francis Bowman, Charlottesville. Shepard K. Kollock, Norfolk. James Wharey, Sandersons. Isaac Cochran, Carsons.

Clement Read, Charlotte C. H. *John H. Rice*, d. d. Prof. Prince Edward C. H. Jesse H. Turner, Richmond. John M'Lean, Red House, Charlotte co. Henderson Lee, M'Farland's. John Davidson, Rough creek ch. Matthew W. Jackson, M'Farland's. James H. C. Leach, Farm-

ville. John M. Fulton, New Canton. Amasa Converse, Richmond. Edw. M'Laughlin, Portsmouth. Jos. Nimmo, do. Allen D. Metcalfe, Boynton. John Barksdale, Painesville. Wm. S. White, Dennis. Jesse S. Armistead, Maysville. David C. Proctor.

Licentiate.—Joseph E. Curtis. Wm. Hammersley. Wm. H. Pollard. Robert Burwell. Henry Smith. Francis Bartlett. Roswell Tenney. Robert N. Anderson. Andrew Hart. Samuel Hurd. John Royall. Daniel S. Russell, John S. Watt.—*m.* 29. *l.* 13. *ch.* 36. *comm.* 2207.

73. *Presb. of Lexington, Va.*

Wm. Calhoon, Staunton. Geo. A. Baxter, d. d. Lexington. Conrad Speece, d. d. Staunton. John M'Elhenny, Lewisburgh. John Hendren, Staunton. John D. Ewing, Fancy Hill. Ja's Morrison, Brownsburgh. Joseph Smith, Staunton. *Francis M'Farland*, Greenville. Abner W. Kilpatrick, Harrisonsburgh.

Wm. Wilson, Staunton. *Sam'l Houston*, Natural Bridge. Andrew B. Davidson, Lexington. James C. Wilson, Staunton. Henry Ruffner, Lexington. Joseph Harrison. John A. Vanlear, Lexington. Nath'l W. Calhoon, Kenhawa C. H. James Kerr. Wm. G. Campbell, Montgomery C. H.

Licentiate.—Francis Dutton.—*m.* 20. *l.* 1. *ch.* 36. *comm.* 3174.

XV. Synod of North Carolina.

74. *Presb. of Orange, N. C.*

Ezekiel B. Currie, Mason Hall. Joseph Labaree, Oxford. *Sam'l Paisley*, Cedar Grove. John Witherspoon, Hillsborough. *Sam'l L. Graham*, Bullock's Store. Eli W. Caruthers, Greensboro'. James Weatherby, Washington.

Wm. Paisley, Greensboro'. Wm. M'Pheeters, d. d. Raleigh. Joseph Caldwell,

d. d. Pres't, Chapel Hill. John H. Pickard, Brown's Store. Elijah Graves, Cedar Grove. Lemuel D. Hatch. Elisha Mitchell, Prof. Chapel Hill. Edward Hollister, Buffalo Springs. Archibald D. Montgomery, Danville. *James W. Douglass*. Dan'l A. Penick, Milton. Wm. Neill, Murfreesboro'. Darius C. Allen, Tarboro'. Wm. S. Plumer. Thomas P. Hunt, Raleigh. Hiram P. Goodrich, Prof. Prince Edward

C. H. Va. Abner W. Gray, Warrenton. Sam'l H. Smith, Young's Store. Nehemiah H. Harding.—*m.* 26. *ch.* 34. *comm.* 1500.

75. *Presb. of Fayetteville, N. C.*

Robert Tate, Rock Fish P. O. Murdoch McMillan, Tyson's P. O. Allan Mc'Dougald, Aversborough. Wm. Peacock, Edinburgh. Duncan McIntyre, Queensdale.

Sam'l Stanford, Duplin C. H. John McIntyre, Fayetteville. *Colin McIver*, do. John McFarland, Cold Spring P. O. James G. Hamner, Richmond, Va.

Licentiates.—Archibald Brice. Archibald McQueen. Alex. McIver.—*m.* 10. *l.* 13. *ch.* 41. *comm.* 2130.

76. *Presb. of Concord, N. C.*

John D. Kilpatrick, Mt. Mournie. John

Robinson, Concord. John M. Willson, Morrison's Tan Yard. John Williamson, Hopewell. Robert H. Morrison, Charlotte. James Stafford, Salisbury. *Henry N. Pharr*, Beattie's Ford. John Silliman, Morgantown. Sam'l Williamson, N. Providence. Stephen Frontis, Bethany. Wm. A. Hall, Mocksville. Patrick I. Sparrow, Lincolnton. Sam'l L. Watson, Steel Creek.

James McRee, d. d. Concord.* Robert H. Chapman, d. d. Ashville. Henry M. Kerr, Rutherfordtown. Walter S. Pharr, Charlotte. Christopher Bradshaw, Ashville. John O. Freeman, Raleigh. Jesse Rankin, Salisbury. Daniel Gould, Tabor.

Licentiates.—J. J. Kirkpatrick. Leander A. Watts. Robert L. Caldwell.—*m.* 21. *l.* 3. *ch.* 52. *comm.* 1974.

XVI. Synod of Tennessee.

Annual Meeting 2d Wednesday of October, at Greenville. W. Eagleton, Clerk.

77. *Presbytery of Abingdon, Va.*

Stephen Borell, d. d. Abingdon. *Alex. McEwen*, do.

Dugald McIntyre, Pleasant Hill. John H. Wallace, Newbern. Tho's A. Ogden, Abingdon. Geo. Pointer, Wythe. C. H. Geo. M. Crawford, Abingdon. David R. Holt, do. Andrew Vance.—*m.* 9. *ch.* 10. *comm.* 791.

78. *Presbytery of Union, Tenn.*

Alexander Mc'Ghee, Maryville. Robert Mc'Alpin, Tellico, Monroe co.

Isaac Anderson, d. d. Prof. Theol. Seminary, Maryville. Wm. Eagleton, Prof. Theol. Seminary, Maryville. Matthew Donald, Smith's cross roads. Th's H. Nelson, Knoxville. Dan'l L. Butrick, Carmel, Cherokee Nation. Sam'l A. Worcester, N. Echota, do. Abel Pearson, Philadelphia. Elijah M. Eagleton, Knoxville. Wm. A. M. Campbell, do. Wm. W. Woods, Washington, Rhea co. Fielding Pope, Athens, Mc'Min co. Thomas Brown, Kingston. Darius Hoyt, Maryville. Sumner Mandeville, do. Hilary Patrick, Clairborn Young. Eli N. Sawtell.

Licentiates.—Wm. C. Rankin. Michael A. Remley. Alex. G. Mc'Nutt. Nath'l Hood. Andrew Keith.—*m.* 19. *l.* 5. *ch.* 26. *comm.* 2121.

79. *Presb. of Holston, Tenn.*

Samuel W. Doak, Greenville. James Gallaher, Rogersville. John V. Bovell, Leesburgh. L. J. Bell, Jonesborough.

Sam'l Doak, d. d. Greenville. *Andrew S. Morrison*, Blountville. Robert Glenn, Kingsport. Solomon G. Ward, Elizabethtown. F. A. Ross, Kingsport. Jeremiah Hill. Sam'l Lynn.

Licentiates.—Sam'l H. Doak. Arthur Mooney. Wm. Gallaher. Wm. Quillin. J. A. Anderson.—*m.* 11. *l.* 5. *ch.* 14. *comm.* 2007.

80. *Presb. of French Broad, Tenn.*

John Mc'Campbell, Dandridge. Wm. Minnis, Cheek's cross roads. Francis A. Mc'Corkle, Knoxville.

Charles Coffin, d. d. Knoxville. Stephen Foster, Greenville. Jesse H. Lockhart, Dandridge.—*m.* 6. *ch.* 9. *comm.* 867.

XVII. Synod of West Tennessee.

81. *Presb. of W. Tennessee.*

Obadiah Jennings, Nashville. William Hume, do.

J. W. Stephenson, d. d. Columbia. Robert Henderson, d. d. Franklin. *Duncan Brown*, d. d. Columbia. Philip Lindsley, d. d. Pres't of the University at Nashville.

Robert Hardin, d. d. Columbia. Tho's J. Hall, Farmington. Hugh Shaw, Columbia. John Gillespie, Purdyville. Sam'l Hodge, Jackson. David Weir, do. Edmund Lanier, Nashville. James Hall Brooks, Pulas-ki. Sam'l W. Calvert, Lime Creek. Lewis Mc'Leod, Thomas Lynch.

Licentiate.—James H. Shields. Hugh Patton. John H. Edmiston.—*m.* 17. *l.* 3. *ch.* 24. *comm.* 1403.

82. *Presb. of Shiloh, Tenn.*

George Newton, Shelbyville. Jesse Alexander, Readyville. John R. Bain, Gallatin. James Maclin, Fayetteville. *John Wortham Hall*, Murfreesboro'. Amzi Bradshaw, Lebanon. Alexander Newton, Shelbyville. Ebenezer M'Ewen, Fayetteville. Edward M'Millan, M'Minville. Sam'l C. M'Connell.

Licentiate.—John L. Sloane.—*m.* 10. *l.* 1. *ch.* 24. *comm.* 976.

83. *Presb. of N. Alabama.*

John Allan, Huntsville. James L. Sloss, Sommersville. *Hugh Barr*, Courtland. Geo. W. Ashbridge, Tusculumbia.

Joseph Woods, Athens. Alex. A. Campbell, Florence. Silas H. Morrison, Russellville. Tho's C. Stuart, Miss. Cotton Gin Port, Mi. Wm. Potter, Miss. Creek Path. Hugh Wilson, Miss. Tusculumbia. William Chamberlain, Mission'y. *Licentiate*, James Holmes.—*m.* 11. *l.* 1. *ch.* 16. *comm.* 826.

XVIII. *Synod of South Carolina and Georgia.*

84. *Presb. of S. Carolina.*

Hugh Dickson, Abbeville C. H. Wm. H. Barr, d. d. do. Richard B. Cater, Calhoun's Mills. Michael Dickson, Poolsville. David Humphreys, Rock Mills. Benj. D. Dupree, Pickens C. H.

John B. Kennedy, Huntington. Henry Reid, Calhoun's Mills. Anthony W. Ross, Pendleton Old C. H. Aaron Foster, do. Samuel Davis.

Licentiate.—Wm. Means. Daniel L. Gray. Wm. Carlisle.—*m.* 11. *l.* 3. *ch.* 32 *comm.* 2208.

85. *Presb. of Bethel, S. C.*

Robert B. Walker, Brattonsville. James S. Adams, Crowder's creek. *John B. Davies*, Hopewell. Aaron Williams, Hancockville. Ja's B. Stafford, Chesterville, Chester Dist. Cyrus Johnston, Yorkville, York Dist.

John L. R. Davies, Chesterville, Chester Dist.

Licentiate.—Wm. B. Davies.—*m.* 7. *l.* 1. *ch.* 17. *comm.* 1751.

86. *Presb. of Hopewell, Ga.*

Francis Cummins, d. d. Greensboro', John Brown, d. d. Mount Zion. Thomas Goulding, Lexington. Sam'l K. Talmage, Augusta. *John S. Wilson*, Lawrenceville. Nathan Hoyt, Washington. James Gamble, M'Donough. James C. Patterson, Macon. Joseph Y. Alexander, Decatur.

Moses Waddel, d. d. Pres't Athens Un. Athens. Alonzo Church, Prof. Athens Un. do. Rememb. Chamberlain, Decatur. Wm. B. Richardson, Madison. Dennis M. Winston. John Harrison, Jefferson, Jackson co. Joseph C. Stiles, Darien. Edward Pharr, Jefferson, Jackson co. Jesse Stratton. Henry Safford. Alex. Kirkpatrick, Laurens C. H., S. C.

Licentiate.—E. S. Hopping, Lexington. C. P. Beman. S. G. Cassells. H. C. Carter.—*m.* 20. *l.* 4. *ch.* 46. *comm.* 2020.

87. *Presb. of Charleston, Union S. C.*

Benj. M. Palmer, d. d. c. ch. Charleston. Aaron W. Leland, d. d. c. ch. do. Geo. Reid, c. ch. do. *Wm. A. M'Dowell*, d. d. do. Elipha White, do. Arthur Buist, do. Joseph Brown, do. Edward Palmer, c. ch. Walterborough. Zabdiel Rogers, c. ch. Charleston.

Benj. Gildersleeve, Editor, Charleston. John Dickson, Prof. do.

Licentiate.—James Campbell, Beaufort.—*m.* 11. *l.* 1. *ch.* 5. *comm.* 669.

88. *Presb. of Georgia, Ga.*

Horace S. Pratt, St. Mary's Camden. Robert Quarterman, Riceboro', Liberty. Nath. A. Pratt, Darien, M'Intosh. John Boggs, Savannah.

Wm. M'Whirr, Sunbury, Liberty. Lawson Clinton, Milledgeville. Heman M. Blodget, Savannah. Eben'r H. Snowdon.—*m.* 8. *ch.* 7. *comm.* 747.

89. *Presb. of Harmony, S. C.*

John Cousar, Salem, Sumter District. Nicholson R. Morgan, Springville. John Harrington, Sumter C. H. Sam'l S. Davis, Camden. Robert W. James, Bradleyville. Wm. Brearly, Winnsborough. John M. Erwin, Indian Town. John Rennie, Columbia.

Sam'l W. Yongue, Winnsboro'. Rob't B. Campbell, Lancaster C. H. Urias Powers, Cheraw. Robert Means, Salem, Baldwin co. John Joyce, Pittsburgh, Pa. Th's Alexander. Horace Belknap.

Licentiate.—Charles L. R. Boyd. John M'Ewen.—*m.* 15. *l.* 2. *ch.* 21. *comm.* 1185.

XIX. *Synod of Mississippi.*90. *Presb. of Mississippi.*

Wm. Montgomery, Fayette. Geo. Potts, Natchez.

James Smylie, Centreville. Sam'l Hunter. John Patterson, Natchez. Zebulon Butler, Port Gibson. John Montgomery, St. Francisville, La. Jer. Chamberlain, d. d. Jackson, La. Daniel Comfort, Mont Salus. John H. Vancourt, Kingston. Benj. Chase, Natchez. Theodore Clapp, New Orleans, La. John Dorrance, Baton Rouge, La. Wm. C. Blair, Miss'y, Memphis, Tenn. Wm. Cox, Miss'y, New Orleans. Jacob Rickbow. Matthew Marshall, Mt. Salus. Geo. Moore, Vicksburgh.

Licentiates.—Silas H. Hazard, New Orleans. David Wright, Columbus. Loring S. Williams, Choctaw Agency. Moses Jewell, Winchester.—*m.* 18. *l.* 4. *ch.* 22. *comm.* 795.

91. *Presb. of South Alabama.*

Robert W. B. Kennedy, Springfield. *Joseph P. Cunningham*, Havana. Thomas Alexander, Selma. John H. Gray, Springfield.

R. M. Cunningham, d. d. Tuscaloosa. Geo. G. M'Whorter, Montgomery. Tho's Newton, Ashville. Murdock Murphy, Mobile. Francis Porter, Prof. Claibourne. James Hillhouse, Greensborough. Neil M'Millan, Claibourne. Robert Holman, Washington. Isaac Haddan, Claibourne. John P. Warren, Miss'y, Mobile. David R. Preston, do. St. Charles, Mi. Ja's Martin, do. Greenville. Geo. Dunham, do. do. *Licentiate*.—James Kerr.—*m.* 17. *l.* 1. *ch.* 25. *comm.* 887.

92. *Presb. of Bigby.*

No report.

GENERAL SUMMARY.

Synods, 19; Presbyteries, 92; Ordained Ministers, 1392; Licentiates, 205; Churches, 2070; Communicants, 162,816; Actual Increase in 1829, 16,508; of the Ministers, 40 are Presidents of Colleges, or Professors in Theological Seminaries; and 15 Foreign Missionaries; No. of Baptisms in 1829, 3,982 adults, 12,171 infants.

Explanatory Note. [Referred to, p. 162.]

The preceding list was prepared chiefly from the Statistical Tables of the General Assembly for 1829. The Clerk of the Synod of the Western Reserve, Rev. William Hanford, of Hudson, Ohio, kindly furnished us with an accurate view of that Synod, at a date several months subsequent to the Report furnished to the General Assembly, for which we present him our grateful acknowledgements. Ministers having a pastoral charge are printed *first*; those without a pastoral charge, &c. after the line; Clerks in *Italics*. In cases where the post office address differs from that of the town, the post office only is given. *C. Ch.* stands for Congregational Church; *S. Ch.* for Seceder; *W. Ch.* for Welch.

GENERAL SYNOD OF THE REFORMED DUTCH CHURCH IN NORTH AMERICA.

Historical Sketch.

The city and State of New York was first settled by this people. The oldest church was formed about the year 1639. The first minister was the Rev. Everardus Bogardus. The place of worship first erected was in the fort at New York, in 1642; the second, in what is now called the Bowery. Others were soon formed in Albany, Esopus, on Long Island, &c. The Dutch Reformed was the established religion of the colony till 1664, when New York was surrendered to the English. The church was dependent for the ordination of its ministers, &c. on the Classis of Amsterdam, in Holland, till 1757, when the first Classis was formed in this country. Its government is committed to Consistories, Classes, and Synods.

Meeting of the General Synod in New Brunswick, N. J. on the first Wednesday in June, 1830. Rev. THOMAS M. STRONG, Stated Clerk, Flatbush, Long Island.

Notes. A line is interposed between those Ministers who have pastoral charges, and those who have not; the former being placed first.

Professors of Theology.—Philip Milledoler, d. d. John De Witt, d. d. James S. Cannon, d. d.

I. *Particular Synod of New York.*1. *Classis of New York.*

G. A. Kuypers, d. d. John Knox, d. d. W. C. Brownlee, d. d. Thomas De Witt, d. d. New York. Geo. Dubois, North West. N. I. Marselus, Greenwich. J. Broadhead, d. d. Broome st. Eli Baldwin, Houston st. C. C. Vermule, Haerlem. J. F. Jackson, Fordham. I. G. Smith, Unionville. P. I. Van Pelt, Staten Island.

Isaac A. Van Hook. Isaac Labagh. Isaac A. Van Hook, S. C. ad. N. York. A. J. Labah. R. Kirkwood, Licentiate.—m. 16. ch. 11. l. 1. comm. in 9 chs. 2129. families in 8 cong. reported, 1541. whole no. persons in 5 cong. 5595.

2. *South Classis of New York.*

J. M. Mathews, d. d. South ch. W. M'Murray, d. d. Market st. N. York. J. E. Miller, Tompkinsville. A. Hoffman, Courtlandtown. J. H. Teller, Orchard st. N. York.

Alex. Denham. David S. Bogart. Wm. Boyce. R. P. Lee, Licentiate.—m. 8. ch. 5. l. 1. comm. in 5 chs. 965. families in 5 cong. 707. whole no. in 5 cong. 3485.

3. *Classis of New Brunswick.*

J. B. Hardenberg, New Brunswick. J. Romeyn, Six Mile Run. R. D. Van Kleck, Raritan. J. L. Zabriskie, Hillsborough. I. M. Fisher, Redminster. G. H. Fisher, North Branch. N. Branch. N. J. H. L. Rice, Spotswood. S. H. Van Vranken, Freehold. J. I. B. Beekman, Middletown. J. S. Dumond, Walpack. C. C. Eltinge, Minisink and Mahakkamak. J. I. Schultz, Lebanon.

J. Cornell. J. Mulligan. J. S. Mabon.—m. 15. ch. 14. comm. in 8 chs. 1467. families in 8 cong. 1544. whole no. in 7 cong. 6867.

4. *Classis of Philadelphia.*

G. R. Livingston, 1st ch. Philadelphia. J. C. Sears, 2d ch. do. G. Ludlow, New Shannack. P. Labagh, Harlingen. J. Van Liew, North Branch.

Jacob Larzalere.—m. 6. ch. 6. comm. in

5 ch. 1014. families in 5 cong. 947. whole no. in 3 cong. 2856.

5. *Classis of Bergen.*

B. C. Taylor, Bergen. J. V. C. Romeyn, Hackensack, N. J. Do. Schraulenbergh. P. Duryea, English Neighbourhood. G. Abeel, Belville. A. Messler, Pompton Plain. Do. Montville. Z. H. Kuypers, Ponds and Preakness. Do. Wykoff.

J. Duryea. P. Stryker. J. G. Tarbell. S. Van Zantvord. A. Neal. R. C. Shimeall. J. G. Ogilvie.—m. 13. ch. 14. comm. in 6 chs. 460. fam. in 6 cong. 583. whole no. in 6 cong. 3316.

6. *Classis of Long Island.*

John Beattie, New Utrecht. T. M. Strong, Flatbush. W. Crookshank, Flatlands. Do. New Lots. J. Schoonmaker, Jamaica. Do. Newtown. S. H. Meeker, Bushwick, Brooklyn. J. Otterson, North Hempstead. Do. Oysterbay. P. P. Rouse, Brooklyn. Ja's E. Quaw, Licentiate.—m. 7. ch. 12. l. 1. comm. in 7 chs. 609. fam. in 9 cong. 700. whole no. in 6 cong. 3113.

7. *Classis of Paramus.*

N. Lansing, Tappan. Do. Clarkstown. S. Goetschius, Saddle river. Do. Pasgack. W. Elting, Paramus. Do. 1 ch. Totowa, Ackquacknunch. J. T. Field, 2d ch. Totowa. J. I. Christie, Warwick. J. Wynkoop, W. and N. Hampstead. C. Z. Paulison, Ackquacknunch. S. T. Goetschius, Lic. S. Bogert, do.—m. 7. ch. 13. l. 2. comm. in 6 chs. 737. fam. in 6 cong. 569. whole no. in 4 cong. 2891.

8. *Classis of Poughkeepsie.*

C. C. Cuyler, d. d. Poughkeepsie. C. D. Westbrook, Fishkill. W. S. Keyer, Fishkill Landing. E. Homes, Linlithgow. G. W. Bethune, Rhinebeck. A. N. Kittle, Red Hook, Upper Red Hook. C. Whitehead, Hopewell. M. W. Dwight, New Hackensack. J. Gosman, Kingston. H. Vedder, Greenbush and Taghkanick.

C. Brouwer.—m. 11. ch. 13. comm. in 7 ch. 1460. fam. in 5 cong. 774. whole no. in 5 cong. 4670.

II. *Particular Synod of Albany.*1. *Classis of Albany.*

John Ludlow, d. d. Albany. I. Ferris, 2d ch. Albany. S. Kissam, Bethlehem and Jerusalem, Albany. J. C. Boice, Union & Salem. R. Bronk, Washington & Gibbonsville. A. Fort, Westerlo. J. Searle, Coxsackie.

H. Van Huysen. P. Van Zandt. J. W. Ames.—m. 9. ch. 11. l. 1. comm. in 5 chs. 503. fam. in 5 cong. 610. whole no. in 3 cong. 2080.

2. *Classis of Ulster.*

S. Van Vechten, Bloomingbury. B. Van Keusen, Esopus. Do. Bloomingdale. B. B. Westfall, Rochester and Clove. P. A. Overbagh, Flatbush. H. Ostrander, Saugerties. F. H. Van Derveer, New Hurley. W. B. Bogardus, New Paltz. J. B. Ten Eyck, Berea.

A. D. Wilson.—*m.* 9. *ch.* 19. *comm.* in 4 *chs.* 646. *fam.* in 7 *cong.* 1214. *whole no.* in 6 *cong.* 6387.

3. *Classis of Schenectady.*

Jacob Van Vechten, Schenectady. John M'Kelvey, Niskonna and Amity. R. J. Blair, Kelderbergh. E. Slingerland, 1st ch. Glenville. J. Murphy, 2d ch. Glenderville, Schenectady. J. B. Steel, Boght. J. Boyd, 1st and 2d ch's, Rotterdam.

T. Romeyn.—*m.* 8. *ch.* 10. *comm.* in 7 *chs.* 972. *fam.* in 10 *cong.* 1123. *whole no.* in 10 *cong.* 6459.

4. *Classis of Renssalaer.*

J. Sickels, Kinderhook. P. S. Winkoop, Ghent. R. Sluyter, Claverack. I. N. Wicoff, Catskill Leeds, Green co. C. Van Cleef, Athens. A. H. Dumont, Greenbush.

David Abeel.—*m.* 7. *ch.* 10.

5. *Classis of Schoharie.*

Winslow Paige, Broom and Blenheim. Stephen Ostrander, Oak Hill. H. B. Stimpson, Windham. J. R. Hasbrook, Root. P.

Weidman, Schoharie. J. Garretson, Middleburgh. J. H. Van Wagenen, Beaver Dam. H. A. Raymond, Sharon.

J. F. Schermerhorn.—*m.* 9. *ch.* 13. *comm.* 4 *chs.* 540. *fam.* in 5 *cong.* 598. *whole no.* in 3 *cong.* 2655.

6. *Classis of Cayuga.*

C. Ten Eyck, Owasco. Asa Bennet, Ovid. Henry Heermance, Sand Beach. G. Mandeville, Six Mile Creek.

J. F. Morris. A. Yates, D. D. Principal of Chittenango Academy. J. A. Yates, Prof. Union Coll.—*m.* 7. *ch.* 7. *comm.* 2 *ch.* 201. *fam.* in 4 *cong.* 374. *whole no.* in 1 *cong.* 172.

7. *Classis of Montgomery.*

A. Newhorn, Caughnawago. I. S. Ketcham, Manheim. J. W. Hangen, Columbia. J. P. Spinner, Herkimer and German Flats. H. B. Stryker, Union ch. of Amsterdam and Albany Bush.

Douw. Van Olinden. Canajoharie. D. Devos.—*m.* 7. *ch.* 13.

8. *Classis of Washington.*

C. Bogardus, Wynantskill. I. P. Labagh, Waterford. J. G. Fonda, Union Village and Easton. H. M. Boyd, Schuylerville. H. Mair, Northumberland.

A. J. Swirtz. *Licentiate*, J. Stephenson.—*m.* 6. *ch.* 11. *l.* 1.

SUMMARY.

Pastors, 150; Churches, 185; Vacant Churches, 44; Licentiates, 7; Families reported, 8814; No. in congregation, 51,538; Communicants, 11,713.

PROTESTANT EPISCOPAL CHURCH.

Historical Sketch.

The number of Episcopalians among the settlers in this country was small. In Maryland and Virginia, however, many churches were early formed, and had legal establishments for their support. To the northward and eastward of these States, when the revolutionary war commenced, there were but about 80 parochial clergymen. No organization of the Episcopal Church in this country took place till after the revolutionary war. The Rev. Samuel Seabury, D. D. of Connecticut, was consecrated at Aberdeen, in Scotland, in Nov. 1784, by the Scotch Bishops; Bishop White, of Pennsylvania, by the Archbishop of Canterbury, in 1787. Since that time, the number of Episcopalians in the United States has constantly increased. They are now found in all the States. Washington College in Connecticut, Columbia in New York city, Geneva, N. Y., University of Pennsylvania, William and Mary, Va., and Kenyon, Ohio, are Institutions more or less under the control of the Episcopalians. They have Theological Seminaries at New York city, near Alexandria, D. C., at Gambier, Ohio, &c.

Explanatory Note. In the following list, *r* stands for rector, *d* for deacon, *m* for missionary, *p* for parish.

Authorities. Swords' Pocket Almanac, 1830, and Journal of the Proceedings of the Convention of the Protestant Episcopal Church, at Philadelphia, Aug. 1829.

I. EASTERN DIOCESE.

Composed of the States of Maine, New Hampshire, Massachusetts, Vermont, and Rhode Island. The Right Rev. Alexander Viets Griswold, D. D. Bishop. Meeting, last Wednesday in Sept. Secretary, Theodore Edson, Lowell, Mass.

Maine.—Meeting, first Wednesday in October. Secretary, Samuel Cutler, Portland.—T. Hillyard, Gorham. T. S. W. Motte, r., Gardiner. G. W. Olney, Portland. J. Peck, d., Gardiner. P. I. Ten Broeck, r., Portland.—5.

New Hampshire.—Meeting, second Wednesday in Sept. Secretary, Albe Cady, Concord.—C. Burroughs, Portsmouth. E. Ballard, d., Charlestown and Drewsville. M. B. Chase, r., Hopkinton. R. Fowle, r., Holderness. B. Hale, d. Prof. Dartmouth coll., Hanover. J. B. Howe, r., Claremont. G. Leonard, r., Cornish. R. Mead, d., Walpole. S. Mead, d. Walpole.—9.

Massachusetts.—Meeting, third Wednesday in June. Secretary, T. W. Coit, Cambridge. Alex. V. Griswold, D. D., Bishop of the Diocese, and r., Salem. A. L. Baury, r. Newton. S. Blaisdale, Precep. Salem st. Academy, Boston. J. L. Blake, r., Boston. J. Bowers, Farmingham. I. Boyle, r., Dedham. T. W. Coit, r., Cambridge. B. C. Cutler, r., Quincy. W. Crowwell, r., Boston. G. W. Doane, do. A. Eaton, D. D., do. T. Edson, r., Lowell. J. Everett, chaplain U. S. Navy. J. P. Fenner, chaplain do. Charlestown. J. S. J. Gardiner, D. D. Boston. S. Gilbert, r., G. Barrington. D. L. B. Goodwin, r., Sutton. G. Hicke, Taunton. G. F. Haskins, d., chaplain to the Alms House, Boston. A. Humphrey, r., Lanesborough. S. F. Jarvis, D. D. L. Jones, r., Leicester. J. Morse, D. D., r., Newburyport. J. Muenschner, r., Northampton. B. C. C. Parker, miss. Lenox. A. Potter, r., Boston. J. H. Price, d. Salem. T. Strong, r., Greenfield. J. Sabine, r., Boston. J. H. Tyng, d., Newburyport. E. M. P. Wells, chaplain and superintendent, House of Reformation, South Boston. J. West, r., Taunton and Bridgewater. W. Withington, Dorchester. C. Wolcott, r., Hanover.—34.

Vermont.—Meeting, last Wednesday in June.—Secretary, Joel Clapp, Shelburne. A. Bronson, r. Manchester. C. Chase, r., Bellows Falls. Joel Clapp, r., Bethel. L. McDonald, r., Shelburne. W. Horton, d., Windsor. A. G. Hard, d., Fairfield and Sheldon. S. Nash, r., St. Albans. S. B. Shaw, r., Guilford. J. M. Tappan, m., Arlington.—9.

Rhode Island.—Meeting, second Tuesday in June.—Secretary, Lemuel Birge, Wickford. C. H. Alden, near Providence. J. Bristed, Warren. L. Burge, r., North Kingston. N. B. Crocker, D. D., r., Providence. G. Taft, r., North Providence. S. Wheaton, r., Newport.—6.

II. DIOCESE OF CONNECTICUT.

The Right Rev. Thomas Church Brownell, D. D. L. L. D., Bishop and President of Washington College, Hartford.—Meeting, first Wednesday in June.—Secretary, Wm. Jarvis, Chatham. G. B. Andrews, r., Amenia, N. Y. D. Baldwin, r., Guilford. W. Barlow, Hartford. A. Baldwin, r., Wallingford. S. Beach, r., Salisbury. D. Belden, Wilton. A. Benham, Brookfield. S. Blakesley, N. B. Burgess. D. Burhans, r., Newtown. J. T. Clark, m., Woodbridge. P. G. Clark, r., Killingworth. A. Cornwall, Cheshire. J. S. Covell, r., Brookfield. H. Croswell, r., New Haven. C. F. Cruise, r., Cheshire. W. A. Curtis, r., Oxford. P. Dyer, Editor of the Epis. Watchman, Hartford, r., Hitchcockville. H. Finch, m., Preston. S. Fuller, jr. Tutor in Washington Coll. Hartford. J. M. Garfield, New Haven. A. Geer, r., Waterbury. R. W. Harris, d., Plymouth. F. Holcomb, r., Watertown and Northfield. O. P. Holcomb, r., Wilton and Ridgefield. L. Hull, r., Danbury and Reading. H. Humphreys, Prof. in Washington Coll. Hartford, and r., Glastenbury. E. Huntington, r., New Milford. R. Ives, Cheshire. W. Jarvis, r., Chatham. S. Jewett, r., Derby and Humphreysville. I. Jones, Litchfield. H. R. Judah, r., Bridgeport. B. Judd, r., New London. J. Keeler, r., Meriden. E. B. Kellogg, r., Brooklyn. W. Lucas, Litchfield. T. Marsh, r., Litchfield. S. Miles, Chatham. R. Peck, Huntington. S. B. Paddock, r., Norwich. J. Perry. N. Pinney, Prof. Washington Coll. Hartford. H. Potter, Prof. do. W. T. Potter, r., West Haven and East Haven. C. Prindle, Oxford. S. Pyne, r., Middletown. R. Rosser, r., Munro and Trumbull. G. C. Shepard, r., Stratford. R. Sherwood, r., Norwalk. A. Steele. A. S. Todd, r., Stamford. R. Warner, r., Simsbury and Granby. N. S. Wheaton, r., Hartford. G. S. White, Canterbury. M. Wilcox, Simsbury.—57.

III. DIOCESE OF NEW YORK.

The Right Rev. John H. Hobart, D. D., Bishop, r., Trinity Church, and Prof. of Pastoral Theol. and Pulpit Eloq. in the Gen. Theo. Sem. of the Prot. Epis. Church in the U. States, N. Y.—Meeting, first Tuesday in Oct.—Secretary, Benj. D. Onderdonk, D. D., New York.—H. Adams, Miss. at Watertown, Jefferson co. N. H. Adams, miss.

Unadilla, Otsego co. P. Adams, r., New Hartford, Oneida co. E. Andrews, miss. New Berlin, Chenango co. H. Anthon, r., N. Y. H. S. Atwater, d., miss., Waddington, St. Louis co. D. Babcock, r., Ballston-Spa. L. P. Bayard, miss., Genesee, Liv. co. S. W. Beardsley, miss., Le Roy, Genesee co. A. Bennett, d., Johnstown, Mont'y co. M. P. Barrett, miss., Angelica, Alleghany co. W. Berrian, d. d., ass. m., Trin. ch. N. Y. M. Bingham, miss. at Hampton, Wash. co. W. W. Bestwick, miss. Bath, Staub. co. T. Bretnall, r., N. Y. D. Brown, Albany. J. Brown, r., Newburgh and New Windsor, Orange co. N. F. Bruce. M. Burt, miss. Ticonderoga, Essex co. R. Berry, r., Albany. L. Bush, r., Oxford, Chenango co. D. Butler, r. Troy, Rens. co. L. Carter, r., New Rochelle, West Chester co. J. A. Clark, ass. m. C. ch., N. Y. O. Clark, d., miss. Mechanicsville, Sarat. co. W. A. Clark, r., N. Y. J. P. F. Clarke, r., North Hempstead, Queen's co. J. W. Cloud, miss. Onondaga. W. Creighton, r., N. Y. A. H. Crosby, r., Yonkers, Westchester co. F. H. Cuming, r., Binghamton, Broome co. J. W. Curtis, d., Troy. S. Davis, r., Charlton, Saratoga co. S. Davis, miss., Oneida Castle. B. Dorr, r., Utica. S. Douglas. M. Eastburn, r., N. Y. A. Fitch, m., Bloomingdale, N. Y. E. K. Fowler, miss., Monticello, Sullivan co. S. Fuller, r., Rensselaerville, Alb. co. and Greenville, Greene co. E. G. Gear, miss., West Avon. J. D. Gilbert, miss., Big Flatts, Tioga co. H. Gregory, d., Agent Gen. Prot. Epis. S. S. U. E. D. Griffin, d., N. Y. J. Griggs, r., Red Hook, Dutchess co. J. M. Guion, d., miss., Palmyra, Wayne co. R. D. Hall, r., Hempstead, Queen's co. W. Hammel, N. Y. S. Hart, Hempstead. W. H. Hart, Prin. Class. and Eng. Sch. N. Y. S. Haskell, New Rochelle. B. H. Hickox, miss., Manlius, Onon. co. G. L. Hinton, r., N. Y. A. S. Hollister, miss., Skeneateles, Onon. co. R. Hubbard, miss., Sodus, Wayne co. D. Huntington, miss., W. Charlton, Saratoga co. N. Huse, Richfield, Onei. co. E. S. Ives, r., Philipstown, Put. co. L. S. Ives, r., N. Y. H. Jelliff, r., North Salem, West Chester co. E. M. Johnson, r., Brooklyn, King's co. S. R. Johnson, r., Hyde Park, Dutchess co. R. Kearny, N. Y. W. L. Keese, miss., Brownville, Jeff. co. N. Kingsbury, r., Walden, Orange co. W. B. Lacey, d. d., r., Albany. W. H. Lewis, r., Flushing, Queen's co. T. Lyell, d. d., r., N. Y. C. M' Cabe, r., Milton, Sara. co. J. M' Carty, miss., Oswego, Os. co. D. M' Donald, d. d., Prof. Geneva Coll. C. P. M' Ilvaine, r., Brooklyn, King's co. J. A. M' Kenney, d. J. M. Vickar, d. d., Prof. Colum. coll. N. Y. R. I. Mason, r., Geneva, Ontario co. J. Milnor, d. d., r., N. Y. D. Moore, r., Staten Island. W. A. Muhlenberg, Prin. Flushing Inst. Flushing, Queen's co. R. Murray, miss., Mayville, Chataque co. D. Nash, miss., Otsego co. S. Nichols, r., Bedford, West Chester co. B. Northrop, miss., Windham, Greene co. G. H. Norton, miss., Richmond, Ont. co. B. T. Onderdonk, d. d., Prof. Gen. Theol. Sem. Prot. Epis. ch. in U. S., N. Y. A. Pardee, miss., Perryville, Mad. co. M. A. Perry, miss., Holland Patent, Onei. co. H. R. Peters, d., miss. Hobart and Delhi, Del. co. S. Phinney. J. C. Porter, d. W. Powell, ass. m., West Chester. J. Prentiss, r., Athens and Catskill, Green co. A. P. Proal, r., Schenectady. E. Punderson, d., miss., Colesville, Broome co. J. Reed, d. d., r., Poughkeepsie. W. Richmond, r., N. Y. J. M. Rogers, miss., Turin, Lewis co. J. C. Rudd, d. d., r., Auburn, Cay. co. R. Salmon, miss., Durham, Green co. G. H. Sayers, r., Jamaica, Queen's co. J. F. Schroeder, ass. m. N. Y. C. Seabury, miss., Setauket and Islip, Suff. co. S. Seabury, r., Hallet's Cove, and Prof. Lang. in Flushing Inst. A. Searle, chap. and prof. in Naval Acad. Brooklyn. J. Selkig, d. J. Sellon. G. A. Shelton, r., Newtown, Queen's co. W. Shelton, r., Buffalo. L. Smith, r., Batavia. O. H. Smith, m., Paris, Onei. co. C. Smith, r., Fishkill, Dutchess co. C. Stebbins, r., Hudson, Colum. co. W. B. Thomas, r., Duanesburgh, Schen. co. J. Thompson, miss., Durham, Green co. W. Thompson, r., Rye, Westchester co. F. T. Tiffany, r., Cooperstown, Otsego co. C. J. Todd, r., Ogdensburgh, St. Louis co. A. C. Treadway, r., Johnstown, Montg. co. S. H. Turner, Prof. Bib. Learn. in Gen. Theol. Sem. of Prot. Epis. ch. U. S. G. Upfold, r., N. Y. F. Vanhorne, Coldenham, Orange co. A. Verren, r., N. Y. J. M. Wainwright, d. d., r., N. Y. T. Warner, chap. and prof. in U. S. Mil. Acad., West Point. W. M. Weber, miss., Fairfield, Herkimer co. U. M. Wheeler, d. R. Wheeler, r., Butternuts, Otsego co. P. L. Whipple, r., Lansingburgh. H. J. Whitehouse, r., Rochester. J. Wiley, jr., d. J. Wilkins, d. d., r., Westchester. P. Williams, r., St. Philips ch., N. Y. R. Williston, miss., Ithaca. J. B. Young, miss., Canistota, Mad. co.—134.

IV. DIOCESE OF NEW JERSEY.

Right Rev. John Croes, d. d., Bishop and r. of Christ ch., New Brunswick.—Meeting, last Wednesday in May. Secretary, John Croes, jr., Newark.—E. D. Barry, d. d., Princ. Acad. N. Y. and r. Jersey city. W. Chadderton, Burlington. J. Chapman, r., Perth Amboy. J. Croes, jr., Princ. Acad. Newark. W. Douglass, m., Piscataway and Woodbridge. C. Dunn, r., Newton. B. Holmes, r., Morristown. W. L. Johnson, r., Trenton. H. M. Mason, m., Salem and Pennsneck. M. Matthews, m., Belleville. G. Y. Morehouse, r., Mount Holly. B. G. Noble, m., Elizabethtown. H. P. Powers, r.,

Newark. J. M. Ward, r., Spotswood, and m. Freehold. C. H. Wharton, D. D., r. Burlington. E. Wheeler, Shrewsbury. W. R. Whittingham, d. m., Orange. S. Wilmar, r., Swedesborough.—19.

V. DIOCESE OF PENNSYLVANIA.

Right Rev. Wm. White, D. D., Bishop sen. of the Am. eh. presiding in the House of Bishops, and r., Philadelphia.—Meeting, third Tuesday in May.—Secretary, William H. Delancey, D. D., Philadelphia. N. P. Hobart, Assistant.—H. U. Onderdonk, D. D. Assist. Bishop, Philadelphia. J. Abercrombie, sen. ass. in Philadelphia. J. T. Adderly, d., miss., Philipsburgh and Bellefonte, Cent. co. T. G. Allen, Philadelphia. R. Ayres, Brownville, Fayette co. F. Beasley, D. D., Philadelphia. G. T. Bedell, r., do. R. Blackwell, D. D., do. S. Bowman, r., Lancaster. G. Boyd, r., Northern Liberties, Philadelphia. S. C. Brinkle, r., Radnor, Del. co., and Great Valley, Chester co. W. Bryant, teacher, Philadel. and miss. suburbs of city. L. Bull, r., Churchtown, Lanc. co. and Morgantown, Bucks co. L. Carter, d. and r., Muncey, Lycoming co. C. Chambers, d., Pottsville, Schuylcr co. J. Clarkson, r., Lancaster. &c. J. C. Clay, r., Perkiomen, &c. Montg. co. J. B. Clemens, r., Pequod, Chester co., and Leacock, Lancaster co. P. Connelly, ass. m., Phila. J. G. Cooper, teacher, do. J. Davis, d. miss. D. and F. Miss. Soc. R. Davis. W. H. De Lancey, D. D., Provost of the Univer. of Penn. J. De Pui, r., Bloomsburgh and Sugar Loaf, Colum. co. J. M. Douglass, Philadelphia. C. M. Dupuy, do. B. Glover, Erie and Waterford, Erie co. F. L. Hawkes, m., Phila. J. A. Hicks, m., Easton. W. Hilton, d. miss., Butler, Butler co. J. H. Hopkins, r., Pittsburgh. J. Hutchins, D. D., Philadel. J. W. James, d. m., Meadville. J. Jaquett, Phila. C. F. Jones, do. J. Kemper. D. D., m., do. G. Kirk, m. New London, Cross Roads, Chest. co. F. H. L. Laird, d. Georgetown, Beaver co. S. Marks, miss. in Susquehanna and Bradford co's. J. H. Marsden, d., Gettysburgh, Adams co. J. May, m., Wilkesbarre. W. C. Mead, r., Southwark, Philad. G. Mintzer, d., Morlattan, Bucks co. J. Montgomery, D. D., Philad. R. U. Morgan, r., Chester and Del. co. H. H. Pfeiffer, miss., Connellsville, Fayette co. W. H. Rees, Bristol, Bucks co. F. Reno, Beaver co. J. Reynolds, r., Harrisburgh. G. W. Ridgley, d., chap. U. S. navy, Philad. J. Rodney, jr. r., Germantown, Philad. co. and Whitemarsh, Mont. co. E. Rutledge, Prof. Univ. of Penn. G. Sheets, r., Oxford and Lower Dublin, Philad. co. B. B. Smith, r., Philad. J. Spencer, Prof. Dickinson coll., Carlisle. J. Taylor, Pittsburgh. V. E. Thorpe, r., Huntingdon, Adams co., and York, York co. S. H. Tyng, r., Philad. P. Van Pelt, m., do. J. C. Ward, d., do. G. Weller. B. Wilson, D. D., Prof. Sys. Div. Gen. Theol. Sem. Prot. Epis. ch. U. S., New York. C. Wiltburger, jr. Sunbury, Northumb. co. J. Wiltbank, r., Francesville, and master of Eastern Gram. School, Union, Penn. Phila.—67.

VI. DIOCESE OF DELAWARE.

Meeting, first Saturday in June.—Secretary, Evan H. Thomas, Dover.—R. Clay, Newcastle. J. H. Coit, m., Wilmington. D. Higbee, m., Lewes, &c. Sussex co. J. Pardee, r., Wilmington. R. Piggot, Smyrna, &c. S. W. Prestman, r., Newcastle and Staunton. J. H. Robinson.—6.

VII. DIOCESE OF MARYLAND.

Meeting, Wednesday in Trinity week.—Secretary, R. M. Hall.—Thomas B. Grundy, Assistant, Baltimore.—W. D. Addison, Georgetown, Dist. Colum. G. Aisquith, Baltimore. H. Aisquith, r., Westminster. E. Allen, r., Washington parish, D. C. J. Allen, Prof. Univer. of Maryland. M. Allen, m., Calvert co. W. Armstrong, r., Mont. co. C. C. Austin, r., St. Parish, Balt. co. J. V. Bartow, r., Baltimore. T. Bayne, r., Talbot co. T. Billopp, Ann Arundel co. J. T. Brooke, Georgetown, D. C. J. G. Blanchard, r., Annapolis. W. F. Chelsey, r., Calvert co. J. Claxton, Wm. and Mary, St. M.'s co. H. L. Davis, D. D. R. Drane, r., Hagerstown. W. Duke, Elkton, Cecil co. C. P. Elliott, r., Upper Marlborough. J. Forman, S. River. L. J. Gillis, r., Prince George's co. R. W. Goldsborough, d., Chester. Wye parish. M. Harris, r., Kent Island. W. Hawley, r., Washington city. J. P. K. Henshaw, r., Baltimore. E. Higbee, Havre de Grace. H. V. D. Johns, r., Washington city. J. Johns, r., Baltimore. N. M. Jones, All Faiths, St. Mary's. J. Judd, Great Choptank, Dor. co. L. Johns, Emmanuel Parish, Al. co. J. R. Keech, r., Hartford co. W. Livingston, m., Baltimore. C. Mann, r., Wm. and Mary parish, Chas. co. W. L. Marshall, Ann Arundel co. A. M'Cormick. G. M'Elhiney, r., Baltimore co. G. L. Mackenheimer, do., Prince George's co. R. H. B. Mitchell, r., St. Mary's co. R. Prout, Durlam parish, Chas. co. I. Parker, teacher of Acad. Baltimore. W. S. Perkins, Georgetown, D. C. W. Rafferty, D. D., Prin. St. John's coll., Annapolis. T. Reid. J. Rice, St. Mark's, Frederic co. J. J. Robertson, Miss. to Greece. N. H. Shaw, Prof. Charlotte Hall Sch., St. Mary's co. S. Litgreaves,

St. Stephen's, Cecil co. W. A. Smallwood, Prince George's co. P. F. Smith, r., Shrewsbury parish, Kent co. W. M. Stone, r., Somerset. J. S. Stone, All Saints, Frederic co. S. C. Stratton, r., All Hollow's parish, and Worcester parish, W. co. J. Swan, Frederic. C. S. Williams, d. d., Prin. Baltimore coll. L. Wilmer, Port Tobac. Chas. co. W. E. Wyatt, d. d., r., Baltimore. N. Young, Durham.—58.

VIII. DIOCESE OF VIRGINIA.

The Right Rev. Richard C. Moore, d. d., Bishop and r., Richmond.—Meeting, third Thursday in May.—Secretary, John G. Williams, Richmond. W. Meade, d. d., Ass. Bishop, Millwood, Frederic co. E. Boyden, Staunton. M. L. Chevers, Hampton. J. Clapham, Mattox Bridge, Westmoreland co. N. H. Cobbs, New London, Bed. co. J. Cooke, Montpelier, Hancock co. J. Cole, miss. Surry. W. Crawford, Louisa C. H. R. B. Croes, ass. m., Richmond. J. Doughon, Goochland C. H. C. Dresser, Mt. Laurel, Hal. co. H. W. Ducachet, r., Norfolk. A. Empie, Pres. Wm. and Mary's coll., Williamsburgh. Z. H. Goldsmith, r., St. George's parish, Accomack co. C. J. Good, Bowling Green, Caro. co. H. B. Goodwin, d. J. Grammar, Harrisville, Dinwiddie co. S. S. Gunter, r., Hungars par. Northamp. co. F. W. Hatch, Charlottesville. J. E. Jackson, Winchester. T. Jackson, r., Leesburgh. W. Jackson, r., Alexandria, D. C. A. Jones, Charlestown, Jefferson co. W. G. H. Jones, Smithfield, Isle of Wight. J. Keeling, Suffolk, Nanc. co. R. Keith, d. d., Prof. Syst. Theol., Theolog. Sch. of Vir., Alexandria, D. C. W. F. Lee, r., Richmond. G. Lemmon, Warrenton, Fauq. co. E. R. Lippit, Prof. Sac. Lit. Theol. Sch., Alexandria, D. C. E. C. M'Guire, Fredericksburgh. J. P. M'Guire, Loretto, Essex co. N. G. Osgood, Campbell C. H. C. H. Page, Amherst C. H. E. W. Peet, St. Paul's par., King George's co. J. Phillips, Lunenburg C. H. F. G. Smith, Lynchburgh, Campbell co. G. A. Smith, Culpepper C. H. W. Steele, Halestone, Mecklen. co. A. Syme, Brist. par., Petersburg. J. T. Wheat, Wheeling. J. H. Wingfield, Portsmouth, Norfolk co. J. Woodville, Culpepper C. H.—43.

IX. DIOCESE OF NORTH CAROLINA.

The Right Rev. John S. Ravenscroft, d. d., Bishop, Williamsburgh.—Meeting, first Thursday after Whitsunday.—Secretary, E. L. Winslow, Fayetteville. J. Avery, r., Edenton. J. Buxton, m., Elizabeth city. W. D. Cairns, Wilmington. G. W. Freeman, r., Raleigh. J. R. Goodman, r., Newburn. W. M. Green, r., Hillsborough, Orange co. R. J. Miller, r., Burke co. J. H. Normant, Scotland Neck. P. B. Whiley, Fayetteville. T. Wright, r., Salisbury and Rowan co.—11.

X. DIOCESE OF SOUTH CAROLINA.

The Right Rev. Nathaniel Bowen, d. d., Bishop and r., Charleston.—Meeting, third Wednesday in February.—Secretary, F. Dalcho, Charleston. J. Adams, d. d., Prin. of Charleston coll. D. J. Campbell, r., Black Oaks and the Rocks. J. W. Chanler, r., Clarendon. A. L. Converse, r., Statesburg. F. Dalcho, ass. m., Charleston. F. P. De Lavaux, r., St. Bartholomew's p. R. Dickinson, r., Pendleton. J. S. Field, d., St. Helena Island. P. H. Folker, miss., Greenville. A. Fowler, m., Chr. ch. par. H. Frazer, All Saints, Wackamaw. C. E. Gadsden, d. m., St. Paul's par. T. Gates, d. d., Charleston. P. T. Gervais, St. John's, Colleton. A. Gibbs, r., Wackamaw. C. Hankell, r., Charleston. G. W. Hathaway, d., P. T. Keith, r., Winyaw. M. H. Lance, Charleston. A. W. Marshall, d., Cheraw. T. Mills, d. d., Rocky Mount. W. H. Mitchell, r., Santee. E. Philips, dom. miss., Charleston. M. Payson, Charleston. F. H. Rutledge, r., Sullivan's Isl. T. H. Taylor, r., Colleton. E. Thomas, m., Edisto and Edingsville. P. Trapier, d., St. Andrews. J. J. Tschudy, r., Berkeley. J. R. Walker, r., Beaufort. W. S. Wilson, r., St. Matthew's p. T. Young, miss., Greenville. T. J. Young, m., St. Luke's and Prince William's ps.—36.

XI. DIOCESE OF GEORGIA.

Meeting third Monday in April, Secretary A. Gould, Augusta. E. Neufville, r., Savannah. H. Smith, r. Augusta.—2.

XII. DIOCESE OF OHIO.

The Right Rev. Philander Chase, d. d., Bishop Gambier, and pres. of Kenyon college, and of the Theol. Sem. of the Prot. Episc. Church in the diocese of Ohio. Meeting second Wednesday in September. Secretary, W. Sparrow Gambier. B. P. Aydelott, m., Cincinnati. J. P. Bausman, m., Chillicothe. C. P. Bronson, Mount Vernon. C. W. Fitch, prof. Kenyon college, Gambier. J. Hall, m., Ashtabula. S. Johnston,

m., Cincinnati. G. McMillan, m., Piqua. I. Morse, m. Steubenville and Cross Creek. W. Preston, m., Columbus and Worthington. A. Sanford, m., Medina. W. Sparrow, prof. Kenyon college, Gambier. N. Stem, d., Delaware. M. T. C. Wing, tutor, Kenyon college, Gambier.—14.

XIII. DIOCESE OF MISSISSIPPI.

Meeting, first Wednesday in May.—Secretary, M. W. Ewing, Natchez. A. Cloud, Jefferson co. I. A. Fox, r., Jeff. co. A. A. Muller, Natchez. S. Wall, m., Port Gibson.—4.

XIV. DIOCESE OF KENTUCKY.

G. T. Chapman, d. d., r., Lexington. B. O. Peers, teacher, Lexington. H. M. Shaw. J. Ward, Lexington.—4.

XV. DIOCESE OF TENNESSEE.

J. Davis, d. and m., Nashville. D. Stephens, d. d., Columbia. J. H. Otey, Franklin.—3.

XVI. LOUISIANA.

J. F. Hull, r., New Orleans.—1.

MICHIGAN TERRITORY.

R. F. Cakle, miss., Green Bay, in service of Dom. and For. Miss. Soc. Prot. Epis. Ch., U. S. E. Williams, d., Green Bay.—2.

ARKANSAS TERRITORY.

I. Darneille.—1.

MISSOURI TERRITORY.

T. Horrell, miss., St. Louis.—1.

FLORIDA.

R. A. Henderson, miss., St. Augustine, in service of Dom. and For. Miss. Soc. Prot. Epis. Ch., U. S. S. B. Hutchens, miss., Pensacola, in service of Dom. and For. Miss. Soc. Prot. Epis. Ch., U. S.—2.

SUMMARY.

Dioceses, 15; Bishops, 10; Ministers, 528.

SYNOD OF THE GERMAN REFORMED CHURCH OF NORTH AMERICA.

Historical Sketch.

The members of this denomination were among the early settlers in Pennsylvania. They are descended from the Reformed, or Calvinistic Church in Germany. They remained in a scattered state till 1746, when the Rev. Michael Schlatter, who was sent from Europe for the purpose, collected them together. They are found principally in Pennsylvania; a few in Maryland, Virginia, Ohio, and other States.

Note. We have not been able to obtain a copy of the Minutes of the last Meeting of the Synod, which contains the list of clergymen connected with the Church. We are compelled to content ourselves with such notices of this denomination as we could find in the Magazine of the Church, printed at York, Penn.

The Synod of the German Reformed Church is composed of seven classes—*East Pennsylvania, Lebanon, Susquehanna, West Pennsylvania, Zion, Maryland, and Virginia.* The Synod of Ohio, not in immediate connexion with the General Synod, on account of its distance, have in their connexion 14 ordained ministers, and one candidate, and about 100 synod congregations.* There is, in addition, an independent body, called a Synod of the German Reformed Church in the eastern part of Pennsylvania, of which we know nothing.

The following may be given as a general estimate of the condition of this Synod, including that of Ohio: *Classes*, 8; *Ordained Ministers*, 120; *Candidates for the Ministry*, 10; *Congregations*, 500.

* In the German Reformed Church one minister has usually the care of several congregations.

Next Meeting of the Synod at Hagerstown, Md. on the last Sabbath in Sept. 1831.

Delegates to other Bodies.

To the Ref. Dutch Synod.

J. W. Dechant, } *primarii.*
G. Wack, }

A. Helfenstein, sen. } *secundi.*
I. C. Becker, }

To the Luth. Synod of East Pennsylvania.

Rev. Prof. Mayer, } *primarii.*
J. R. Reily, }

H. B. Schaffner, } *secundi.*
I. W. Dechant, }

To the Gen. Assembly of the Presb. Church.

S. Helfenstein, sen. } *primarii.*
J. R. Reily, }

A. Helfenstein, sen. } *secundi.*
A. Helfenstein, jr. }

EVANGELICAL LUTHERAN CHURCH.

Historical Sketch.

The name *Lutheran* is derived from the great Reformer. It is said that the term *Evangelical* was given to his followers by Luther. It is still preferred to that of *Lutheran* by some of the denomination. They settled in Pennsylvania and the adjoining States on their arrival in this country. The churches were for a considerable time supplied with ministers from Germany, some of whom were eminent men.* They are now found in Pennsylvania, New York, North Carolina, Maryland, and in other States. The Augsburg Confession, consisting of 21 articles, is the acknowledged standard of faith for the Lutherans. Among the American Lutherans are three Judicatories—1, the Vestry of the Congregation; 2, the District Conference; 3, the General Synod, from which there is no appeal. The Lutherans have manifested much interest in the promotion of the various benevolent objects of the present day. They have flourishing Seminaries at Hartwick, N. Y. and Gettysburg, Pa.

We regret that we are not able to furnish a complete view of this Church. The General Synod contained, in 1828, about 200 *Minist'rs*, and 800 *Congregations*. At the last Meeting of the Synod, it was stated that considerable additions had been made to the churches during the last year. Four students from Gettysburg were licensed to preach the gospel. An Education Society for the Lutheran Church in Pennsylvania was formed; also a Sabbath School Union, Auxiliary to the American Sunday School Union. The next Synod is to meet at Greencastle, Franklin co. Penn., on the first Sabbath in Oct., 1830.

* Rev. H. M. Muhlenburg, the first Lutheran preacher in this country, was sent from London, in 1743.

METHODIST EPISCOPAL CHURCH.

Historical Sketch.

This denomination was formed in the 1729, by Mr. John Wesley. Mr. Wesley was, at that time, a fellow of Lincoln College, Oxford. In connexion with Mr. Charles Wesley, Mr. George Whitefield, and others, amounting in all to about fourteen, he commenced holding religious meetings for mutual improvement. They also visited the sick and afflicted with much assiduity. They obtained the name *Methodists*, from the exact regularity of their lives; an allusion being made to an ancient sect of physicians, who reduced the healing art to a few common principles. In 1735, the Wesleys visited Georgia. They remained but a short time, and were succeeded by Mr. Whitefield. A separation was made in 1741 between Mr. Whitefield and the Wesleys; the former declaring himself a Calvinist, the latter professing the doctrines of Arminius.

Under the management of Mr. John Wesley, the Methodists were organized into a complete system of church government, unequalled in any other denomination. The first Methodist Society in the United States was formed in the city of New York, in 1766, by some emigrants from Ireland. In 1768, a meeting house was erected in John

street. During the war of the Revolution all the preachers, except Mr. Asbury, returned to their native land. In 1784, Dr. Thomas Coke came to America, with powers to constitute the Methodist Societies into an independent Church. Before, the preachers were considered only as laymen, and did not administer the ordinances. Mr. Asbury was ordained Bishop by Dr. Coke, in 1784. The number of members at this time was 14,985, and of preachers 83.

The clergy of the Methodist Episcopal Church consists of Bishops, Presiding Elders, Elders, Deacons, and an unordained order of licensed Preachers. The ministry is divided into itinerant and local. The former are constantly engaged in preaching and pastoral labor, under the direction of the Bishops and Conferences; the latter perform these offices only as opportunity offers. The highest authority of the Methodist Episcopal Church is the *General Conference*, which meets once in four years, and consists of delegates from the Annual Conferences, in the ratio of one delegate for every seven itinerant preachers. The Annual Conferences are 17 in number, dividing the whole territory of the United States. These Conferences consist of all the travelling preachers in the connexion.

Bishops. William M'Kendree, Robert R. Roberts, Joshua Soule, Elijah Hedding.

GENERAL SUMMARY.

	Whites.	Col'd.	Indians.	Total.	Trav. Preach.	Super'd.
Canada Conference, [1828,]	8,753	10	915	9,678	48	7
Pittsburgh Conference,	22,583	176		22,759	86	8
Ohio Conference,	32,700	193	208	33,101	100	5
Missouri Conference,	3,257	350		3,607	25	1
Illinois Conference,	18,724	116		18,840	59	5
Kentucky Conference,	23,888	3,682		27,570	92	14
Holstein Conference,	17,952	2,012		19,964	61	2
Tennessee Conference,	17,476	2,499	702	20,677	90	1
Mississippi Conference,	10,948	3,576	400	14,924	58	3
South Carolina Conference,	38,708	21,276	24	60,008	130	11
Virginia Conference,	28,384	9,756		38,140	104	7
Baltimore Conference,	23,644	10,302		38,946	111	11
Philadelphia Conference,	34,819	8,159		42,978	125	5
New York Conference,	32,789	371		33,160	173	10
New England Conference,	20,337	220		20,557	186	9
Genesee Conference,	13,532	39	1	13,572	65	4
Oneida Conference,	19,246	74		19,320	98	12
Maine Conference,	9,939	3		9,942	77	5
Total,	382,679	62,814	2,250	447,743	1,697	120
Corrected total of last year, (See M. Mag. Dec. 1828,)				418,438	Sup'd 120	
				Increase this year, 29,305	1,817	

BAPTISTS.

Historical Sketch.

This denomination is distinguished from others by their opinions respecting the mode and subjects of baptism. They administer baptism only by immersion; and to none but adults. They claim an immediate descent from the apostles, and assert that the constitution of their churches is derived immediately from Jesus Christ. Others affirm that they had their origin at a much later day, even as late as the 16th century. The following are the principal sects of Baptists: 1. Particular Baptists of England and Wales; 2. General Baptists of England and Wales; 3. Mennonites of Holland and other countries; 4. the Scotch, or Weekly Communion Baptists; 5. Associated or Calvinistic Baptists of the United States; 6. Seventh Day Baptists; 7. Six Principle Baptists; 8. Mennonites of America; 9. Tunker Baptists; 10. Free Will Baptists; 11. Christian Society; 12. Emancipators; 13. Free Communion Baptists.

ASSOCIATED, OR CALVINISTIC BAPTISTS OF AMERICA.

This is the largest body of Baptists in the world, in point of numbers and influence. It is stated that the additions to their churches, during the last year, amounted to a number greater than the whole of the Baptist denominations in England and Ireland. The oldest church in this country is that called the first in Providence, formed in 1639. The first Association was formed at Philadelphia in 1707.

GENERAL SUMMARY.

BAPTIST ASSOCIATIONS IN THE UNITED STATES, AND IN THE BRITISH POSSESSIONS.

State.	No. Ass.	No. chs.	No. min.	No. comm.	Correspondents.
British possessions,	4	99	57	11,965	J. Harris, Waterford, U. C.
Canada,	8	210	55	12,936	D. Chessman, Hallowell.
Hampshire,	6	72	67	4,812	N. W. Williams, Concord.
Mont.,	7	116	79	7,594	Alvah Sabin, Georgia.
Massachusetts,	8	126	137	12,175	D. Sharp, D. D., Boston.
Island,	1	30	26	3,604	D. Benedict, Pawtucket.
Connecticut,	6	107	104	10,096	B. M. Hill, New Haven.
New York,	27	549	387	43,565	S. H. Cone, New York city.
Jersey,	2	34	21	2,324	J. Sheppard, Mount Holley.
Pennsylvania,	10	134	96	7,561	S. Williams, Pittsburgh.
Vermont,	1	9	9	520	S. W. Woolford, Cooch's Bridge.
Delaware,	2	31	20	1,125	J. Healy, Baltimore.
Maryland,	18	337	192	39,940	A. W. Clopton, Charlotte C. H.
North Carolina,	14	272	139	15,530	W. P. Biddle, Newbern.
South Carolina,	6	159	131	12,316	W. Riley, Charleston.
Georgia,	12	390	205	31,797	H. O. Wyer, Savannah.
Alabama,	12	219	130	8,953	T. Baines, Tuscaloosa.
Mississippi,	3	58	12	1,714	J. A. Ronaldson, St. Francisville.
Indiana,	1	28	14	1,021	B. C. Robert, Franklin.
Mississippi Territory,	1	8	2	88	M. Cunningham, Little Rock.
Arkansas,	11	214	141	11,971	S. M'Gowan, Paris.
Arkansas,	25	442	289	37,520	W. T. Smith, Lexington.
Missouri,	14	240	140	8,801	G. C. Sedwick, Zanesville.
Illinois,	111	181	127	6,513	H. Bradley, Indianapolis.
Ohio,	6	80	69	2,432	E. Roberts, Bon Pas.
Michigan,	9	111	67	3,955	J. M. Peck, Rock Spring, Ill.
Michigan Territory,	1	5	2	187	E. Comstock, Pontiac.
Total,	228	4,384	2,914	304,827	

The preceding Table has been prepared from the Philadelphia Baptist Tract Magazine, Jan. 1830. In regard to most of the Associations, the statements were prepared from the last Minutes, or those of 1829. In reference to others, necessity obliged the Editor of the Magazine to use the Minutes of 1828, 1827, and in a few cases of a still distant period. The grand total is taken from the Magazine. It does not correspond exactly with the sum total as made out in our Table, being somewhat larger. It is judged it proper, however, to put down the greater numbers, as they will fall short, not only, of the actual strength of the Baptist denomination. We should have stated before, that the Baptists are organized into a General Convention, which meets triennially. The next Meeting is to be held at New York, in 1832.

SEVENTH DAY BAPTISTS.

They differ from the Baptists generally, in no respect, except in regard to the Sabbath, believing that the *seventh*, and not the first day of the week, is the day which ought religiously observed. In 1668, there were a few churches of this connexion in England. The first Sabbatarian Church in America was formed in Newport, R. I. in 1776.

They are confined principally to that State. A few years since, they numbered about 1,000 communicants. In the United States there are about 2,000 members united together in an Annual Conference. Population, 10,000.

SIX PRINCIPLE BAPTISTS.

So called, from their belief that the custom recognized in Heb. vi. 1, 2, of the imposition of hands is still binding, as a prerequisite to church communion. As these two verses contain *six* distinct propositions, these Baptists have acquired the name of Six Principle Baptists, to distinguish them from others, sometimes called Five Principle. They reside mostly in Rhode Island and New York, and in 1828 consisted of about 20 churches, and from 1,500 to 1,800 members.

MENNONITES.

So called from Menno, a distinguished member of the sect. They are said to be descendants of the Waldenses. They are a simple, harmless people, and make it an article of their faith never to bear arms. In the latter part of the 17th century, they settled in Pennsylvania. According to Benedict, there were, in 1824, 200 Mennonite churches in America.

TUNKERS.

They have acquired this name from the manner in which they perform the rite of baptism, the word *Tunker* being a corruption of *Tumbler*. They first appeared in America in 1719. They hold the doctrine of universal salvation, with some peculiar qualifications. They have probably 40 or 50 churches, principally in the Western States.

FREE WILL BAPTISTS.

The first church of this sect was gathered in New Durham, N. H. in 1780, by Benjamin Randall. They soon after received considerable additions from those "who saw the beauties of a *free salvation*." In 1783, they held a General Meeting at Phippsburg, Me.; at which time they agreed to hold a similar Meeting four times a year. The number of Ministers probably amounts to 300; Churches, 370; Communicants, 16,000.

CHRISTIAN SOCIETY.

In defence of the name which they have assumed, they quote Acts xi. 26, *xvii. 28*, 1 Peter iv. 16, regarding all others as the invention of men. They baptize only by immersion. The first society of this kind was formed in Portsmouth, N. H. in 1803. They have spread extensively in all parts of the United States. They are anti-calvinistic; and anti-trinitarian. They profess to receive the Scriptures as the only rule of faith and practice. They have not far from 1,000 congregations.

EMANCIPATORS.

In 1805, a number of ministers and churches in Kentucky took a decided stand against slavery, in principle and practice. In no other respect do they differ from the Calvinistic Baptists. Their number is constantly increasing.

FREE COMMUNION BAPTISTS.

This name is given to about 30 Ministers and Churches, who reside west of Albany, in the State of New York. Except on the subject of communion, they do not differ from other Baptists.

GENERAL SUMMARY OF BAPTISTS.

Names.	No. of Ministers.	No. of Communicants.
Calvinistic	2,914	304,827
Seventh Day	30	3,000
Six Principle	25	1,700
Mennonites	250	30,000
Tunkers	40	3,000
Free Will	300	16,000
Christians	300	30,000
Emancipators	10	400
Free Communion	30	3,500
Total	3,899	392,427

UNITED BRETHREN.

According to their own accounts, this Society derive their origin from the Greek Church in the 9th century. In 1523, they commenced a friendly correspondence with Luther, and afterwards with Calvin. On account of a civil war and a persecution, they were driven from Bohemia in 1621. One colony settled in Upper Lusatia, under the protection of Count Zinzendorf, a distinguished nobleman, who soon after became a convert to their doctrines. Their form of Church Government is Episcopal, though they give to their Bishops no preeminent authority or rank. The Church is governed by Synods, consisting of deputies from all the Congregations, and by subordinate bodies, which they call Conferences. They adopt the Augsburg Confession as the rule of faith, which leaves undecided the points of controversy between the Luthierans and Calvinists. Their liturgy and all their rites and customs are simple. They labored more abundantly than all other denominations, for many years, in the glorious work of evangelizing the heathen. They have settlements in Germany, Denmark, Holland, Great Britain, Russia, United States, and in many heathen countries. In this country their principal settlements are in Pennsylvania and North Carolina.

SUMMARY IN 1828. Ministers, 23; Cong. 23; Comm. 2,000; Members, 6,000.

QUAKERS, OR FRIENDS.

This class of Christians took their rise in England about 1650. George Fox is considered the founder. He was brought before two justices in Derbyshire, one of whom reviled him, and bade him *tremble* at the word of the Lord. From this circumstance they are denominatcd Quakers. They call themselves *Friends*, from the scriptural appellation, as "*Our friends salute thee.*" In 1656, they came to America, and settled principally in Pennsylvania. They are opposed to the practice of taking oaths, and to war, in all its forms. They agree with the Baptists in denying the validity of infant baptism. They extend the privilege of preaching the gospel to females, as well as to males. They have also peculiar notions in regard to dress, plainness and simplicity in language, &c.

Within a few years past, in this country, there has been a serious schism among the Quakers; a part professing the doctrines of Unitarianism, and called *Hicksites*, from their leader, Elias Hicks; the other portion adhering to the orthodox doctrines. It having been made a question, which of them ought to be considered as *seceding* from the doctrines of the original sect, the Yearly Meeting of Friends in London, May 20, 1829, sent forth an Epistle, containing a statement of their belief; from which it appears that they fully believe in the Inspiration of the Scriptures, the Supreme Divinity of our Lord Jesus Christ, the Atonement by his sufferings and death, &c.

By a table published in a paper printed in Wheeling, Va. in 1829, it appears that there are in the United States,—150,000 members of this Society; of whom 56,026 are Hicksites; 23,904 are orthodox; the others not known.

CUMBERLAND PRESBYTERIANS.

In February, 1810, the Cumberland Presbytery was formed in Tennessee, without any connexion with the Presbyterian Church, principally because the Synod of Kentucky refused to license ministers to preach the gospel without a classical education. It was at a period of considerable religious excitement, when the labors of clergymen were in great demand. They dissented in some respects from the Confession of Faith of the General Assembly, particularly in regard to the doctrines of reprobation, limited atonement, &c. At first there were but nine preachers in the connexion, four only of whom were ordained. They have now a Synod consisting of several Presbyteries. The additions to the Churches in this Synod, during the last year, were nearly 3,500, about 1,000 of whom received baptism. The number of preachers is much smaller than the wants of the denomination require. They have a flourishing College at Princeton, Ky., containing, we believe, nearly 100 students, under the care of the Rev. President Cossitt.

UNITARIANS.

The number of Churches belonging to the Unitarians is not definitely known. Six or eight are found in Maine, four or five in New Hampshire, one in Vermont, one hundred and thirty or forty in Massachusetts, two in New York city, and a few in other

places south and west. Many of the Churches are connected in an Association, which meets annually in Boston during the week of General Election in May.

NEW JERUSALEM CHURCH, OR SWEDENBORGIANS.

The founder of this sect, Baron Emanuel Swedenborg, was the son of a Bishop in West Gothia, Sweden. He died in London, in 1772. His works, which were not much known during his life, were widely circulated and read after his death. His followers are now found in considerable numbers in Europe, and in the United States. In this country they are organized into a General Convention, which meets annually. The Eleventh Meeting was held in Boston, in August, 1829. It consists of Pastors or Teachers, and Lay Delegates.

GENERAL SUMMARY, as given in the Minutes of 1829.

Ordaining Ministers, 9; Priests and Teaching Ministers, 6; Licentiates, 14; Total Clergy, 29. Receivers of the doctrines are found in 5 towns in Maine; 3, in New Hampshire; 24, in Massachusetts; 2, in Rhode Island; 1, in Connecticut; 14, in New York; 2, in New Jersey; 22, in Pennsylvania; 22, in Ohio; 17, in other States. Regular Societies are formed in 28 towns in the United States.—Next Meeting of the Convention, in Philadelphia, 1st Thursday in June, 1830.

MILLENNIAL CHURCH, OR SHAKERS.

This Society commenced under the ministration of Ann Lee, who was born in Manchester, (Eng.) in 1736. From the violent bodily commotions with which they are often seized, they have been denominated Shakers. In 1780, ten or twelve individuals came from England to this country. In 1787, they formed themselves into a Society at New Lebanon, N. Y., established a community of goods in all respects. Their general employments are agriculture and the mechanic arts. They are remarkable for their neatness, sobriety, honesty, harmlessness, &c. Their peculiar manner of worship is by *dancing*. Societies of Shakers are found at Alfred and New Gloucester, Me.; Canterbury and Enfield, N. H.; Shirley, Harvard, Tyngham, and Hancock, Mass.; Enfield, Conn.; Watervliet and New Lebanon, N. Y.; Union Village and Watervliet, Ohio; Pleasant Hill and South Union, Ky. No. of Societies in 1828, 16; Preachers, 45; Population, 5,400.

UNIVERSALISTS.

They trace their rise to Origen, who lived in the third century. Many individuals in the successive centuries cherished this doctrine. Societies of Universalists are now found in various parts of Christendom. In the United States there are probably about 300 Societies and 150 Preachers. A General Convention is annually holden, in which the several Societies in New England, and some from the other States, are represented. There are ten or twelve Associations under its jurisdiction. They publish a number of magazines and newspapers. A part believe in a limited punishment after this life; others believe that the future state of all will be alike happy at death.

Note. In compiling our Historical Sketches of the various Denominations, we have made use of Benedict's History of all Religions, a book of great value. We have intended to be as *impartial and accurate* in our statements as possible. To be entirely so, is, of course, out of our power. Any corrections, which may be made in the spirit of kindness, we shall gratefully acknowledge. In such a multitude of dates and figures as occur in our statistics, some errors are unavoidable.





Grand Staircase of Crystal Palace
Interior View of Staircase

NOTICES OF THE PAPAL CHURCH IN THE UNITED STATES.

The following article has been prepared for this work, by a gentleman of distinguished learning.* The principal source of information was "*Annales de l'association de la Propagation de la Foi*"—being a periodical continuation of the "*Lettres Edifiantes*," A Lyon et a Paris, 1829. *Eds.*

The subject announced at the head of this article is one of great and increasing importance. Contemplated either in a civil or religious view, this is unquestionably the case; but it is more especially under the latter that it commends itself to the readers of this publication. We shall endeavour, in pursuing it, to bear in mind not only the imperious duty of the historian, to exhibit truth, but also that of the patriot and christian, to ascertain and feel its connexion and relations.

But in this paper it is not intended to enter at large into the long protracted and voluminous controversy with the CHURCH OF ROME. Such we style her, and are backward to admit her title to the usurped but ordinary appellation of 'Catholic.' This controversy has occasionally occupied, for more than three hundred years, some of the most serious minds and able pens of christendom; and indeed from an earlier age there have not been wanting individuals who have successively borne testimony against the assumptions, spiritual and temporal, of the Roman Court, or Church—terms, in this case, commutable—her growing superstitions, preposterous claims, and absurd pretensions.

Yet, while we waive, for the present, a professed entrance on this controversy, it is not because we are under no apprehension of evil, nor because we do not feel that it is matter of surprise that the evil should be extending its influence so widely in our country. For we cannot forget the apprehensions of our puritan ancestors, and their conscientious opposition; nor the sufferings of many who preceded them. And it is equally impossible to forget the invaluable privilege of possessing God's Word, translated and accessible in our own language with the liberty of reading, expounding and practising its requirements, with-

out fear of molestation. That, in such circumstances, Rome should increase her votaries from among our freeborn citizens, in numbers almost equal to those who came as papists to this country from the shores of Europe, is indeed matter of surprise.

Our main design is to give a statistical view of Romanist: the United States, as has been done in reference to other denominations. But, with our opinions and feelings, it will be impracticable, and would also we think be improper, to exhibit such a view without remarks.

At the outset, however, it is to be distinctly and gratefully acknowledged, that, as in our own State government, 'every denomination of Christians, demeaning themselves peaceably, and as good subjects of the Commonwealth, shall be equally under the protection of the law; and no subordination of any one sect or denomination to another shall ever be established by law:'* so likewise in the Constitution of the United States it is provided, that 'Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof.'† Whatever remarks, therefore, be made in reference to that branch of the Church of Rome which exists in these States, it is to be considered that they have an equal right with ourselves to their own views, and opinions, and forms of worship, while they infringe not on the rights of others. And, as a consequence, they have an equal right with ourselves to publish their own opinions, and send out their missionaries to promulgate them through the Union, and multiply their converts—it being only the force of truth and sound argument, and the influence of a holy and useful life, which can justly be allowed to sway the public sentiment, and establish the prosperity of any denomination: every tendency to the union of the Church and State, in establishments professedly religious, militating as much with our feelings, as with the spirit of our free constitutions of government.

Nor are the Romanists to be regarded as interlopers in the United States. One

*Implicit reliance may be placed on its statements.

* Constitution of Mass. Art. III.

† Amend. to Const. of U. S. Art. III.

of the members of this Confederacy was indeed originally constituted, in great degree, by individuals of that faith. Maryland, settled by lord Baltimore, was intended by him as a place of refuge for such, and for their enjoyment of religious liberty. However strange, therefore, it may seem to us, that our ears are saluted with reports of the extension of the Romish Church in this Protestant country—we must be prepared to contemplate the fact.

And why, some are ready to say, is this increase to be deprecated? Are we to charge on the modern professors of that faith the derelictions of their ancestors? Shall we hold the present Church of Rome responsible for the cruelties exercised against the Albigenses, six hundred years ago—and for the fires of Smithfield, the *dragonnades* of the Cevennois, the massacres of St. Bartholomew, and of 1641? Do we not find in that communion men of humanity, of elegant literature, engaging manners, sound science, and fervent piety? These questions would have weight, did we recognise in the acts of the Court of Rome any compunction for her past violences; did she express her abhorrence of the principle, 'that no faith is to be kept with heretics,' and abjure the dogmas of Jesuitic morality. But until this is done, she must be held responsible to the world—as indeed she will be to God, *when He maketh inquisition for blood*.

The refinement of modern manners, the withholding of objectionable articles of faith, in soothing conversations maintained with inquirers, the specious glosses put on expressions startling to the lover of Scriptural simplicity—all these might seem to say, Rome has changed, and is far different from that power which Luther and Zuingle, Melancthon, Calvin and Bucer, and the host of Reformers combated. But the high tone of her present publications claims* an unchanged and unchangeable character for her faith and her practice.

It is not therefore to be wondered at, that this whole subject is awakening investigation. Indeed the wonder is, rather, that curiosity has slept so long—and that watch-

men themselves have slumbered. Specially is it to be regretted, that that important part of our territory, concerning which we are accustomed to hear that it will speedily, by its abundant population, give law to our Union, has been left open so long to the enterprises of Rome; and has obtained from the elder portions of our population so scanty means of resistance to a persevering and specious hierarchy. How important it is in the sight of Romanists this paper will soon evince. Had it been in our eyes as important at the commencement of this century, and had those means been in operation, which our tardy zeal is now employing, how different the result from that we have reason to apprehend!

We have before us the numbers of a French periodical publication for the year just closed, containing several deeply interesting statements. It is intitled 'Annals of the Association for the propagation of the Faith.' At what precise period the Association was formed, or what station it holds in the Romish Church, whether it has succeeded the '*College de propaganda Fide*,' or is a new Body altogether, we are not informed. These numbers are from xv to xviii inclusively, and we propose to gather from them a few of the facts and representations which bear on the subject of this paper.

But, as the subject, in all probability, is comparatively new to very many of our readers, it will be necessary to take previously a cursory view of what had been done antecedently to this period, in reference to the Romish Church in the United States. For this we are indebted to a publication in 1822 at New York, exhibiting its condition at that time.† From this we learn that a Jesuit priest accompanied the emigrants to Maryland, in 1632, and from that date till the period of the revolution the American Catholics in Maryland and Virginia were constantly served by Jesuit missionaries, successively sent from England.‡

The Rev. Dr. John Carroll having been elected the first Bishop, by the clergy,

† 'The Laity's Directory to the church Service,' revised and corrected by Rev. Mr. Power, a distinguished Romanist.

‡ Id. p. 73.

* See 'The Jesuit,' a periodical published in Boston, *passim*.



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through a special indulgence granted them by the Pope, Pius VI. a see was constituted, and the Bishop elect consecrated in England, Aug. 15, 1790.. He had been chosen by twenty four out of twenty six priests, assembled for the purpose.

At length, in 1810, the increase of the Romish Communion had become so great in the United States, it was judged best at Rome to erect the Episcopate of Baltimore 'into a Metropolitan or Archiepiscopal See, and to establish four new suffragan dioceses: namely, Boston, New York, Philadelphia, and Bardstown in Kentucky.' This was accordingly carried into effect 'with great pomp and solemnity.'

Previous to this period, New Orleans had been erected into a bishopric, and in 1820 those of Richmond and Charleston were added. All these are intitled from the places where they are constituted, as in countries connected with the Romish government, or as is done in Episcopal England—there being no occasion, such is American liberality or indifference, for the ecclesiastical figment, *in partibus infidelium*. Singular, therefore, as is the sound, Boston, the capital of the puritans, is designated as an episcopate subject to Rome. At her court, doubtless, this has been regarded as no small triumph, and on this side the water appears no trifling anomaly.

To the above episcopal sees that of Ohio has been subsequently added, and is denominated from Cincinnati, the principal town, where the bishop's cathedral was consecrated, Dec. 17, 1826. Mobile has likewise been created an episcopate by Pius VIII, the present Pope.

It remains that something be remarked in reference to the resuscitation of the order of Jesuits, especially as this relates to their labours in the United States.

To no body of men whatever has the See of Rome been more deeply indebted than to this, for active, persevering and devoted service. Of their former history, their flexible principles, the abilities and accomplishments of their most distinguished members—the extent of their missions, their estimation in courts, and influence in the cabinets of princes—little need be said. It is a subject of general notoriety and familiar to all

who read. Equally known is the hatred this celebrated society excited even in kingdoms, like France, Spain and Portugal, devoted, and the latter too almost blindly, to the interests of the See of Rome. This odium demanded at length the suppression of the order, which it was the glory of Ganganelli (in the eyes of Protestants at least, as well as of the petitioners) ultimately to effect in 1776. Rumour said it cost his life.

From the time of Clement XIV. the Society, which had been so powerful and so richly endowed, lay dormant for near forty years—at least so far as regarded its public appearance with its own name. It may, however, be useful to notice its previous extent. This we are able to do from a document, 'found among the papers of the Society at the time of their expulsion from Spain,' in 1767, and intitled, 'A general enumeration of the houses, colleges, residences, seminaries and missions of the Jesuits in all parts of the world. It states* that there were in the Society

39 Provinces,
24 Houses (professed),
669 Colleges,
61 Houses of probation, or Noviciates,
176 Seminaries, or Boarding houses,
335 Residences
273 Missions,
22,819 Jesuits, among whom were
11,413 Priests.

A subsequent note adds, 'We thus see that the world is as it were enveloped by an extended net, composed, it is true, of wide meshes, if it were formed but of 22,000 Jesuits; but these meshes are compressed when we inspect a copy found in the Imperial College, enumerating such as were connected with the Congregations throughout the Spanish Monarchy. In the Imperial College of Madrid alone the number amounted to near 2000 men or youths, and a thousand females; so that their "Congregations" among the subjects of his Catholic Majesty surpass 60,000.†

It is not in our power to trace the members of this Society during its suppression. The name of Jesuit was, suffice it to say, but synonymous with all of ambition, craft, and treachery, duplicity and talent, to be conceived by the human mind. A history of the order was printed in France, and its

* See 'Recueil des pieces concernant le bannissement des Jesuites,' etc. I. Suite, p. 46. † Id. p. 48.

delinquencies detailed in an elaborate manner. Of this work we have seen five, closely printed, thick quarto volumes, and it was then incomplete. The caustic pen of Pascal had long before withered its laurels, and it seemed doomed to irremediable death. But Pius VII. ventured to resuscitate it; and by his bull of Aug. 7, 1814, brought it again into existence in all the States acknowledging spiritual subjection to Rome. Let then the Court of Rome bear the responsibility of its daring! Necessary indeed to its service may be the devotion of such a band—but how perilous the determination to employ it!*

A word or two must also be said in regard to the *College de propaganda Fide*. We confess we are not informed of its present state. But it is not long since its funds appeared to be wholly exhausted. However, Spain contributed, as the public papers announced, an amount of 60,000 crowns, in the depth of her national poverty, not long ago; and Austria, at least, is able to furnish abundantly the cost of new and extended missions: and not only able, but, it is stated on good authority, actually engaged in doing it for the 'Mission to the United States.' Private intelligence also from Italy assures us, that, in the upper circles, the enterprise of reducing our western States to spiritual subserviency and subjection under the See of Rome, or, in other words, *to convert them to the Faith*, is the subject of most frequent and interesting conversation.

In circumstances like these, we advert to the articles of information contained in those numbers of the 'Annals' before alluded to, occupying about 240 pages. They are introduced by the following editorial remarks:

'In the first and second number of these Annals we inserted two articles respecting

* See a Dissertation published in Paris, 1825, intitled, *Les Jesuites et leur doctrine*, p. 287. In the introduction the author observes, 'There have appeared lately many Histories of the Jesuits: but they have treated only of their political intrigues, and very little respecting their doctrine—of which many have heard a great deal, but do not comprehend it. This has caused the production of the present work'—'We presume to hope, that the public will be gratified to know thoroughly a Society, which formerly rendered itself so celebrated by its disorders, and which still, at the present day, threatens us with the evils it has never ceased to bring upon our kings and upon our country; pp. xiv, xv.

Kentucky. We then stated the condition of the catholic religion in this vast mission. Since that time, the good which had been commenced has been confirmed, and truth has obtained new triumphs over error. Daily conversions, although not of a splendid character, are crowning the labors and animating the zeal of the venerable bishop of Bardstown, and his indefatigable helpers. The Jubilee was preached in succession and with effect throughout all the parishes of the diocese. Infidels and the protestants of all denominations, who inhabit this country, were neither alarmed nor stirred up to opposition, as has often been the case elsewhere, at the sight of a few poor priests announcing to sinners the mercies of the Most High, or dazzling the eyes of heretics with the torch of the true faith.

'Beside the bishop and his co-adjutor, Monseigneur* David, there are in all the diocese of Bardstown but twenty one missionaries. This diocese is formed of the States of Kentucky, Tennessee, Indiana and Illinois, the whole population of which amounts to 1,397,450 souls, comprising 207,930 slaves. This population, in which are found not more than 30,000 Catholics, is spread over a surface a hundred leagues wide and two hundred and forty in length. The diocese possesses a Dominican convent, two nunneries, and thirty churches, of which eleven are built of brick, and nineteen of wood. The convent of the Dominicans is at St. Rose, near Springfield in Kentucky. It was founded in 1806, by M. Edw. Fenwick, the present bishop of Cincinnati, and has thus far furnished twelve priests. Some years since Mgr. Flaget instituted a community of *Missionary Friars*. They are intended for the office of catechists, schoolmasters, sacristans, etc. Their vow is for three years, and they engage in manual labour, gardening and agriculture.

'The nuns devote themselves to the education of young persons of their own sex. The *Sisters of Charity*, seventy in number, were established by Mgr. David. Their chief town is at Nazareth, one league from Bardstown. By the increase of pupils, they have been necessitated to build a boarding-house, that will contain a hundred and fifty. Nuns, of the Dominican order, were established six or seven years ago, to the number of fifteen, in the neighborhood of Springfield. They have but about thirty pupils, not being able to accommodate

* The title of 'My Lord' is the qualification of Bishops abroad; but, very properly, we think, the editor of the 'U. S. Catholic Miscellany' published at Charleston, commenting on a notice copied from a Canada paper, objects to the use of it in this country. However, let it appear. It is only one exemplification of Romish aberrations from the simplicity of Scripture, which allows not bishops to be 'lords over God's heritage—but ensamples to the flock.' 1. Pet. V. 3.



Engraved by W. F. Gouley, Philad.

My Mother's Picture.

Address and most of the names of the donors of the copy of this book, and the names of the donors of the copy of the book, are given in the list of donors.

Published by John W. Moore, Baltimore.

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more. The *Sisters of the Cross*, or of *Loretto*, founded by the venerable M. Nerinckx, amounting already to one hundred and thirty-five. Their principal establishment is at Loretto, near Bardstown, and they have six other secondary houses, for country schools.

'Most of the churches of the diocese of Bardstown are very destitute of linen and ornaments; many, in fact, are in want of the objects most necessary for the celebration of sacred rites. The Abbé Martial, whom Mgr. Flaget had sent to Europe in 1826, having shown the King of France the poverty of the Mission of Kentucky, His Majesty and Monseigneur, the Dauphin, condescended to present him the altar furniture for the cathedral of Bardstown: the tabernacle, cross, and six chandeliers are of bronze, gilt, and of excellent workmanship. M. Martial had previously received of the King of Naples six paintings, of the Sovereign Pontiff four paintings and the sacred vessels, of the Queen of Sardinia an *ostensoir*, inlaid with vermilion, and of His Highness the Duke of Modena an episcopal ring for Mgr. Flaget. And when,' adds the editor, 'the letters are read, which are now published, it will appear that these testimonials of esteem, given by the above mentioned sovereigns to the venerable prelate and his missionaries, are well merited.'

Of the three letters from the Bishop of Bardstown, which are then given, the first, directed to a friend who had been in America, is dated in February, 1825, and states:

'The second wing of Bardstown college is nearly finished. It has cost more than 7,000 dollars, and the whole is, unhappily, not yet paid. Our Legislature has just incorporated the college. The Bishops of Bardstown are constituted perpetually its moderators or rectors. I might have dictated conditions, which I could not have made more advantageous or honorable; and what is still more flattering is, that these privileges were granted almost without any discussion, and with unanimity in both houses.'

After some further detail of plans, and prospects, and labours, and urging his friend to 'knock at every door, and try to obtain the aid necessary to meet his accumulated expenses,' the bishop says:

'There are fourteen or fifteen scholars in the little seminary, and new ones present themselves almost every week. The spiritual call spreads, and offers a consoling prospect for time to come. Strangers who hear of our success wonder at it; but we who behold it, and who know the immense disproportion between our local resources and what is actually wanting, speak of it like men in a delirium, who follow the inspiration that

conducts them, much more than the dim light of their own reason. This serves to guard us against the temptations of vanity, and inspires us with courage to struggle against the innumerable difficulties which surround our steps. Pray much, my dear friend,' he continues, 'and urge others to pray, that we may be humble and grateful; then all will go well.'

Happy, we may add, happy would it have been for the Church of Rome and the world, had the excellent spirit of this last expression breathed ever in her councils and in the members of her communion!

In justice to the Bishop, it must also be mentioned that, in the same letter, he says:

'You will recollect that I wrote you about fourteen years ago, that my great ambition was to make but one family with my venerable priests, and that we should have a *common purse*; that each of our members, whether in health or sickness, should have a right to a decent support, and that the remainder, if any, should be consecrated to good works. The incorporation of our college occurred most happily to bring into operation this family-contract, and to recal the lovely times of the primitive church. I am still engaged in executing this plan, and my young priests appear to enter into my views with much pleasure.'

In a subsequent letter of acknowledgment and solicitation, the Bishop thus dilates on his situation, labours and prospects:

'The providence of God has unquestionably been remarkable in regard to me, and even lavish of kindnesses; and had I the hearts of all the angels, I could not recount them. On my part I have endeavoured to answer its designs, and my exertions have not been useless. In fact, what a consolation is it to me, that I have formed three female religious orders—the *Lovers of Mary*, the *Sisters of Charity*, and the Dominican Nuns! More than two hundred young women, who have taken their vows in these institutions, are principally devoted to the education of persons of their own sex. What a consolation, to have formed two seminaries, containing thirty-five or forty young people designed for the church, to have erected two schools for country children, and a little college for such as desire a classical education; to see that eight brick churches, without mentioning my cathedral, which is the wonder of the country, have been erected since my abode in Kentucky; that the two seminaries, the two schools, and the college, are also beautiful buildings of brick, erected and paid for by ourselves. It is true that we owe from 30 to 35,000 francs; but from the pre-

fits of the college and the contributions we expect, we may be freed in about four years. Still, had I treasures at my disposal, I would multiply colleges, and schools for girls and boys; I would consolidate all these establishments, by annexing to them lands or annual rents; I would build hospitals and public houses: in a word, I would compel all my Kentuckians to admire and love a religion so beneficent and generous, and perhaps I should finish by converting them. The directors of the Association for the Faith ought not, in general, to scruple sending abundant alms to bishops whose wants plead more eloquently than their letters. By the fruits we judge of the tree.

'The following,' he adds, 'is the account of the ordination I administered the last December: one who received the tonsure, nine minorites, two sub-deacons, and one deacon; five or six children of the little seminary, after a trial of eighteen months or two years, may receive the tonsure; but garments must be bought for them, for I have not the means. In our two seminaries, we have one tonsured, eleven minorites, four sub-deacons, and three deacons, with seventeen or eighteen young persons more, who have been studying two or three years for the priesthood. This prospect in a diocese, existing only thirteen years, is consoling to the friends of religion, and merits encouragement.'

The Editor subjoins to this statement:

'Mgr. Flaget has established in his diocese many convents of nuns devoted to the education of young females. These establishments do wonderful good. Catholics and Protestants are admitted indiscriminately. The latter, after having finished their education, return to the bosom of their families, full of esteem and veneration for their instructresses. They are ever ready to refute the calumnies, which the jealousy of heretics loves to spread against the religious communities: and often, when they have no longer the opposition of their relations to fear, they embrace the Catholic religion.'

That such has been the frequent result cannot be denied; and that such a result has been anticipated, the above documents fully evince. Nor can the 'heretics' of these United States be too 'jealous' of the insidious influence of the religion of Rome on their unguarded population.

The following is an extract of another letter:*

'From time to time Protestants are converted. The disinterestedness of our clergy, their regularity and devotion to the good of the people, from whom they gain

nothing, have more effect upon the minds of the Protestants than all the reasonings in the world. The Protestants are divided into an infinity of sects; but many of them are *nothing*; they are not even baptized. They come to our church, attracted by the music and the preaching. They behave there as well as the Catholics. In fact, the church is not here, as in Europe, a place for walking and meeting acquaintances. There reigns in it a silence and a tranquillity, which are astonishing when observed for the first time.'

We extract also a paragraph from the details of services in proclaiming the 'Jubilee:'.* 'The same day on which the exercises ended at St. Thomas, they were begun at Louisville. Two ecclesiastics from Bardstown came to assist the ordinary pastor of the congregation here. Its church, although ill situated for the greater portion of the inhabitants of this trading and populous city, was nevertheless filled with people. Beside the morning sermon, there was a conference at 4 o'clock, respecting indulgences and the jubilee. One of the ecclesiastics proposed the objections of the Protestants, and another replied, referring always to the testimony of the scriptures and tradition. Some days before, a Presbyterian minister of Louisville, by the name of Blackburn, had declaimed publicly against the Catholic clergy. The missionaries contented themselves with proving their doctrine and dispelling prejudices; but the church being found too small for the crowd of auditors, after Monday the conferences were held in the court house at seven in the evening. The multitude was very great, and sometimes the conferences lasted two hours and a half. On Saturday, instead of the conference, there was a sermon on the necessity of baptism. On Sunday there were but sixty persons at the communion; but the Catholics are only a small part of the population, and beside, it is known that this city, by its situation on the banks of the Ohio, and commercial connexion with all the West, is a species of market, where the tumult and dissipation are extreme. Others of the faithful are preparing to receive the communion, and several Protestants have announced their design of joining the church. The conferences have produced a species of revolution in ideas and feelings; the most important points having been discussed, as the authority of the Pope, the real presence, the worship of the saints, the reproaches against the priests, ecclesiastical celibacy, &c. On the day when the last point was handled, a Presbyterian minister thought proper to interrupt the preacher in a loud voice. Some zealous Irishmen went to him; but the preacher requested permission to answer the proposed questions;

* Annales etc. No. xv. p. 175.

* Id. p. 178.

and, in fact, he replied with great animation, shewing, by St. Paul himself, the advantages of continence.' At another place: 'A conference on the infallibility of the church,* before a numerous body of Catholics and Protestants, closed this visit.' In other places; 'The missionaries proposed to answer, in a conference, some of the calumnies published by an Anabaptist journal. They aimed to show, that charity is the distinctive character of our religion, and they refuted the objections drawn from the Inquisition, and some other topics:—'two priests, one deacon, four sub-deacons, all born in the United States, and most of them in Kentucky, were ordained:—'the planters crowded earnestly to attend the exercises, and there were at the holy table two hundred and fifty believers, and about sixty received confirmation; one adult was baptized, and two others, already baptized, entered the bosom of the church.' At Lexington, 'Almost the whole audience was Protestant, and the subject of conference was, the power of the church to forgive sins. The other exercises were held in St. Peter's Church, but the conferences at the court house. There, the questions respecting purgatory, the inquisition, and the reading of the Bible, were discussed, and the church was defended on these points. Such peaceable conferences excited, as at Louisville, the chagrin of some ministers, who declaimed from their desks with warmth.'

Of these conferences, Bishop Flaget, in a letter to his friend, remarks: 'It is impossible for me, to tell you the good which will result from this exercise: the Protestants are, perhaps, more attached to it than the Catholics. We have had the consolation of seeing a great number of old sinners making considerable efforts to obtain the indulgence of the jubilee. Many Protestants are much shaken. Mad. B——, a widow of this city, [Louisville,] sister of your friend, ——, invited me to see her, the day before yesterday, along with Messrs. Reynolds and Kenrick. She is convinced that she cannot find peace but in embracing the Catholic religion. But, [adding the fashionable French exclamation, which we cannot divest of profaneness,] what difficulties to overcome, on the score of the ministers, and of her relations!'

The remaining part of the letter is, mostly, a description of the urgent wants of the mission, and a pressing request to make every exertion for obtaining a supply.

* From the apparent caution with which the subject of this conference is expressed, it might be supposed that the letter writer and his friends were not of the High Church party, ascribing infallibility to the Pope. See the Rev. Mr. Faber's able and seasonable work on the Difficulties of Romanism, for the difference of opinion on this point, (if in an invariable church such a thing can be imagined,) between the Transalpine and Cisalpine parties. P. 40, Amer. edit.

The next year the same Bishop acknowledges the reception of 13,200 francs, assigned to his use by the Association for the Propagation of the Faith.

'This sum,' he writes, 'has been a great help to me; but I shall still need the good offices of the Association during a long time. For the love of God, plead the cause of the Mission of Kentucky with His Eminence, the Grand Almoner. *No mission, I venture to say, offers to religion greater hopes than this*; but it has been compelled by circumstances, which the Abbé Martial can recount to you, to incur necessary expenses, and those above its present means. The honour of religion requires that they should be paid as soon as possible, and I anticipate this distinguished favour, in a great degree, from the generosity of the Association for the Propagation of the Faith. Convince His Eminence that the money sent me is not employed to maintain the luxury of my table, or pride of dress or furniture. Perhaps there is not in Paris, or in all France, one ecclesiastic in a hundred, who could satisfy himself with my daily fare; and last winter I constantly wore, while at the seminary, a garment presented me at S. Fleur sixteen years ago. In truth, I have but one simple desire, and I have the happiness of inculcating it on all my young priests,—that of extending our holy religion, and labouring for the glory of God. Do not, however, I beg you, alarm yourself with my debts and actual necessities. I am indeed, I confess, in a painful condition now; but every thing promises me a more tranquil issue. Our buildings are nearly finished; we have about ninety boarders in the college, and more than a hundred and fifty abroad. Besides, our personal expenses are moderate; so that I have the greatest confidence we shall be able in a short time to liquidate our debts,—and shall then have the opportunity of educating gratis a much larger number of pupils in our seminary for the good of the church in Kentucky—and even of the Bishops my neighbors, who have no Seminaries established.'

Abundant proof seems to be offered, in these extracts, of the zeal, patience, labour, and indefatigable perseverance of the Bishop and his helpers. We wish it may stimulate to equal exertions many, in whose faith, as Protestants, we have a greater confidence. It speaks loudly to all among us, who value the *liberty wherewith Christ has made them free*, and cannot consent to be brought again into bondage, to use effort for the propagation and establishment, among our brethren in the West, of those wholesome institutions and religious ad-

vantages, of which the descendants and successors of the Leyden pilgrims are so justly tenacious.

We must proceed, however, in our extracts. The bishop feared his account was too flattering, and that the Association, thinking his establishments highly prosperous, would direct their bounty to other less promising stations. His next letter, therefore, presents some interesting details: 'They write me,' says he, 'from different quarters, that the principal directors of the Association for the Propagation of the Faith are scrupulous of aiding my diocese, because they believe it is sufficiently established, and because I have no stations among the savages. As you have been long my friend, and know perfectly the sincerity and frankness of all my words and actions, I will enter into some details on the western missions of the United States, where I have resided as a Bishop sixteen years, and was sent thirty-five years ago as a missionary.'

'Generally, we ought to consider all the new bishoprics of America as sees destitute of all resources, which can never be solidly established, unless, for half a century, they are aided by rich and pious souls in Europe, with zealous and learned missionaries, with money, and with all kinds of church vessels, ornaments, and decorations.'

'To give you a clear idea of these bishoprics in the United States, I will briefly narrate my own situation, when the court of Rome, on the presentation of Mgr. Carroll, had nominated me to the see of Bardstown. Willing or unwilling, I was obliged to accept it; I had not a farthing at my command; the Pope and the Cardinals, who had all been dispersed by the revolution, could make me not the smallest present; and M. Carroll, although he had been for sixteen years a bishop, was poorer than I—for he was in debt, and I owed nothing. They proceeded at once to consecrate me, on the 4th of Nov. 1810; but, for want of money to defray the journey, I could not set out. It was not until six months after, that, in consequence of a contribution made in Baltimore, I was able to reach Bardstown, my episcopal seat. On the 9th of June, 1811, I entered this little village, accompanied by two priests, and three young men, students for the ecclesiastical condition. Not only had I no money in my purse, but had been obliged to borrow nearly two thousand francs for the journey. So, without cash, without a house, without possessions, and almost without information, I found myself in the middle of a diocese two or three times larger than all France, containing five large States and two immense Territories, and able to converse but imperfectly in the language of the country itself. Add to this, that almost

all my Catholics were emigrants, and very poorly accommodated.

'After this faithful description, which will suit all the Western bishoprics except New Orleans, where should I have been, my dear D——, if my kind friends of America and Europe had not generously succoured me, and if I had not made the best use possible of their abundant alms? Alas! I should have done nothing—I should have vegetated—all would have yet remained to be commenced. It is very true, that, with the aid of friends and the grace of God, I have formed establishments which excite the admiration even of those who have most effectually laboured with me in erecting them. But, because I have known how to put to profit the precious gifts I have received—because I have begun in an admirable manner,—must I be left there to behold the decay and ruin of what had offered such flattering hopes for the future? Would it not be better to aid me still in consolidating what I had established with sweat and toil,—so that, in a few years, my seminaries should be, as it were, a branch of the Propaganda of Rome, in which might be trained a sufficiency of missionaries for Kentucky and the dioceses adjacent? Already am I furnished with buildings, which can contain a hundred young persons, and this number I could procure, had I the means of feeding and decently clothing them, and could I furnish the books necessary for their education. I beg you, inform the directors, that our Americans are not like the people of the East Indies.* Sprung from Europeans, they have the intelligence, the resources, the customs and manners necessary for the most brilliant education, and are capacitated to receive it. Some of my Kentuckian priests would do themselves honour at Paris and at Rome, by their knowledge, quickness of perception, learning, and extemporaneous eloquence. They easily bend to the rules of the Seminary; acquire a piety more solid than showy; are fond of learning, and capable of great application. Give me only sufficient funds, and a few serious and well instructed professors, and I can assure the gentlemen, Directors of the Association for the Propagation of the Faith, that I will soon form a sufficiency of priests for even the savages. I may indeed assert, that the savages can never be assured of having missionaries constantly, until it shall be found practicable to form them in the country itself. Finally, it is a falsehood to say that there are no savages in my diocese. Many nations of these poor barbarians inhabit the borders of Indiana and Illinois, two States depending still on

* See their case exhibited by the Abbe Dubois, and the reply of a Protestant missionary at Serampore.

*my jurisdiction.** But I have yet so great need of priests for the Catholics around me, that it has not been possible I should employ myself in managing a mission altogether different from that I am now conducting. The almost invincible repugnance these savages show to civilization, the degeneracy and brutishness of their powers of mind, their implacable hatred and revenge, their almost constant and disgusting drunkenness, their insurmountable indolence, their roving, vagabond life, more necessary now since the vicinity of the whites has deprived them of game; all this united—with their continual traffic among the whites, which cannot be hindered, *as long as the republican government shall subsist!*—must render the labours of missionaries among them almost fruitless.

'God forbid,' he adds, 'that I should decry such missions; but I have been convinced for several years, that the missions among whites are much more valuable, in regard to both the progress and the honour of religion. For, since the holy Catholic religion has exhibited herself in Kentucky with a certain splendor,—since schools for girls and boys, into which all sects are admitted, have been multiplied, our many churches built, and our doctrine clearly and solidly explained in them on Sundays and festivals, the most happy revolution is effected in her favour. To the most inveterate prejudices have succeeded astonishment, admiration, and the desire of knowing our principles. Now the conversions are numerous. In twelve jubilees, wherein I have presided, more than forty Protestants have entered the church; a great number still are preparing to share the same happiness,—and I have hardly gone over the half of Kentucky.'

The next communication of the bishop covers a statistical account of his diocese, drawn up by M. Kenrick, a young Irish priest, of whom he speaks in the highest terms.

Did our limits permit, it would be gratifying to give this document entire. But, in fact, the preceding extracts will enable our readers to form a judgement for themselves of the extent to which this ecclesiastical enterprise, on the part of Rome, has reached. Yet we must give another extract, and in addition remark, that four letters are published from M. Champonnier, 'apostolic missionary' at Vincennes, with

interesting details respecting labours in that direction—for even parts of which, however, we have at this time no room.

The extract we propose to give consists of editorial remarks on intelligence respecting the 'Mission of Ohio.' The editor, at the commencement of No. xvi. published in Jan. 1829, observes:

'In our 9th number, we gave the Association some interesting details respecting the establishment of the bishopric of Cincinnati; we exhibited the wants of this immense diocese, and recounted the first labours of the Prelate, to whom the Holy See has committed the charge of this rising church. Mgr. Fenwick has already employed all his resources in laying the foundation of a cathedral; aided by the Association for the Propagation of the Faith, he has seen this edifice gradually rise; and at length, on the 17th of December, 1826, he was enabled to celebrate its consecration. Eleven other churches or chapels have been built in different parishes. The Protestants themselves rejoice at the sight of these temples erected to the true God, and feel a peculiar attachment for the Catholic worship, *whose pomp and splendor form so striking a contrast with the barrenness and nudity of Protestant worship.*

'The number of missionaries in Ohio has not increased; on the contrary, some of the assistants of the venerable Bishop of Cincinnati have quitted him for various reasons. One of the most zealous among them, M. Bellamy, who resided at Raisin river, in Michigan, has embarked for the missions of the East. He has not been deterred by the poverty and wretchedness which were his lot. His apostolic courage has conducted him to a country where there are greater privations to support, greater conflicts to sustain, greater evils to endure.

'We ought here to notice the difference between the Oriental missions and the missions to America. In China and at Tong-King is found a polytheism, less brilliant, indeed, than that of the Greeks and Romans, but equally as abject. Temples and idols are beheld in every place; courts, in which Christians are arraigned, and unjust judges who consign to punishment the worshippers of the true God. The Emperors, Ming-Meng and Tao-Kwang,* like the persecuting tyrants of ancient Rome, hate the religion of Jesus Christ, and proscribe his disciples; but they meet, among their own subjects, courageous imitators of the primitive martyrs, who repeat before the mandarin the heroic confession *I AM A CHRISTIAN!* and mount the scaffold, singing the hymn of thanksgiving. The missionaries who are evangelising these coun-

* Less is probably meant than meets the ear in these unwelcome and even apparently arrogant sounds.

† And can Rome begin already to calculate on its termination? 'Timeo Danaos et dona ferentes'—we may well exclaim.

* Such is the English spelling authorised by Dr. Morrison. The French is Minh-Menh, Tao-Kouan.

tries, worthy successors of the Apostles, have more than once with their blood fertilised the soil, which before they had moistened with their sweat and their tears. Every year they have the consolation of causing many hundreds of infidels to abandon the worship of their false gods, and of regenerating, in the holy waters of baptism, many thousands of pagan children, in danger of death. Heresy has not followed us upon this field of battle; in her favour the voice of the blood of martyrs has never been heard; she cannot inspire her converts with courage to die for her.*

'Let us now consider the missions of America. In this country we find not, as in India, a government which proscribes christianity. The government of the United States has thought fit to adopt a complete indifference toward all the religions. Missionaries, therefore, have neither persecution to fear, nor protection to hope. Their ministry, however, is not the less laborious.

'It is easy to conceive what fatigue must be endured, and what perils must be incurred by those apostolic men, who are travelling without cessation the rugged mountains of Kentucky and Tennessee, or the forests of Ohio, Missouri, Indiana, Illinois, etc. The traveller, whom necessity conducts into these desert portions of the United States, cannot penetrate them without trembling. He must scale precipices, traverse the streams, the muddy marshes, the tangled woods; his progress is disputed by ferocious beasts and loathsome reptiles; during the day he is terrified at the vast solitude which surrounds him,—and fears he shall fall into the midst of some tribe of inhospitable savages; and when night arrives, he enjoys no repose—for, if he sleeps, it is but a disturbed slumber. His excited imagination presents continually before him the rattle-snake, the tiger of the forest, or bear of the mountain, or alligator of the stream. Charity, evangelical zeal alone can engage the missionaries to suffer exile in these distant regions. Each of them is charged with a parish of sixty, eighty or near a hundred leagues in extent. They traverse it unceasingly, to furnish the catholics confided to their care with the aids of their ministry; and the year closes before they have been able to visit them all. Genuine pilgrims on earth, they make no where a long abode; nothing stops them in their apostolic career, neither the penetrating cold nor the overpowering heat—both excessive in this climate. They advance with no other arms than a cross, for in the cross they find the necessary strength to sustain such fatigue, and to despise the many dangers they meet

at every step. Often does night overtake them in the midst of the woods. The hissing of snakes, and cries of ferocious beasts sound in their ears. The ruins of an Indian hut afford them a retreat, and they fall asleep reflecting that Providence is watching over them. Oh power of charity! O prodigy of apostolic zeal!

'The missions of America are of high importance to the Church. The superabundant population of ancient Europe is flowing toward the United States. Each one arrives, not with his religion, but with his indifference. The greater part are disposed to embrace the doctrine, whatever it be, which is first preached to them. We must make haste; the moments are precious. America may one day become the centre of civilization; and, shall truth or error establish there its empire? IF THE PROTESTANT SECTS ARE BEFOREHAND WITH US, IT WILL BE DIFFICULT TO DESTROY THEIR INFLUENCE.

'Mgr. Fenwick,' adds the editor, 'is labouring with an admirable zeal to combat this influence of the protestant sects in the mission entrusted to him. Numerous conversions have already crowned his efforts; and he has even been able to establish a convent, all the nuns of which are protestants, who have abjured their former faith.'

But we have no space for further extracts from this deeply interesting, and to us humiliating correspondence. It remains only to state briefly what was done in France for the last year, toward sustaining the Romish missions in our heretofore fondly-termed Protestant Republic;—concerning which we should not speak in such terms, were it not that we know the religion of Rome to be precisely what the corrupt heart and the proud imagination of man craves—splendid, specious and superficial in its forms—indulgent in its permissions, especially to the rich—easy in its penances, which pacify the guilty, and encourage to new crimes, as easily pardoned—seductive and magnificent in its promises, but exalting itself against the Truth of God, and substituting for it the vanity of useless traditions—cruel and vindictive in its enmities, though it retain amiable and estimable men within its bounds—rotten as a system, and in regard to its factitious pomp of ceremonies, dignities and orders, though possessing many elements of truth—and in Scripture designated as the *Mother of harlots, and of the abominations of the earth.*

* Are the martyrs under Mary of England, and the other persecutors of protestants, forgotten? But, possibly, they were not heretics.

In 1828 the Association for the Propagation of the Faith collected a sum, which, with an amount on hand, made 271,999 francs, 75 centimes; of which they were able to distribute among the several missions 254,939 fr. 70 c. Of this last amount there was assigned to the Missions of America the sum of 120,000 francs—being about \$24,000. The items were as follows:

To Mgr. Fenwick, bishop of Cincinnati, in Ohio	20,000 fr.
To Mgr. Richard, bishop of Detroit, in Michigan	7,500
To Mgr. Flaget, bishop of Bardstown, in Kentucky	20,000
To Mgr. Rosati, bishop of St. Louis, and Administrator of New Orleans: For Missouri	20,000
For Louisiana	10,000
To Mgr. Portier, bishop of Mobile, in Alabama	15,000
To Mgr. Whitefield, archbishop of Baltimore	5,000
To Mgr. Dubois, bishop of New York	7,500
To Mgr. England, bp. of Charleston	5,000
To M. Bachelot, Apostolic Prefect of the Sandwich Islands	10,000

We have not the means of giving an accurate statistical view of the number belonging to the Papal Church in the United States. We shall endeavor to do this at a future day—perhaps in our next number. The population belonging to this Church has been variously stated. We are inclined to believe it to be *half a million*. The Archbishop of this Church is James Whitfield, of Baltimore. Bishops, Benedict Joseph Flaget of Bardstown, Ky., John England of Charleston, S. C., Edward Fenwick of Cincinnati, Ohio, Joseph Rosati of St. Louis, Mo., Benedict Joseph Fenwick of Boston, John Dubois of New York, Michael Portier of Mobile, John B. M. David of Mauricastro, and coadjutor to the Bishop of Bardstown, Henry Conwell of Philadelphia. They have periodical publications at Charleston, S. C., Hartford, and Boston. A Convention of the prelates met at Baltimore in October last, and addressed a pastoral letter to the laity in the United States. The principal matters of exhortation are—necessity of greatly increasing the number of the priests—the importance of the education of children—influence through means of the press—interpreting the scriptures “according to the unanimous consent of the

Church”—adherence to the principles and government of the Church—urgency of efforts to disseminate the true faith, &c.—We trust in God that the “Mother Church” is not to become in the United States what she is now in southern or even in central Europe. But this is to be prevented, let it be remembered, and pondered well, by far greater efforts on the part of Protestants, to spread the Word of Life, and the blessings of a Christian ministry. *The efforts of Jesuits are not to be despised.* *Eds.*

VARIOUS NOTICES OF RELIGIOUS DENOMINATIONS IN OTHER PARTS OF THE WORLD.

I. BRITISH POSSESSIONS IN NORTH AMERICA.

Episcopal Church. There are two Episcopal dioceses—those of *Nova Scotia*, including Nova Scotia, New Brunswick, Prince Edward Island, and Bermudas; and of *Quebec*, including the two Canadas. Of the diocese of Nova Scotia, John Inglis, D. D. is Bishop. The number of inferior clergy is 67. Of the diocese of Quebec, Charles James Stewart, D. D. is Bishop. The number of inferior clergy is 72.

Baptists. As we have stated, in our tables, the number of Baptist clergymen, associations, &c. we will not here repeat them. In the Province of Nova Scotia there have recently been considerable accessions to the Baptist churches.

Methodists. There is one Methodist Conference in Canada, and about 10,000 members of that communion. They are principally found in Upper Canada. Under the care of the Methodist missions in Canada, there are 1,454 Indians, 981 of whom are regular communicants.

Romish Church. There are 4 dioceses—Quebec, Upper Canada, Montreal, Prince Edward's Island. We have no means of ascertaining the number of the Romish priests in Canada. It is stated in an article on Canada, published not long since in the North American Review, that the clergy in Canada have no connexion with the See of Rome. They are educated at home, and are supported by the 26th part of the grain raised on the land of the Catholics, which amounts, on the average, to about £300 per annum to each priest.

GREAT BRITAIN.

Episcopal Church. The two ecclesiastical provinces into which England is divided, are Canterbury and York. The Archbishop of York is William Howley, D. D.; of Canterbury, Edward Venables Vernon, D. D. The number of Bishoprics is 25. All the Bishops have a seat in the House of Lords, except the Bishop of Sodor and Man. The Archdeacon is the assistant of

the Bishop. The other dignitaries are the deans, prebendaries, canons, &c.; the inferior clergy are the rectors, vicars, and curates. The Church of Ireland is governed by 4 Archbishops, Armagh, Dublin, Cashel, and Tuam. The number of Bishops is 18. The whole Episcopal population of Ireland is somewhat over 300,000. The number of Bishops in Scotland is 6, besides a Missionary Bishop, representing the Church on the continent of Europe. The number of Scotch Episcopal congregations may be about 70, and the population 30,000.

The whole number of Episcopal clergymen, in all parts of the world, is not far from 23,000, and the population 11,000,000.

Presbyterians. The Church of Scotland is a national Church, supported by tithes. John Knox was the founder. The General Assembly meets annually in May, and is the ultimate appeal in religious matters. The Westminster Confession of Faith was adopted by the Church in 1647. In 1824 there were connected with this Church 15 synods, 78 presbyteries, 900 parishes, 51 chapels. For various reasons, the following *secessions* have, at various times, been made:—1, *United Associate Synod*—2, *Associate Synod*—3, *Original Burgher Associate Synod*—4, *Constitutional Presbytery*—5, *Relief Synod*;—in all, 33 presbyteries, 474 churches, and 415 ministers. In England there may be about 300 congregations of Presbyterians, and a population of 60 or 70,000; in Ireland about 240 ministers, and a population of 800 or 900,000.

Independents. They form the largest body of English Dissenters except the Methodists. They resemble, in many respects, the Congregationalists of New England. They have several flourishing academies or colleges, and are earnestly engaged in the various benevolent enterprises of the day. In 1824 the number of churches was computed at 1,024, and of ministers 950. They have much increased since that time.

Of the Whitefieldite Methodists, Lady Huntington's Connexion, Scotch and Irish Independents, &c. there were in 1824 about 300 churches and 300 ministers.

Baptists. Particular Baptists. This term is applied to distinguish those who believe in a limited atonement from those who hold to a general atonement, or the General Baptists. In 1820 the Particular Baptists had 670 churches, and the General 100. They have probably increased considerably since.

Wesleyan Methodists. From the Minutes of the last Annual Conference of the Wesleyan Methodists, (1829,) it appears that there are in England and Ireland 984 travelling preachers, and in Great Britain 297,527 members, being an increase, dur-

ing the last year, of 2,335. The number of persons under the care of the foreign missions is 39,660. There are two or three small seceding bodies of Methodists in England.

There are also several smaller sects, which we have not space to notice.

FRANCE.

Number of Catholics 29,000,000; the number of clergy amount to between 30 and 40,000. The students preparing for holy orders are 30,000 in addition. The annual expenditure on the clergy is from 4 to \$5,000,000. The Reformed (Calvinistic) church of France has, as it appears from a table just published, 305 ministers, 438 places of worship, and 451 Bible Associations. The number of Lutherans we do not know.

GERMANY.

In the German states there are about 5,000,000 of Catholics; 2,500,000 Calvinists, and 11,000,000 Lutherans. During the last half of the eighteenth century, evangelical religion experienced a great decline in Germany. Since 1804, in consequence of the circulation of the Bible, and by the labors of a few distinguished men, a new era has commenced of light and practical godliness. Some of the Catholics have been active in circulating the word of life.

NOTE.—Our limits do not allow us to extend our notices any further. We are aware that what we have said in regard to the Religious Denominations, in Foreign Countries, is of a miscellaneous nature, still it may be of some service. We hope, with the blessing of a kind Providence, to present at a future day, an accurate and complete view of the Religious Denominations in Great Britain and on the Continent of Europe, in connexion with their respective histories, doctrines, efforts to extend the gospel, &c. We close our annual view of the Religious world with the following table from the American Almanac.

Inhabitants of the Earth, divided according to their religious belief.

The two following estimates are according to the geographers, Malte-Brun and Hassel.

	Malte-Brun.	Hassel.
Catholics . . .	116,000,000	134,000,000
Greek Church . .	70,000,000	62,000,000
Protestants . . .	42,000,000	55,000,000
Total Christians,	228,000,000	251,000,000
Jews	4,000,000	3,000,000
Mahometans . .	100,000,000	120,000,000
Pagans	310,000,000	550,000,000
Total inh. of globe	642,000,000	924,000,000

OPERATIONS OF THE AMERICAN EDUCATION SOCIETY.

REPORTS OF AGENTS.

In the last number of the Quarterly Register and Journal it was stated that several agents had been appointed to labour, in behalf of the Society, in different parts of the country. In the present number, we shall give some account of their efforts and success by laying before our readers an abstract of their several reports for the Quarter.

REV. WM. COGSWELL.

To the Secretary of the Am. Ed. Soc.

Rev. and Dear Sir,

Agreeably to your request, I now forward to you a brief sketch of my labours to the present time, in the service of the American Education Society, and their results. I entered into their employment on the 20th of August. I began my labours in Middlesex County in this State, but, in the course of a week or two, at the request of the Executive Committee, I left my field of labour to attend the Anniversaries of the Branch Societies of New Hampshire and Vermont. I was kindly received by these bodies, and I endeavoured, on my part, to reciprocate like feelings, and assured them of the cordial cooperation of the Directors of the Parent Society, in the important and exalted work of raising up and qualifying a host of young men for the ministry of the gospel. Owing to the engagements of Christians in New Hampshire in Domestic missions and the Bible cause, for the latter of which they have pledged themselves to raise in two years twelve thousand dollars, and their great efforts the year past to relieve Dartmouth College from its pecuniary embarrassment, the New Hampshire Branch could not, at present, be stimulated to greater efforts in the cause of the Am. Ed. Soc. But little will be accomplished in that State in behalf of our enterprise the year ensuing, although the Branch seems rightly to appreciate the importance of the object. Probably more will be effected another year.—The Vermont Branch is rising. In consequence of an alteration in their constitution, at the last meeting, the Society has become in its nature and operations a State Institution, and will I think deeply interest the feelings of the community in general. It promises to be an efficient Auxiliary. They pledged themselves to raise the present year money enough to supply the wants of their own Beneficiaries, or, at least, two thousand dollars.—After my visit to Vermont, I returned to my field of labour in Middlesex County. Here I have been performing the duties of my agency, when in the service of the Society, excepting a week, which I

spent in attending as delegate of the Parent Society the Annual Meeting of the Essex County Aux. Education Society at Ipswich, and the Auxiliary Education Society of Newburyport and vicinity. The County Society pledged themselves to make strenuous efforts to raise the current year for the Parent Institution two thousand dollars. The President of the Society, the Hon. William B. Banister, is a warm friend of Education Societies, as well as of the cause of benevolent Institutions in general. Besides some other contributions, which may be expected occasionally from benevolent individuals and Societies, three Temporary Scholarships were pledged in Newburyport—one by a Ladies' Society, and two by the Gentlemen's Association of Newburyport and vicinity.—The result of my labors is the pledge of one Permanent Scholarship, eleven Temporary Scholarships, six Honorary Lifememberships of the Parent Society, six Lifememberships of the Middlesex County Society, the establishment of seven Ladies' Societies, which will contribute annually to the funds of the Society; and collecting in money rising of five hundred dollars, most of which has proceeded from the above named sources. This money has been paid over either to the Treasurer of the Parent Society, or of the County Auxiliary. I have also obtained sixty subscribers for the Quarterly Register and Journal, and received the pay for them all, except two, and remitted it to the Agent for that concern. Every Minister in the country ought to give his name at once for this periodical, as it contains a fund of information vastly important to Clergymen, which can be obtained from no other work. I have also corrected the statistics of the Churches and Ministers, connected with the General Convention of Vermont and of the General Association of New Hampshire. I have seen and conversed with seventeen pious indigent young men in regard to preparing themselves for the work of the Ministry, some of whom have already concluded to do it, and applied for assistance; and a portion of the others will probably apply at some future time.—In my travels, I have visited a number of Academies, and, where there have been beneficiaries, have conversed and prayed with them, and also obtained the statistics of these Institutions.—In all my intercourse with the christian community, I have been well received, and feel grateful to God for all the kind attentions, which have been shown me, as also to the individuals, who have bestowed them.—It is but proper here to remark, that owing to my engagements at Dedham in relation to my dismission from my pastoral charge and the settle-

ment of a successor in office, I felt it my duty to suspend my agency in the service of the Society, during the term of three weeks. This I did under a full conviction, that circumstances required it, and that the Board of Directors would perfectly acquiesce in my doing it.—May the smiles of a gracious and approving Heaven ever attend all exertions for the building up of the Redeemer's kingdom through the instrumentality of the American Education Society.

All which is respectfully submitted,
JAN. 12, 1830. WILLIAM COGSWELL.

Rev. HENRY LITTLE.

To the Secretary of the American Education Society.

Andover, Jan. 9, 1830.

Rev. and dear Sir,

I have preached ten Sabbaths, and spent eleven weeks in the county of Essex in Massachusetts. The towns and parishes visited are Haverhill, Bradford, West Newbury, Amesbury, Salisbury, Byfield, Old Rowley, Ipswich, Essex, Manchester, Gloucester, Lynn, Danvers, Andover, and Methuen. The amount already raised in each parish you will see in another place.

After I had preached one Sabbath, I rode through the county, saw the ministers, and made appointments. I then presented my object agreeably to these appointments, and at the close visited the parishes which came in the first part of my course, to receive the money collected. Thus to learn what was to be done, to accommodate the ministers, and at last to finish the business as far as practicable, has obliged me to travel much further than I at first supposed would be necessary. The whole distance travelled over is at least 600 miles. This of course has taken some time, and has been attended with some expense; but I have been unable to devise any other plan, which on the whole seemed better for the Society. It has been a prominent object with me to urge the importance of making all subscriptions and donations annual. How I have succeeded, other years must tell.

I have been received with apparent cordiality by both ministers and people, and have heard but few objections to the principles and operations of the Society. The principle of loaning money to beneficiaries, and that of a strict supervision over them, have contributed much to my success. I have found parents in the county who practise both these principles with their own sons.

I have met with but few young men so fitted by nature and grace for the gospel ministry, that I could very strenuously urge them to commence a course of study. The greater proportion of such men in this county have already been induced to commence an academical course.

The two parishes in Amesbury, the two in Andover, two in Danvers, West Bradford, Essex, and Byfield have paid but a part of what is subscribed. Female Societies in Lynn, West Haverhill, and Gloucester Harbour are expecting to contribute about \$15,00 each.

The sums actually received from the different parishes are as follows.

Lynn	9 00
Sandy Bay	40 00
Beverly	2 00
Manchester	12 35
Essex	11 20
East Bradford	13 50
West Newbury, 2d Parish	27 32
North Haverhill and Plaistow	13 37
East Haverhill	6 90
Haverhill, 1st Parish	72 00
West Bradford	22 35
Amesbury, West Parish	3 75
do. East Parish	6 00
West Salisbury	8 25
East Salisbury	1 80
Byfield	8 25
Old Rowley	55 36
Ipswich	63 95
Danvers, North Parish	44 09
Methuen	12 50
Andover Theolog. Seminary	51 00
Andover S. Parish subscrib. and in part collected last year	66 00
Andover S. Parish in 1830	22 20

Total \$573 14

You see by the above account, that I have received \$573 14. In addition to this, there is, I have no doubt, at least \$100, collected in Danvers S. Parish, and about \$100 more will be made up in Andover and the west parish in Boxford. These two sums with what will soon be forwarded by the President, Agents, and Female Societies, in several of the parishes which I have visited, will make up \$800, even if we do not include the \$51 which I had no hand in collecting at Andover Theological Seminary."

Rev. JOHN K. YOUNG.

Mr. Young has preached on behalf of the Society in Boxford, Topsfield, Hamilton, Beverly, (Rev. Mr. Oliphant's Society,) and Marblehead, in Essex county, Mass.; in each of which places he was kindly received, and in most subscriptions were obtained, which will be noticed as they are remitted to the Treasury.

Mr. Young's field of labour was afterwards chiefly in Hampden county, Mass., where an Auxiliary Education Society was formed several years ago. In consequence of special efforts which the friends of be-

nevolence were making at this time, in favour of the American Bible Society, Mr. Young was compelled to defer his agency for a short time; but subsequently he visited most of the towns in the county, and Tolland in Conn., and preached to interested audiences. He found that very little had been done for this important object of Christian benevolence; some had forgotten that an Auxiliary Society had been formed; and but two ministers, whom he met with, had previously been made life members of the Parent Society. Owing to the unchristian character and conduct of a few beneficiaries, several years ago, and to other causes, prejudices of a serious nature were found to exist in many places against Education Societies, and these added much to the difficulties with which Mr. Young had to contend. Notwithstanding these impediments, he was enabled to prosecute his agency with a good degree of success, and to prepare the way for a more liberal support in after years of the cause in which the Society is engaged. The account of subscriptions and money received, will be given hereafter.

REV. ANSEL R. CLARK.

The field of labour assigned to Mr. Clark is, for the present, the Western Reserve, in Ohio. Devout acknowledgements are due to God, for the success which has hitherto crowned the efforts of Mr. Clark, in this new and very interesting field of labour. Thirty years ago the Western Reserve was an entire wilderness. Now it contains 100,000 inhabitants, spread over a territory as large as Connecticut—and, for the most part, they are descendants of the "Pilgrims." The Reserve is divided into 8 counties—Ashtabula and Trumbull, in the eastern section; Geauga, Cuyahoga, Portage, Medina, and Loraine, in the central section; and Huron county on the western section. The last county includes what is called the "Fire Land," and contains 500,000 acres. The number of Presbyterian ministers is about 60, and the churches over 100. Some knowledge of the religious state of the Reserve may be inferred from the fact, that while it contains but *one eighth* of the territory, it possesses *one third* of the Presbyterian ministers and churches

of the whole State of Ohio. The flourishing college recently established at Hudson, in Portage co. will doubtless prepare many pious and gifted youth for the ministry. It has sprung up among a people who know how to appreciate the benefits of a Christian and educated ministry, and is to be traced to the same spirit which founded Harvard and Yale.

Mr. Clark was present at the meeting of the Synod of the Western Reserve, which met at Hudson in October, and was permitted to submit the object of his agency to the members of that body. It was voted unanimously to form a Society, to be called the

WESTERN RESERVE BRANCH OF THE AMERICAN EDUCATION SOCIETY.

A Constitution was adopted, and the following officers were chosen:

Rev. Charles B. Storrs, Professor of Theology, &c. in the W. R. College, *Pres't*; David Hudson, Esq. *V. Pres't*; Professor Rufus Nutting, *Secretary*; Dea. Asahel Kilborn, *Treas.*; Gen. Augustus Baldwin, *Auditor*; Rev. John Keyes, Rev. William Hanford, Rev. Alvan Nash, Rev. Samuel Bissell, Rev. Stephen Peet, Rev. Daniel W. Lathrop, and Harmon Kingsbury, Esq. *Directors*.

Official information of the formation of the Branch has been received from Professor Nutting, Secretary; and three letters have been received from Mr. Clark, giving a detailed view of his labours and success to the 15th of January, 1830. In a future number we shall hope to state minutely the results of Mr. Clark's exertions in the different places which he visited. For the present, our limits do not allow us to do more than quote the following summary, as given in the last letter received, and an extract of a deeply interesting character.

"Jan. 15, 1830.

"I have now finished this county (Portage) excepting Ravenna, which I shall leave till spring. I will give you a summary of my success in this county. I have raised, either by donation or subscription, about \$450, to be paid this year—formed 8 Sewing Societies, and 8 Agricultural Societies—obtained 20 subscribers to the *Quar. Reg. and Jour.*—and conversed with three or four young men upon the subject of studying for the ministry, only one of whom will probably study. Pious young

men in this county are very few in number. During the last month I have pushed the formation of Agricultural Societies to some extent. It is an experiment, and I do not know whether it will succeed or not; but I have strong hopes that it will. If it does, the avails will be a clear gain, for this plan takes nothing from other subscriptions."

"Dec. 18, 1829.

"You see that I make slow work. I have adopted the principle of being thorough. I leave nothing undone which can be done for the present. I do all myself, and go from house to house, and obtain all that is obtained."

Alluding to the great efforts which the pious settlers at the West are compelled to make to support the cause of religion, and the noble spirit of disinterestedness with which they make these efforts, Mr. Clark says;—

"There are many men in these towns who give yearly for preaching from \$10 to \$30, and that, too, in some places, for only half of the time. I must say to the honor of this people, that I have seen more of a spirit of benevolence manifested among them, than I ever witnessed in New England. There are indeed many here, as in other places, who adopt the principle, 'keep what you have, and get what you can.' The instances of self-denial which I witness are calculated to cheer, encourage, and to press me forward in the great cause in which I am engaged. I, indeed, not unfrequently meet with unpleasant things. Still I am not discouraged. Nor do I regret that I entered this service. I now believe that the hand of Providence has directed me to labor in this great cause, for a short time at least. And upon the whole, I only regret that I am not better prepared, both by personal experience and personal holiness, for this *mighty* work. I say *mighty*, for I cannot contemplate it in *all* its bearings, without feeling that the interests of our country—the interests of religion—and I may say, every thing that is worth possessing,—are pending on the success which attends the business of raising up ministers of the Lord Jesus. When I hear such expressions as these, 'I know the building will go up, but I want a hand in it'—'I will live without tea or coffee'—'I would work all night if health would permit, to obtain something for this object,'—I am encouraged. These I have heard, and the sincerity with which they were spoken has been proved by the contribution of more than the 'widow's mite.' A minister's widow in A—, said that her property was about to be sold at auction, nevertheless she would give a dollar; for God had always blessed her in such deeds. She once subscribed 50 cents to the T. Society,

but did not know how she was to pay it. A few days after, she unexpectedly received a letter from a friend containing \$200."

MEETING OF THE BOARD OF DIRECTORS.

The regular quarterly meeting of the Board of Directors of the American Education Society was held in Boston on the 13th of January.

New Applications.

Forty eight young men, belonging to four Theological Seminaries, eight Colleges and eleven Academies, were upon recommendation of their several Examining Committees placed upon the funds, in the usual form.

Whole number assisted.

The following table exhibits the whole number assisted, the present quarter, by the Boards of the Parent Society, and of the Branches, together with the amount of appropriations. This list does not include the whole number under patronage, as some were absent from their places of education at the time of making out the returns; and some on account of distance receive aid but twice a year.

	Men.	Approp.
Parent Society	203 . . .	\$3578
Maine Branch	19 . . .	358
New Hamp. Br.	8 . . .	132
Conn. Br.	51 . . .	982
Presbyterian	107 . . .	1724
	388	6774

The Western Reserve and the North Western Branches, are included in the above table under the head of the Parent Society. The whole number of beneficiaries under patronage is not far from 400—These belong to about 60 Institutions. More have been aided the present quarter than at any one preceding meeting of the Board of Directors.

Funds.

We have exhibited faithfully the wants of the Society in regard to funds in our past numbers. The *fact* has been stated, again and again that applications for aid have increased faster than the pecuniary means of supplying them. Urged on by the cries of thousands and millions of destitute fellow men, and by the unequivocal voice of the religious community, the Board of Directors have given pledges of assis-

tance to young men of suitable character and promise in the United States who should apply for aid, and be willing to conform to the economical requisitions of the Society. Many, in every part of the country have heard these pledges given, and with raised hopes have called upon the Directors to redeem them. Unwilling to disappoint their just expectations and resting with firm confidence upon the increasing liberality of the friends of the Society, the Board of Directors have authorized expenditures beyond their resources, till the time has arrived when common justice demands that they should involve the Treasury no farther. A heavy debt hangs upon it which must be lightened before it can sustain the increasing demands which are made upon it. The receipts for past quarters have been stated before. During the last, they were little more than *half* enough to meet appropriations. We have no motive, and no wish to withhold the whole truth on this subject, and we feel ourselves bound to state therefore that *without an increase of funds soon, from the friends and supporters of this sacred enterprise, the appropriations must be diminished or entirely discontinued to some young men under the patronage of the Society.* No Branch Society, except the Presbyterian, has yet been able to sustain its beneficiaries without drawing largely on the funds of the Parent Society, every quarter. Till recently, there was no exception to the remark. Through the generous and spirited exertions of the Presbyterian Branch, the appropriations within its limits have been made entirely from its funds, and the most timely aid has been rendered by the Branch to the General Treasury. The above facts have led to the appointment of several agents to raise funds in different parts of the country, and especially of New England. The Board have also directed the Executive Committee to prepare and publish a communication to the friends of the Society, containing a complete view of its circumstances and wants, which will render any further remarks, in this place unnecessary. The *fact* is all which can here be stated. We implore our readers to look at the spiritual prospects of our country *as at present rapidly unfolding*, and then say,

shall a Society which is educating hundreds of pious and talented youth for the ministry be paralyzed—or shall it be furnished with the means of bringing forward a host of faithful soldiers of the cross, in time to resist effectually the encroachments of the prince of darkness?

Executive and Financial Committees.

A new organization of these Committees has recently been made by the Board. The following gentlemen now compose the respective Committees,

Executive Committee.

REV. WARREN FAY, D. D.

REV. JOHN BROWN, D. D.

REV. B. B. WISNER, D. D.

Secretary and Assistant Sec'y Ex-officio.

Financial Committee.

JOHN TAPPAN, Esq.

SAMUEL T. ARMSTRONG, Esq.

WM. J. HUBBARD, Esq.

Treasurer of the Society, Ex officio.

The following extract from the Rules will explain the duties of these Committees.

"Two standing Committees shall be appointed by the Board—a Financial Committee whose duty it shall be to attend to the funds, and to cooperate with the Treasurer in making investments in the safest and most productive forms; and an Executive Committee whose duty it shall be to examine and to discuss subjects of importance, and to report on the same to the Board; to afford the Secretary council whenever he shall request it; and to perform any business during the recess of the Board, which, in their judgement, the interests of the Society may require. They shall keep a record of all their proceedings, which record shall be read to the Board at their regular, or other meetings, for their approval."

WESTERN AGENCY

established at Cincinnati, Ohio.

We are happy to state that the Rev. Franklin Y. Vail, Secretary of this agency arrived at Cincinnati in November last, and that he has entered upon the duties of his office with encouraging prospects. A Board of Directors has recently been appointed, and it is expected that the objects of the agency will be prosecuted with energy.

Removal of the Office of Secretary to Boston.

The duties of the Secretary and Treasurer of the Society have become so numer-

ous, as to render a union of the offices, in one place, necessary. By direction of the Board, Rooms have been taken, in Boston, at No. 52 Washington St. nearly opposite the Bookstore of Crocker and Brewster, and the Secretary has removed his family from Andover in pursuance of the same arrangement. All business with the Secretary or Treasurer, will hereafter be transacted, and all communications, donations &c. will be received at the Rooms of the Society.

OPERATIONS OF BRANCH SOCIETIES.

Western Education Society.

We are happy to present the following extract of a letter from the Rev. James Eells, Corresponding Secretary of the Western Education Society, Auxiliary to the Presbyterian Branch of the American Education Society, dated Westmoreland, Nov. 28, 1829.

To the Secretary of the Am. Ed. Soc.

"Rev. and Dear Brother.

"Yours of the 3d ult. arrived at this place some time after I had entered on my tour northward.

"Your request near the close of the letter leads me to present you with the result of this excursion.—My object was first to obtain the cooperation of Oswego Presbytery, which was readily granted.—Oswego village will endeavour to sustain one scholarship;—Mexico and New Haven one after this year; Richland and Sandy Creek probably one; which were all the places I visited in this Co.—Rev. Oliver Ayer of Sandy Creek will visit the remaining Churches in the Co. as soon as practicable, and raise what he can.—He will take a supervision of the interests of our Society in that Co.—I then passed through Jefferson to St. Lawrence Co.—Here I spent five sabbaths, travelled about 300 miles,—visited nearly every Church,—and delivered 40 discourses and addresses relating to the object of my agency,—formed a female association and appointed an agent in every place;—found ministers and Christians in general ready to take a lively interest in our object; and obtained one subscription with the addition of such sums as are proposed to be raised by our agents in the several towns; in cash and other articles, \$1,000. This is to be continued annually, till the subscribers choose to withdraw.—Of this sum Potsdam proposes to raise \$150, the Gent. one scholarship and the Ladies one; Ogdensburgh \$150, Gent. one and Ladies one scholarship.—Madrid \$75, Gouverneur \$75, Canton \$75.—East Stockholm \$75, Hopkinton \$50, Massena \$40, Wadding-

ton \$40, Norfolk 1st Chh. \$30, Morristown \$30, Parishville \$25, South Canton \$25, Dekalb \$25, Norfolk 2d \$20, Henvel \$20, Richville \$15, Hammond \$15, West Stockholm \$15,—Edwards \$16.—As money in this county is extremely scarce by means of the distance to market and a large majority of professed Christians are poor; I am fully convinced it was expedient to propose that those who were disposed to aid our Society might have the privilege of paying in articles in case they were not able to pay in money.—The town agents will turn such articles to cash if practicable without considerable loss:—if not they will be forwarded to our County Agent, John C. Smith of Potsdam; who is charged with this as an important part of his business.—Should there be articles which cannot be thus converted to cash in that Co., they will be forwarded to Utica where we shall dispose of them in the best way we can.—Although there will be a considerable loss on the nominal sum given in articles; yet, we shall doubtless realize a greater amount in cash in this way than in any other.—I think we may calculate, with a good degree of confidence, on a sum being raised in this Co., annually, sufficient to constitute *ten scholarships*.—Rev. A. Brainerd Preceptor of the Academy at Potsdam has engaged to take a superintending Agency of the Ed. cause in this Co., and will endeavor to visit each Society in the Co., personally, or by assistance of others, and deliver a discourse on this subject annually."

Receipts into the Treasury of the American Education Society and of its Branches, from Sept. 30th, to Dec. 31, 1829.

DONATIONS.

Baltimore, Md. from Yo. Men's Ed. Soc.	
by John N. Brown, Treas.	87 00
Boston, Yo. Men's Ed. Soc. p'd during 1829	2250 00
Carlisle, Pa. from John McClure	30 00
Essex Co. Aux. Ed. Soc. from Jos. Adams	
Tr. paid him by Mr. Little, Agent	197 94
Falmouth Fem. Ed. Soc. by Mrs. Abigail Lewis, Treas.	21 79
Fitzwilliam, N. H. Fem. Ed. Soc. by Mrs. Mary Sabin, Treas.	5 79
Goshen, Conn. from a few young Ladies, by Miss E. Lyman	8 00
Goshen, Cher. Nation, from Jane Walker, a pious mulatto girl, by A. Wright	6 00
Henniker, N. H. Fem. Aux. Ed. Soc. by Mrs. N. B. Scales, Pres.	15 00
Leominster, Fem. Ed. Soc. by Miss Susan Lincoln, Treas.	9 18
Middlesex Aux. Ed. Soc. from E. P. Mackintire, Tr. by Rev. Wm. Cogswell, Agent, the following sums	
Burlington, from indiv. to constitute Rev. SAMUEL SEWALL a Life Member of the Co. Society	10 00
Bedford, from Dr. Aaron Kittredge, Tr. Gent. Assoc. in part for Bedford Temporary Scholarship	36 25
Mrs. A. Simonds, Tr. Ladies do. do.	5 00
From a Friend	1 00

<i>Carleils</i> , a Contribution	2 10
<i>Concord</i> , from Rev. D. L. Southmayd, a subscription of individuals	22 00
<i>Dracont</i> , fr. Rev. JOSEPH MERRILL part of subs. in his parish, \$10 of which is to constitute him a Life Member of the Co. Soc.	12 00
<i>East Sudbury</i> , from Dr. E. Ames, Tr. of a subscription to constitute Rev. LEVI SMITH a Life Mem. of the Co. Society	11 55
<i>Framingham</i> , Capt. D. Esty, Tr. Gent. Assoc. Fram. Temp. Schol.	29 50
Miss M. Kellogg, Tr. Ladies do.	1 00
<i>Lowell</i> , from Dea. Wm. Davidson, a cont. in 1st Ch. & Soc. for Lowell Temporary Scholarship	26 50
Miss Sarah Hale, Tr. Lowell Char. Soc. balance of the Scholarship	48 50
<i>Lincoln</i> , From Silas P. Tarbell \$25. Rev. Elijah Demond, 5. Edmund Wheeler, 5. A. Cole, 1. Elisha Hagar, 1. Calvin Smith, 1. Jonas Smith, 1. Amos Bemis, 2. A. Bemis, jr. 1. Miss Anna D. Brown 3. Miss Mary Child 50	45 50
<i>Medford</i> , Dea. Charles James, Tr. Gent. Assoc. in part for Medford Temporary Scholarship	37 00
Miss S. P. Magoun, Tr. Ladies do. do.	18 50
<i>Malden</i> , from Dr. E. Buck, in part of a subscription of individuals	4 00
<i>Natick</i> , from Dea. Samuel Fiske, to cons. Rev. MARTIN MOORE a Life Mem. of Am. Ed. Soc.	40 00
<i>Reading</i> , W. par. from John Damon Tr. Gent. Assoc. in part for their Scholarship	15 00
Mrs. Sarah Reid, Tr. Ladies do. do.	8 23
<i>South Reading</i> , Hon. John Hart	5 00
<i>Tewksbury</i> , from Rev. JACOB COGGIN, sub. in his Soc. \$10 to constitute him Life Mem. Co. Soc.	11 00
Do. by Ladies Assoc. to const. him Life Memb. Am. Ed. Soc.	40 00—429 63
<i>Norfolk</i> Aux. Ed. Soc. from Rev. Calvin Hitchcock, Agent in the Co.	185 45
<i>Franklin</i> , Mrs. IRENE FISHER to constitute herself a Life Member of the Co. Society	15 00
And from Mrs. F. a donation.	10 00—210 45
<i>North Bridgewater</i> , from Mark Perkins	5 00
<i>New York</i> , from Hon. Richard Varick, by Rev. Mr. Cornelius	100 00
<i>Newburyport</i> , from Fitzwilliam Rogers, Tr. of Aux. Ed. Soc. of N. & Vicinity, by Rev. Mr. Cogswell, Agent	80 00
<i>Norwich</i> City, from Ladies Ed. Soc. and the Charity Ware-house, by Miss Sarah L. Huntington, Tr. Fem. Ed. Soc.	31 91
<i>Worcester</i> Co. Rel. Char. Soc. by Rev. Joseph Goffe, Tr.	8 00
	\$3495 69

ANNUAL SUBSCRIPTIONS.

<i>Henniker</i> , N.H. from Joshua Darling by Rev. Mr. Cogswell	5 00
<i>Wenham</i> , from Edmund Kimball	5 00—10 00

INCOME OF SCHOLARSHIPS.

Martyn, from A. P. Cleveland, 1 yrs. int. on his half	30 00
Tappan, J. Tappan, 1 yrs. interest	60 00
—	60 00
Barnstead, J. Barnstead	60 00
Homes, H. Homes	60 00
Norwich lat. Soc. from Ladies of the Soc. say Fem. Ed. Soc. of Norwich city, and Ch. Ware-house	60 00—330 00

LIFE SUBSCRIPTIONS.

<i>Ipswich</i> , from Miss Z. P. Grant, Precep. of Fem. Sem. to constitute Rev. DANIEL FITZ, L. Mem. by Rev. Mr. Cogswell	40 00
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TEMPORARY SCHOLARSHIPS.

<i>Charleston</i> , S. C. from Jasper Corning, 2d annual payment	75 00
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INCOME FROM OTHER FUNDS.

Dividends on Bank Stock	125 00
Interest on Funds loaned	250 43—375 43

Amount received for present use \$4336 12

PRINCIPAL REC'D ON SCHOLARSHIPS.

Dwight, from Mrs. W. A. Jenkins, Tr. of Ladies of Park St. Ch. and Soc. in part First Presb. Ch. Baltimore, from Yo. Men's Ed. Soc. by John N. Brown, Tr.	92 50
Saco & Biddeford, from Lauriston Ward	1000 00
Worcester, from Mrs. R. King, Salem	88 00
	81 77

\$1292 27

Clothing received this quarter.

<i>Fitzwilliam</i> , N.H. Fem. Ed. So. by Mrs. Mary Sablin, Tr. 1 piece black dressed cloth, value 19.00. Also 1 piece white Flannel 7.62	26 62
<i>Henniker</i> , N. H. Fem. Ed. Soc. by Mrs. Nancy B. Seales, Pres. 16 2-3 yards fulled Cloth. Leominster, Fem. Ed. Soc. and other friends, by Miss Susan Lincoln, a Box, valued at	29 60
<i>Newton</i> , E. par. Friendly Soc. by Wm. Jackson, Esq. 32 shirts valued at	34 67
<i>New Ipswich</i> , N. H. Fem. Reading Char. Soc. by Miss Lydia C. Safford, Pr. & Tr. 1 Trunk	13 15
<i>Sherburne</i> , from a Lady, 6 pr. woollen Socks.	

MAINE BRANCH.

Refunded by a former Beneficiary	12 00
Collected at Brunswick Monthly Concert	6 28
Rec'd on account of the Saco Scholarship	10 00
	\$28 28

NEW HAMPSHIRE BRANCH.

Rec'd of W. B. Thompson, Exec. of the late Hon. Thomas W. Thompson of Plymouth, N. H. in part for proceeds of lands sold, bequeathed the Am. Ed. Soc.	70 00
<i>Danborton</i> , Aux. Ed. Soc. D. Alexander, Tr.	8 00
<i>Concord</i> , Fem. Aux. Ed. So. S. Kimball, Tr.	16 00
	\$94 00

NORTH WESTERN BRANCH.

Rec'd on account of Bequest of Joseph Burr, Esq. 2d payment	499 75
Refunded by former Beneficiary, prin. & int.	111 00
Do. Do. in part	12 00
	\$622 75

CONNECTICUT BRANCH.

<i>Simsbury</i> , a donation from Elisha Case, by Rev. Allen M'Lean	900 00
<i>Northford</i> , Ladies Ed. Soc. by C. Fowler, Sec.	22 00
Interest in part on Scholarships, viz.	
Hawes, by Miss Chester	1 00
J. R. Woodbridge	120—2 20
Wilcox, by Dea. A. M. Collins	14 40
Yo. Men's (Hartford) by R. Bigelow	6 06
Lavenham, by J. R. Woodbridge	21 00
Linsley, Ladies of So. Soc. by H. Francis	16 37
From Gent. of So. Soc. by do. do.	34 00
Received on Money loaned	132 95

For immediate use \$449 58

RECEIVED ON SCHOLARSHIPS.

Lavenham Sch. in part, by J. R. Woodbridge	50 00
Henry Stillman, Dea. T. Stillman	100 00
Wilcox, Dea. A. M. Collins	120 00
Hartford Young Men's Richard Bigelow	123 00
Hawes, by Miss Chester	50 00
J. R. Woodbridge	30 00
Miss Chester	37 00—117 00

\$619 00

CLOTHING, ETC.

South Cornwall, Soc. of Females in a small neighborhood, 18 3-4 yards best Flannel, by Sarah Swift, Sec. and Tr. estimated at	12 50
South Cornwall Fem. Aux. Ed. Soc. by Electa Goodyear, Sec. and Tr. 17 1-2 yds. black dressed Cloth, 2 pr. woolen Stockings, and 4 skeins Silk, estimated at	23 00

PRESBYTERIAN BRANCH.

New York, Bleecker St. Ch. Mr. Wilbur, 1st payment	37 50
G. Hallock, 2d payment	37 50—75 00
Brick Church, from Fisher Howe for	
Miss Bagert Ivers	75 00
Misses M. & H. L. Manay	75 00
Horace Holden	37 50
Moses Allen	50 00
John C. Halsey	37 50
Fisher Howe	50 00—325 00
Cedar St. Ch. W. M. Halstead, 2 yrs.	150 00
C. O. Halstead, 2 years subs.	37 50—187 50
Central Pres. Ch. from Oliver Wilcox, 3d payment for 10 Beneficiaries	375 00
Laight St. Ch. from Ladies by Mrs. Darling	75 00
Cor. Baker for Jas. Brown, 2d yr.	75 00
Arch. Falkner, 2d	75 00
E. Wainwright, 2d	37 50
Seth Geer, donation,	25 00
Arthur Tappan	375 00
Francis Tappan	37 50
From Joseph Brewster, 1st pay't	150 00—850 00
Pearl St. Ch. John Borland, 2d payment	75 00
Rutgers St. Ch. from Readon & Hallock, for 2d pay't of Male Teachers in Sab. Sch. No. 19, by Rev. Wm. Patton	75 00
Belfonte, Center Co. Pa. from J. G. Lowrey, Esq. Tr. Aux. Soc. by Wm. Graydon, Esq. Agent Presb. Br.	35 00
Carlisle, Pa. from Ladies of Rev. G. Duffield's Ch. by W. Graydon	88 23
From Rev. Dr. Neil, refunded by a former Benic. who has relinquished his studies	25 00
Catekill, from Orin Day, 2d yrs. subsc.	75 00
Chambersburg, from John Stillie, Esq. Tr. of Gent. Assoc. Board of Ed. sent by mistake to him	76 65
Greenwich, Conn. from Miss Sarah Lewis, sub. by 2 Ladies, members of the Assoc. for the Ed. of P. and P. Youth for the Gospel Ministry, to complete the regular sum to constitute their late pastor Rev. ISAAC LEWIS a Life Member of A. E. S. \$25 paid in May 1827	15 00
Greenville, Green Co. from Eliakim Reed, Esq. 2d ann. payment	75 00
Mrs. Sarah Reed, his wife	20 00
Huntington, Pa. Presb. Ch. by W. Graydon	22 00
Jefferson College, from Pres. Brown, part of 2d yrs. int. for Tem. Schol. by Students	36 00
M ^c Collensburgh, from Jas. Agnew, collec.	35 00
Wilmington, Del. from Geo. W. M ^c Clelland, Agent, from Ed. Soc. Wilmington	41 00
Western Ed. Soc. J. S. Seymour, Tr. 23 Dec.	275 00
Do. Do.	28 00—200 00
	\$2,981 38

NOTICE

To Subscribers and others receiving the *Quarterly Register and Journal*; or the *Journal only*, within the limits of the *Western Education Society*.

All copies of the above works that are circulated in thirty counties, embracing the middle and western parts of New York, and comprehending the field occupied by the Western Education Society, are mailed at Utica, (excepting such as are sent in exchange for other publications, and to the

officers of public institutions, entitled to the work.) Postage is accordingly to be charged from Utica, and not from Boston, unless the distance is over 100 miles, in which case it is the same.

All communications relating to the work in the above limits, are to be forwarded to Mr. Edward Vernon, Office of the Am. Br. Tr. Soc., No. 145 Genesee st. Utica, who is duly authorized to act as agent.

Any person who may receive the *Quarterly Journal* gratuitously, as agent of the West. Ed. Soc. or Sec. of a Female Association, who has no prospect of being able to make any remittance for the benefit of the Soc., will please to signify this, by returning the copy forwarded to Mr. Vernon.

PRINCETON COLLEGE.

We are indebted to the editors of the *Philadelphian*, and *Education Register* of the Board of the General Assembly, for pointing out an error in the statistical account of Princeton College, which appeared in the number of this work for April, 1829. In consequence of our great anxiety to be strictly accurate in this as well as other statistical accounts, we have uniformly taken the pains, and been at the expense, to send blank schedules to the several colleges, containing places for all the items to be found in our published views, and requested that they might be filled up by the officers of the institutions to which they relate, or by some responsible correspondent, and then forwarded for publication. A schedule of this kind was forwarded to Princeton College, but unfortunately was not received in return. Unwilling, however, to leave the space entirely blank, the assistant editor (the senior editor was absent, at the time, on a tour to the Western States,) made use of the schedule forwarded and published the year before, (see *Quarterly Register and Journal*, Vol. I. p. 103: this was mentioned also in a note in the same No. p. 235,)—and carried forward the numbers which had been given in that year, as belonging to the junior, sophomore, and freshmen classes, to the columns for seniors, juniors, and sophomores, respectively. each class having advanced one year and the column for the freshmen class was of course left blank. We exceedingly regret that this fact, which would have explained the case, was not published with the table; especially as a *typographical* error, in the footing, of the three classes was made at the same time; and because it has given us much pain to find that we have inadvertently done an injury to an institution, for which we, in common with the American community, cherish great respect. Those editors who have copied the error are requested to notice the correction.—Eds.

Errata. P. 191 10th line from top, read 1773 for 1776; p. 192, line 34, read convent for convert; line 42, read sacristans for sacristars.

THE
QUARTERLY REGISTER
AND
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VOL. II.

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No. IV.

RECOLLECTIONS OF GORDON HALL.

To the Rev. Secretary of the American Education Society.

MY DEAR SIR,

I regret that it has not been convenient for me, at an earlier day, to comply with your request, in furnishing for your excellent Register and Journal some recollections of the late Rev. Gordon Hall, Missionary at Bombay.

As my acquaintance with this devoted servant of Christ was short, being chiefly limited to one year, which he spent in my family, as a theological student, I shall attempt only to give you a very brief statement of facts which exhibit the principles that contributed to the formation of his character as a man and Christian.

Mr. Hall was a graduate of Williams College, of what year, I am not quite certain, as I have no Catalogue at hand; but, if I mistake not, he came to my house in the autumn of 1809, to commence his professional studies. The developement of his powers, during his theological investigations, satisfied me, that, in intellectual strength and discrimination, he was more than a common man. Of this, however, he was apparently unconscious, being simple and unpretending in his manners, and altogether remote from the sanguine, self-complacent temper often manifested by young men, who are greatly his inferiors. But it was not so much any one distinguished characteristic, such

as we sometimes see in eccentric men, with great excellencies, counteracted by great defects, as it was a *combination of good qualities*, that made Mr. Hall what he fully proved himself to be in his subsequent course, a superior man.

Among this combination of qualities, is to be reckoned his *piety*; which was not a hectic flush of emotion, rising and subsiding occasionally or periodically; but a steady glow of feeling, arising from a heart warm with the vitality of holiness and spiritual health;—his *persevering industry*, which enabled him to master difficulties, insurmountable to the vacillating and irresolute:—his *sobriety of judgment*, which enabled him to weigh consequences, to adapt means to ends, and which secured him against rash resolves, and inappropriate expedients for their accomplishment; and finally his *inflexible decision* in purpose and execution. By this latter trait in him, I do not mean *obstinacy*, that acts because it will, without reason perhaps, or against reason; but an intelligent fixedness of purpose, that will not abandon a proper object, on account of trifling obstacles to its attainment.

With the circumstances of Mr. Hall's childhood, I have no acquaintance, but suppose he was trained up, amid the plain fare of a New-England farmer's family, to habits of hardihood; in distinction from the sickly effeminacy too often produced in

the young, by the indulgences of wealth and refinement. Though his patrimonial resources were limited, his expenditures were carefully accommodated to his means, so that, by economy and personal effort, he managed to sustain himself through an academical education. This was accomplished, as I suppose, (for I am not fully certain of the fact,) without charitable aid from any quarter; at least, there were then none of those noble institutions, which have since arisen, to aid the strugglings of pious and needy young men, preparing for the ministry.

The result of the personal qualities, and of the circumstances to which I have now alluded, was the formation of a character, which prepared Mr. Hall for the bold enterprises of Christian benevolence, in which he was destined to bear so prominent a part. While he was in my family, several incidents occurred, which I will mention, though of no account in themselves, except as indicative of character.

At the season of hay-making, he came to me one day with a request, that I would procure him a scythe, and allow him to go into the field, with my laborers. As he had for some time been withdrawn from agricultural pursuits, I feared the consequences, but assented to the proposal, admonishing him to begin moderately. From respect to my wishes, though he had no apprehension, he labored but a few hours the first day. For the rest of a fortnight he was in the field early and late, mowing, raking, or pitching hay, with as much skill, and as little fatigue, as any of his fellow laborers. This was as much a matter of surprise to them, as it was to me; and it denoted a firmness of constitution, (the result, probably in a great measure of his early training,) which prepared him for the hardships he was to encounter as a Missionary.

During the same year, he was appointed a Tutor at Williams College;

and the President's letter informing him of that appointment, spread before him very urgent motives to accept it. Having read the letter, and pondered a short time on it, he came to me for advice; and having heard what I would say on the subject, he made his decision that evening, and there the thing ended;—it was dismissed from his thoughts, and never again adverted to by him, in conversation. This incident, trifling as it may seem, made a strong impression on me, at the time, as indicating the promising structure of his mind. I had then seen, as I have often seen since, young men, who would make of such a question, a "mighty concern," not to be decided without many and long consultations; and who could not, "in fixing, fix" their decisions, so but that they were perplexed with frequent revision, if not reversal of their own half-formed resolves.

In the autumn of 1810, if I do not mistake in dates, Judge S.— of W— Con. came to my house to enquire for a candidate. Of the three or four residents in my family, who had been licensed that week, I thought Mr. Hall the fittest man for the place, on account of some local peculiarities there, and accordingly introduced him to Judge S.—The conversation that ensued between them was in my presence. Mr. Hall was very explicit in settling one point, namely, that if the people of the place should be ever so united, and earnestly desirous of his stay, his preaching to them should not be considered as implying any obligation on him to remain there. The Judge wished him to go, on his own terms, saying, "If you can unite a people, now much divided, you will do us an unspeakable service, even though you afterward leave us." He went. On the third sabbath, his morning sermon contained some pointed reprehensions of what he thought amiss in the morals of some in the congregation; and his afternoon sermon was on the doctrine

of "divine decrees." The following week there was much complaining, by *some* of the people, of Mr. Hall's "hard sayings." On the fourth and last sabbath of his engagement, his subject was chosen with this state of things in his eye. Expecting never to see this assembly again, in this world, he expressed his regret that so many should have been dissatisfied with his ministrations. He assured them that to have given them offence, was a source of severe trial to his own heart; but as an ambassador of Christ, he must act from higher motives than regard to their approbation. With deep solemnity and pathos, he carried them onward to the judgment, where he must meet them again, and where all the motives of his heart and of theirs, must undergo the scrutiny of the omniscient eye. The appeal was irresistible. The assembly were melted down with strong emotion, and immediately after his departure, despatched a messenger, to insist that Mr. Hall, who had gone to Massachusetts, should return. He did return, and in spite of his remonstrances, they gave him an urgent call to become their pastor. Then the heart of the Missionary came out. Then was revealed the secret, so long cherished between himself, and his beloved brother, Samuel J. Mills. These kindred spirits, associates in College, often interchanged visits afterwards, mutually enkindling that holy flame which nothing but the hand of death could extinguish, in their own bosoms; and which has since extended its sacred influences to so many thousands of other hearts. The *general purpose* of these devoted young men was fixed. Sometimes they had talked of "cutting a path through the moral wilderness of the west, to the Pacific." Sometimes they thought of South America;—

then of Africa. Their object was the salvation of the *Heathen*; but no specific shape was given to their plans, till the formation of the American Board of Foreign Missions. Before this period the churches were asleep. Even ministers were but half-awake. To many it seemed a visionary thing in Mr. Hall, that he should decline an invitation to settle, attended with so many attractive circumstances, and so much prospect of usefulness. But I can never forget with what a glistering eye and firm accent, this youthful pioneer of Foreign Missions, full of faith and the Holy Ghost, said, "No,—I must not settle in any parish of Christendom. Others will be left whose health or preengagements require them to stay at home; but I can sleep on the ground, can endure hunger and hardship;—God calls me to the Heathen;—wo to me if I preach not the gospel to the Heathen." He went, and the day of judgment, while it tells the results of his labors, will rebuke the apathy with which others have slumbered over the miseries of dying Pagans.

Of Mr. Hall's qualifications as a Missionary of the cross, I may be a partial judge, but I have considered them to be of the very first order; and highly as I estimate the character of many who have been his predecessors, and his cotemporaries in this great field of Christian enterprise, none of them, in my opinion, has been superior to Gordon Hall. But "his record is on high;" and I trust that his admirable character, as exhibited in his labors and trials in India, will ere long be given to the public, from a hand competent to the undertaking.

With best wishes for the success of your most important labors, I am, Rev. and dear Sir, very affectionately yours, &c.

E. PORTER.

To the Editors of the Quarterly Reg. and Journal.

GENTLEMEN,

At your suggestion and request I have attempted to arrange and hereby submit to your disposal some thoughts on *the importance of a sanctified Literature*, in connexion with the influence of *Colleges* on this object.

Yours truly,

CALVIN COLTON.

Boston, March, 1830.

Having just passed the interesting season of the annual concert of prayer for Colleges, any Christian, who has been earnestly occupied on that occasion for the specific object contemplated, and with enlightened views of its relative importance, can hardly emerge from the sympathies of such a day with a willingness to resign the cause, and post it on his religious calendar, to interest his heart, *only* when the sun shall have measured another annual circuit in the heavens, and so much shall have transpired, as a year will generally bring about, in the character and aspects of our public Literary Institutions, either to fit or unfit them for the greatest usefulness in the world. I beg leave to suggest, that he who has earnestly engaged in prayer on the occasion now alluded to, and for that specific object, will be likely to *continue* such prayer;—to feel and say like David, in reference to this particular thing: "If I forget thee, O Jerusalem, let my right hand forget its cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth." For such Christians, it were not perhaps so necessary to urge this object on their continued remembrance and prayer;—though even they, peradventure, might be quickened by a brief and pertinent exhortation. But we wish to interest and engage all, who love our Lord Jesus Christ, and who pray for the peace of Jerusalem, not to forget the most essential means of attaining their dearest ends.

Do Christians *believe* in prayer—that it can attain an object, which is away from under its own breathings,

beyond the grasp of its own hand—an object that is distant and mediate?—A singular question, indeed, to be asked in this enlightened age, with the Bible in our hands. And yet there is reason for it. It has been well said, "Extremes meet. Truths, of all others the most awful and interesting, are too often considered as so true, that they lose all the power of truth, and lie bed-ridden in the dormitory of the soul, side by side with the most despised and exploded errors." What Christian would not be startled at this thought, when he regards, even for a moment, its portentous verifications in his own bosom, in his own life, and throughout the entire Christian community?—Alas! the efficacy of prayer is considered so true, that it loses the power of truth! And yet its own Divinely constituted and rightful prerogative brings within the power of man the mightiest agency of this lower world. Thus hath God ordained:—that while his faithful servants are doing all possible good, within the sphere of their own immediate personal influence, they may, by their prayers, extend and multiply their good indefinitely beyond calculation—in distant regions in the remotest corners of the earth.

May I be permitted earnestly to recommend the *continued* use and application of this power, by all who "wait for the redemption of Israel and of the world," in behalf of our Colleges and public literary institutions;—that God would be pleased to set his own seal upon them, by the plenteous effusions of his Holy Spirit, and appropriate them to his service.

The most urgent reasons for such specific, united, and continued prayer are found in *the importance of a sanctified Literature* to the interests of Christianity, of our country, and of mankind.

Without disparaging the humblest instrumentalities in the kingdom of Divine grace, and without confronting that high authority, which said: "God hath chosen the foolish and

weak things of the world to confound the wise and mighty—things base and despised, and things that are not, to bring to nought things that are—that no flesh should glory in his presence ;” —it is still true, since the age of miracles and of a special inspiration is past, that the higher endowments of mind, which are the fruit of intellectual culture, and of a careful education, are so much additional power, when consecrated to the service of Christ and of his Church. It is also true, from that deference, which minds of inferior culture will ever pay to those of a superior education, that our Seminaries of Learning, our Colleges, and Universities must furnish the men, who are to rule in the higher regions of human thought, and to prescribe currents to human passion. That knowledge is power—is a law, which can never be despised, and which God himself has ordained. From this all governing principle, and from the very structure of society, these literary institutions must stand at the head of influence. From these Seminaries are annually going forth the men, who are to form the intellectual and moral character of this great nation, and to control its physical energies—not to speak of their influence on the rest of the world. I do not mean that there are no men of private education, whose force of character will brave such disadvantage, and who, by their industry, talent, and general merits, will make their way to the highest places of trust and influence in Church and State. Nothing is more grateful than to witness such exceptions to a general rule, and such examples of native and distinguished talent, as the history of our own and of every country affords. Nor do I mean, that a great majority of the most important coadjutors of the best things in society, are not men who perhaps have never seen the inside of a College, or University ; but whose good sense, and virtue, and experience in the world have given them high claims to respect, and endowed them with many

qualifications for usefulness. But I mean—that that more perfect discipline of mind, and especially those capabilities of high mental effort and intellectual reach, which give man the greatest influence and power, other things being equal, are ordinarily the fruit of a liberal education, and never perhaps, are these attainments made altogether independent of such means. And admitting these premises, what Christian can look with indifference, on the moral and religious character of the seats of learning, scattered over our land ?—such as these are, will be the ruling spirits of this nation.

And besides this general, and as it were supervisory influence, spreading out its arms over the entire community, forming and fashioning it according to its own image—it is from these Seminaries of learning, that the Church is to be furnished with her controlling influence, whether it shall be good or bad. Since the age of miracles and of the seal of apostolic commission, such is the unavoidable doom of Christianity. No vulgar claims of the Spirit's inspiration can exempt even the vulgar mind from an obsequious deference to superior and cultivated intellect. Mind will ever bow to mind, or lord it over mind, according to the relation in which it stands to others in point of knowledge, aside from the influence of moral virtue. There are no subjects, on which the human mind is forced to act, where inequality of knowledge creates so sudden and so great inequality of influence, as those of religion ;—because, perhaps, they are necessarily and peculiarly spiritual, and may be made merely speculative. By artifice, they may be thrown into impassable regions, and clouded with obscurity and mysticism ;—or by honest dealing, they may be cast in clear light, and made eminently practical. It is sufficient to say, there is no other subject, on which superior learning gives so great an advantage over uninformed minds, when brought into direct and immediate collision.

And the greatest evils of the Church,

in all the ages of her uninspired history, have arisen from the influence of men of unsanctified learning over the more uncultivated portions of community. In this has ever consisted and still consists the supremacy of the Romish Church over those in her communion. She originates and fashions their literature, and keeps her hand upon literary institutions. Herself most accomplished in her own hierarchy, she elects into her court, or brings under her patronage all that excel in learning, in science and in the arts.

I appeal to Protestant Germany : Tell us what are the men at the head of her Literature, and you tell us what is her religion. I ask, how it comes to pass, that so few of the ministry of the Church of England are men of piety ?—And I am told, perhaps—She is affianced to the State—as if that were the whole secret. But for myself, I hear another voice, reporting itself from the halls of the University, saying : *There is no religion here.* A Wesley and a Whitfield were scandalized as *Methodists*, because they tried to be religious. When the spirit of Christianity roused their faculties to high Christian enterprize, they could find no examples of Christian living in the whole extent of their horizon to satisfy their ardent desires—whether they searched the Universities, or cast their eye over the broad ground of the English Church. And with the Bible in their hand, they set out under God, each for himself to mark and make his own destiny. I do not mean to insinuate, that Oxford and Cambridge are utterly vacant of piety—or that no exemplary men of God, and shining ornaments of Christianity, come from those distinguished seats of human learning. It is sufficient to say and I do not say it for a purpose, but because I suppose it accordant with truth—that pure, primitive piety is not cherished by the reigning influence ;—and that the little which grows there, *exists* rather than *flourishes*, and that in *spite* of

the disadvantages under which it labors.

The most formidable impediments in the way of the progress of Christianity in the world at the present instant, are in alliance with Literature. Not that true learning in itself is hostile to Christianity. Far from it. But because its unholy masters, will neither go into the kingdom of heaven themselves, nor suffer others to enter.

It is indeed true and a blessed truth—that the most simple may attain the kingdom of heaven ; and it is equally true, that all correct science is favourable to the extension of that kingdom. And I am inclined to the opinion that the reign of Christ, *in its highest designs*, can only be coextensive with the reign of sound philosophy, on all subjects proper to the human mind. For it is impossible to suppose the highest perfection of an earthly state, without attaining the practical uses of every department of philosophy.

But learning may be and is perverted to unholy ends, wherever the spirit of Christ does not maintain a supremacy, and control its appropriations. It can hinder, as well as advance Christianity. It hath great power—stands at the head of the principalities of earth. And no Christian should be sorry that it is so, notwithstanding the disadvantages under which Christianity may have laboured, or still may labour, by the abuse of this power. For Christianity herself cannot do without it. That is, she cannot answer all her purposes, nor accomplish her ultimate designs. That very weapon, by which she herself has been so often and so deeply wounded, and which even now is wielded against her with such mighty efficiency, *she* must employ as the instrument of her own triumph. And when once the tables are turned, and science shall be *controlled* by Christian principle, she will spread over the face of the earth a mighty deluge of light, along with the heavenly blaze of Christianity, subsidiary to the designs of this ministering visitant and redeem-

ing power from the upper world.

I said the most formidable impediments in the way of the progress of Christianity are in alliance with *Literature*—not *learning*, that is truly and properly such. And who does not know what a fearful amount of *corrupt* literature there is in the world—adapted to every capacity, and to every species of bad taste, intellectual and moral,—intermingled with the diversified ingredients of infidelity and moral contagion, from their most attenuated and subtle dilutions, down to the gross, and shameless disgorgements of their most polluted sties. The best histories, the best productions of the imagination, the best poetry, the highest standards of literature, and even the stately and admirable works of the Academies of Science and Art, not excepting painting and statuary, copper plate and lithographic prints, are more or less *charged* with an influence, which might light up hell with a smile, and send the note of exultation through all its regions. Were we permitted to expurgate the literature of this world, and make one bon-fire of all that is bad—I had almost said, this earth might discharge a part of its obligations to the sun, by sending back for one day an illumination superior to his own everlasting blaze. But nay. The dense cloud of pollution, going up from such a holocaust might rather be expected to eclipse the whole heavens.

What is the moral character of the great mass of that literature, which is daily devoured by the great reading public of Europe and America?—And what are its tendencies, in relation to the designs of Christianity?—Those of us, who have never had access to the libraries of Europe, to their common reading rooms, to the closets of her most accomplished, yet unsanctified spirits, can have but a very inadequate notion of the amount of moral pollution, which her presses are continually disgoring upon the world. And what a great proportion of every community, in the present state of the

world would rather take up a vile book, than a pure one?

Do I hazard any thing in saying, that Literature does and will govern the world? That the most intelligent, most enterprising, and most influential minds are fashioned in its moulds? By this we see what a mighty task lies at the feet of Christian enterprise: Christians themselves must become masters of all learning—must acquire that influence of mind over mind, which learning only can give, and bring into operation a number and an amount of agencies, sufficient to create a new world of literature, more commanding in chastity and power of diction, in the majesty of truth, in imagination, in poetry, in every literary excellence, than all other writings*—the pervading and re-

* The importance of a *polite literature*, imbued and dictated by Christian principle, is most strikingly demonstrated by the singular fate of the principles of the English Puritans for two hundred years now past. I remember to have asked a gentleman, not long since,—how it should happen, that the principles and character of the Puritans should have been so constantly abused, in the range of English Literature, with so little vindication?—To which he replied: The Puritans have been obliged to *work*, while their adversaries have had nothing to do, but to *write*. A historical truth, doubtless—more to the credit of the hearts than of the minds of the Puritans. That is—so far as they rejected literature, as comparatively an unimportant part of their work. The consequence has been, that in all those regions of society, where the greatest refinement, and consequently the greatest influence reigns, the Puritans, as a sect, have ever lain and still lie under the deepest and most unmerited scandal. The thunders of parliamentary eloquence have been permitted for ages to level their artillery, and a polished, prevailing literature to send its poisoned shafts, thick and cruel as the tempest, both with a like impunity, into the unprotected bosoms of the purest and most worthy spirits whom the world has seen since the days of the Apostles. What else can account for the fact, that the character of this long abused people has never yet been fairly redeemed before the world? I do not mean to imply, that they have had no literature;—but none of sufficient variety, or sufficiently polished and respectable to make its way into the higher circles—and having in view especially,

deeming power of which shall be this single principle: *a submission of the wisdom of this world to the wisdom of God.* And he who dares not assume this position (and there are many good men, under the influence of so morbid a literary and philosophic temperament as to want the courage boldly to avow it,) before the world,—he, I say, who dares not avow it, so far rejects the full panoply of Jesus Christ—is unpractised in his first and most important lesson, as a Christian. And however learned he may be, he is like a ship at sea, without rudder, or compass, or pilot, errant in her courses, and doomed to wreck by the first disturbance of the elements.

If I do not mistake, this principle, about which there is so much false delicacy, and which so few dare to confess as an article of their creed, lest they should sacrifice a reputation among the worldly wise—is the great religious *talisman* of the age, (if I may use so heathenish a term for a Christian purpose,) of every age indeed, offering itself as the mighty and prevailing power of the Church: *submit your wisdom to the wisdom of God.*

I have said, it is from our public literary institutions, that the Church is to be furnished with her leading men and her controlling influence. It must be so, notwithstanding the pretensions, the high sounding claims, and grave admonitions of enthusiastic ignorance, which are so often vociferated and moaned out even from the pulpits of Christianity. *Knowledge is power.* And when we see it and feel it every day and in all the world, shall the friends of the Redeemer be brow beaten into submission to the reversed position, that knowledge is

not only their own vindication, but to carry the war into the very camp of their adversaries. Where, for example, is the balance of influence against the tremendous enginery of that single department of English Literature—the Waverly Novels, and other popular writings of this class, so far as they bear upon the character of the Puritans?

not power, that ignorance and vulgarity are the best qualifications for the Christian pulpit, when accompanied with the credentials of an honest heart? While we are bound to treat such claims with all Christian sufferance, we are not, methinks, bound to submit to them. It would be treachery to the high designs of our holy religion. Who does not know, that the highest accomplishments of mind and of manners can easily condescend, and when imbued with the spirit of Christ, will find their greatest pleasure in condescending to the lowest conditions of man, and in seeking with patient and untiring effort to redeem him from his ignorance and vice, and raise him to heaven?—and such a ministry is like the ministry of angels. But will the higher grades of society ever tolerate, what they will of course, in their impenitence, denominate the arrogance, or intrusions of stupid vulgarity, however well intended? It is admitted, that the soul of a poor and ignorant man is as precious, as that of the best informed and most cultivated. But who will say, it is more so? and shall not provision be made for all? and besides: the high places of influence, in Church as well as in State, are always in the hands of cultivated men. And is it not better to have good men there, than bad—Christians than infidels?

But the fact, that the high places of ecclesiastical trust are ordinarily occupied by men of a liberal education, is not all. Our public Seminaries of learning are the very fountains of the intellectual and moral circulations of community, and consequently touch and control, in a very high degree the springs of its physical energies and operations. Speaking of ourselves, as a nation, it may be remarked, that although we do not create all the literature which we enjoy, yet we produce not the most unimportant part of it, so far as its general, immediate, and most efficient operations, through the mass of community, are concerned; and that in the forms of nursery and

school books, of newspapers, and periodical journals, and a flood of popular literature, *native born*, which is continually pouring out from the press. And however trivial some of these productions may seem, however despicable to unobserving minds, they are by no means trivial, but momentous in their influence. And although they may generally have no immediate connection with our public literary institutions, yet I think I need not attempt an argument to show, that they are influenced, and in a great measure, though indirectly, controlled by these Seminaries, and destined forever to be so, by the complicated, yet unbroken relations of society. There are indeed constant and powerful tendencies in the baser literary productions (if I may call them *literary*) to a violation of good taste and sound morals. And all this shows the importance of holding up a correcting influence, and of urging upon community the purest and the highest standards. And this is the distinguished, the honoured office, the presiding and dictatorial power, the responsible guardianship of our higher literary institutions. And who can estimate their importance in such a view?

And need I say, that these Seminaries can never be thoroughly and in the highest sense qualified for these responsible offices, without the influence of evangelical Christianity? Nay, that without this, they contain in their bosoms the seminal principles of a most essential disqualification so far as the interests of a pure Christianity are concerned. No matter how *near* they come, so long as they do not come *up* to the mark. If the spirit of Christ be not in them, they can never be trusted. There is no other principle, on which a sure reliance can be placed. Is there no example of a prominent literary institution in our country, whose apostacy from a correct Christianity, has filled the friends of the Redeemer with the deepest solicitude, and whose present and prospective influence on the cause of Christ

is portentous of evil? She may have *learning*. But alas! '*Ichabod*' is written upon her gates.

As Christians, therefore, and with such opportunity of observation, what an amazing and overwhelming importance do our Colleges and Seminaries of learning assume? We see and feel, that nothing but the Spirit of God can qualify them for their highest and holiest designs. Nothing less than this can save them from a deleterious influence on the cause of Christianity. And this is the object for which Christians in our land are now loudly called upon by the providence of God to offer their united, continued, and importunate supplications before the throne of Divine grace: that God would be pleased to send forth his Holy Spirit upon our public literary institutions, especially upon our Colleges. And we *mean* something by the descent of the Holy Spirit, nothing less, I hope, than his Pentecostal visitations of the primitive Church, excepting only his miraculous endowments.

I know not how Christians of our country and of this age can come more directly and fully under the injunction of the Saviour: "Pray ye, therefore, the Lord of the harvest, that he will send forth labourers," than to pray for Colleges. It is not only, that the Church may be furnished with a *suitable* ministry, but that the ministry may be adequate to her own necessities, and the necessities of the world. It cannot be *suitable*, unless the object of such prayer is answered. And how can it be adequate to the necessities of the world, until the hosts of young men, who are crowding through our literary institutions, shall be bro't under the regenerating and constraining power of the Holy Ghost, and we shall hear them say like Paul: "Wo is me, if I preach not the Gospel." I should not think it extravagant to expect, if Christians would pray for this object, as they ought, that in answer to their prayers, God should make out of our Colleges in one year more candidates for the Christian min-

istry, than the American Education Society, under full success, could make in twenty years. I confess I almost feel rebuked for employing common arithmetic for such a comparison, as if Christian faith and hope could be satisfied even with such a result, or as if we would limit the Most High.

And this Divine influence is needed upon our Colleges, not only for the making of *good* ministers, but *thorough* ministers. These *uncertain* characters in the sacred office, are not in accordance with the spirit of the age, nor equal to its demands. We want men of God, "who shall be made manifest unto all men"—"who shall commend themselves to every man's conscience in the sight of God." An uncertain, half-determined ministry is the *paralysis* of Christianity. An unholy, worldly minded ministry—ah! I cannot say what it is. There is nothing in nature fit to describe it, and nothing even in imagination sufficiently monstrous. But—we want *decided* men, such as nothing but the power of God can make—"full of faith and of the Holy Ghost." We want a host of such men—phalanx after phalanx—troop after troop—marching forth, with determined, heaven-derived, and heaven-directing kindness—marching upon the dark and desolate places of the earth, that are "full of the habitations of cruelty." But alas! where can they be found?—And whence shall they come? Unless God will set his seal upon our literary institutions, and say: *These are mine and they shall glorify me.* And will not Christians ever pray for this?

If God had given prophetic intimation, that he would introduce another miraculous economy, we might perhaps expect the conversion of the world independent of those means, which we now think necessary. Such men as the fishermen of Galilee, and the herdsman of Tekoa might be found any where, at any time, when it should please God to give them a commission, and set his seal upon it, as he did upon that of the Apostles. But we do

not expect it. It would be folly and sin to do so. God has evidently imposed upon us the necessity and obligation of working in the ordinary way—of tasking ourselves to the utmost of our ability in the invention and employment of means—depending on the Spirit's power to rectify the heart. The great head of the Church has authorized and imposed upon us to be "wise in our generation." And can it be doubted, that an educated ministry comes within this rule?

And when we regard the signs of the times, the peculiar character of the age, the history of the Church and of the world, and the predictions of God's word, we are ready to adopt the full persuasion, that nothing is wanting for the reduction of the world to Jesus Christ, but a sufficient recruit of competent men, of genuine—high Christian zeal—to occupy the pulpit, and to conduct the benevolent enterprises of the age. And is not this a blessed assurance?—Is it not a rational one?—And O shall the prayers of Christians only be wanting, that the Holy Spirit should be withheld from our Colleges, and this recruit of men of God disappoint the age?—Shall prayer *only* be wanting?

It is an interesting and hopeful fact, that our Colleges are generally under the immediate superintendence of men whose feelings sympathise tenderly and fully with the object contemplated in these remarks, and whose prayers, I doubt not, are first, most constant, and most fervent for so great a blessing. None can more deeply feel, or better appreciate than they, its importance. That Divine providence should so have ordered, that the Presidents, Professors, and Instructors of these institutions of learning should so generally be men of this character—is a remarkable feature in the history of our Colleges, and a token of great and interesting promise. But for this, the moral and religious destiny of our country might almost be abandoned, as hopeless. For it needs but a slight acquaintance with the religious econ-

omy of literary institutions to be convinced, that where the Faculty of a College are unfriendly to such an object, it is morally impossible it should be attained. The door is effectually shut. But for the hope of the Church, and for the encouragement of prayer, the door is so far opened, in relation to most of our higher Seminaries of learning.

It is, however, a question of momentous importance, and highly incumbent on all concerned whether an adequate provision for the appropriate means of supporting and advancing religion in Colleges, is ordinarily made? And next to this, whether the blessing of God, to the extent desired, can reasonably be expected, so long as such provision is neglected?

To meet these questions, I shall assume without argument, that, if there be any Department in a College worthy of the first, most specific attention, and demanding a distinct provision to bear directly, constantly, and solely upon its object—it is the Department of *religion*. And if there be any Department claiming, in the incumbent, the most peculiar, exact, and thorough qualifications—it is that of *religion*. And by religion, I do not mean Didactic Theology, but *practical piety*. And he should be a man of consummate address and accomplished tact, not only in his public ministrations, selecting and arming truth, and sending it with power to the heart—showing the naked sword of justice, turning every way against the sinner, and setting up the Cross with all its circumstance of hope;—but he should be equally accomplished and skilful in private intercourse, and able by his earnestness to commend himself to every conscience, and by his kindness and suavity to gain unobstructed access to every heart. He should love his work—be ever intent upon it—

“watching for souls”—feeling, that his responsibility is altogether unmatched, and trembling under its weight. He should be a *pastor* in the true and most extensive sense of this term.

And is this an office to be *incidentally* discharged by the incumbents of other Departments? A more posterous expectation could not be named.—Again: Is it practicable, to institute a religious economy in Colleges, that may be expected to secure an uninterrupted Divine influence on such communities?—I answer: It ought never to be doubted, nor abandoned. It is to be hoped, when Christians begin to pray in earnest for this object, they will be willing to support a Christian Pastor, or a Professor of practical piety, in every College, and that public sentiment will demand it. Will any Christian sport himself with such a proposal—as if practical piety were not a science of the mind, as well as an art of living—and as if its culture and advancement were of less consequence than chemistry, or mathematics, or polite literature;—or as if it were not equally dependent upon human means? Were it not to defeat my own recommendation, I should ask: Who can pray in faith for Colleges, until something of this kind be done? Let *this*, then, be an object of prayer. A volume might be written on this subject, with the most copious and interesting thought. But I must stop. May God provide for our Colleges—and may Christians ever pray for them.

I am advised, that the *Sabbath morning* is very extensively observed by Christians in our land, as a season of prayer for this specific object. I therefore take the liberty of mentioning it. Let the closet and the family altars bear this incense to heaven. And shall the altars of the sanctuary be wanting?

HISTORICAL AND STATISTICAL

VIEW OF ROMAN CATHOLICS IN THE UNITED STATES.

Prepared for the Quarterly Register and Journal, chiefly from original sources and from special correspondence.

In June, 1632, Charles I. granted to Lord Baltimore, a catholic nobleman, a large tract of land on Chesapeake bay and invested him with power to make laws for the government of the colony. In the early part of 1633, about 200 gentlemen mostly Catholics, with their adherents, arrived under the command of Calvert, brother to Baltimore. They endeavoured to conciliate the good will of the Aborigines, of whom they purchased their town, which Calvert settled and called St. Marys. The colony was reinforced by Roman Catholics, who fled from the persecutions in England, and by individuals who were banished from other colonies on account of their religious opinions. They continued in a state of increasing prosperity, until the commencement of the civil war in England.

The governor was attached to the royal cause; but some individuals had sufficient influence to raise an insurrection and banish him from the Colony in 1641. In a few months tranquillity was again restored, but was of short continuance. In 1651 Parliament appointed commissioners to reduce and govern the colonies within the bay of Chesapeake. Another civil war commenced, which resulted in the defeat of the Roman Catholics. The new government of the colony enacted some severe laws against the Papists, declaring those who professed the Popish religion could not be protected by the laws, but all others should be allowed the free exercise of their religion. The province was a scene of great disquiet and commotion until the Restoration, when the former government was re-established.* In general the party that prevailed in England became the predominant party in the colony. And when the Protestant religion was permanently established in the mother country this of course became the established religion of the colony.

From this time, Popery made but little progress, until the peace of 1763. It had however been introduced into Virginia, and had met with considerable success in Pennsylvania. A zealous Jesuit missionary arrived with the first colonists in 1633; and from this time till the colonies became independent, the Papists in Maryland and Virginia were served by Jesuit Missionaries sent from England.†

After the peace of 1763, Papists of various orders and nations resorted to the U. S. in considerable numbers. - In this state of religious freedom the clergymen judged it expedient to give stability and dignity to the Catholic religion by the establishment of a regular hierarchy; and they therefore petitioned from the Pope the creation of an Episcopal see, and the appointment of a diocesan bishop. The Pope, applauding their zeal, graciously admitted their request, and allowed them to elect their first bishop. The Rev. Dr. John Carroll, who had been for some years the superior of the mission, was the object of their choice; and this gentleman was accordingly appointed first bishop of Baltimore;‡ and was consecrated in August 1790.

Roman Catholic emigrants arrived from Europe in such numbers, that in 1796, the Pope, Pius VII, judged it expedient "to erect Baltimore into an Archiepiscopal see, and to establish four new suffragan dioceses, viz: Boston, New-York, Philadelphia, and Bardstown."§ The first that claims an attention is the *Metropolitan see of Baltimore*. This, at present, comprises the state of Maryland and the District of Columbia. Baltimore is the residence of the archbishop, and is called by the Papists "the Rome of the United States."

There are, says a correspondent, between 15 and 20 Catholic priests in Baltimore, including those attached to their public institutions. There are five Chapels, one of which, I believe is unoccupied. The Cathedral is a splendid building and capable of holding perhaps 1500 persons. One of the Chapels mentioned, is attached to St. Mary's College, and I believe, few attend service there, who are not connected with the institution. One of the remaining two, is designed for the German Catholics, and I understand is not large. The last to be mentioned is located on Fell's Point, and may accommodate perhaps 1000 people. I have no means for ascertaining what the Catholic population is. Their Chapels, if they were all filled, could not accommodate 4000 persons. I suppose, however, there are more than twice that number in the city."

The different congregations in the city, according to the estimate of the Papists, contain about 11,000.

* Marshall's Life of Washington, Vol. I. Chap. 2.

† Lally's Directory, page 73.

* Directory, page 73.

† Id. page 77.





*The Most Rev. Leonard Neale,
Bishop of Baltimore.*

Engraved by J. H. Murphy, Baltimore.

In the city of Washington there are 3 churches of considerable size; 2 also in Georgetown, 1 in the city of Alexandria, 1 in Fredericktown, and 1 in Emmetsburg. Besides these there were, in 1822, 28 others in different parts of this diocese. Some of them had been neglected and were in a state of decay; but exertions have recently been made to revive old churches and establish new ones; but how many new ones have been erected I am not able to ascertain.

Colleges and Schools.

The College at Georgetown is the oldest Roman Catholic literary institution in the United States. It was founded soon after the termination of the revolutionary war, and has for many years been under the control of the Jesuits. The college has, for some time, been less prosperous than formerly. The number of students is small, but increasing. The accession of three Professors, who have just completed their education in Europe, has given a fresh impulse to the institution.

St. Mary's College, in the city of Baltimore, was chartered in 1804. Besides a President and Vice-President, there are attached to this institution nine professors and eight assistant tutors. St. Mary's Seminary, a Theological Institution, was founded in 1793. It is connected with the College, and under the instruction of the same professors.* In the college library there are about 10,000 volumes. Mt. St. Mary's Seminary, near Emmetsburg, was founded in the year 1809, and intended for an Ecclesiastical seminary. The healthfulness and beauty of the situation, however, induced several gentlemen to send thither their sons, not destined for the ministry, who were placed under the instruction of the Theological students. It gradually received more extensive patronage, and now pupils are sent to it from all parts of the United States, from the West Indies and South America.† The number of lay pupils is at present 120, and about 30 students in divinity, chiefly, but not exclusively American.

Washington Catholic Seminary, in the city of Washington, was opened in 1821. The course of study is similar to that pursued in most of our higher academies. The officers are a President, Vice President, and five Professors. Number of students about 150.

At Georgetown is a large Nunnery, called the "Convent of Visitation." It was founded by the late most Rev. Archbishop Neale, in 1798. The number of nuns is at present about 60. Attached to this institution is a large and flourishing Female Academy. The boarding school contains 100 young ladies, under the instruction of the

nuns. They also educate orphan children, whose expenses are defrayed by charitable persons. These zealous ladies have collected a day school containing nearly 200 female children of the poorer class, most of whom are educated gratuitously. Children of all denominations are received; "only they are expected to conform to the rules of the Academy." The nuns have a chapel for their accommodation, and the time which is not employed in teaching, is spent in confessions, vigils, fasts, penances, reading and other religious exercises and needle work. The sisters elect a mother every third year; the same person cannot serve more than two terms successively.

Sisterhood of St. Joseph's, near Emmetsburg, Md. This establishment was founded in 1809. The circumstances which led to the erection of this seminary are somewhat peculiar. A Protestant lady accompanied her husband to Italy in pursuit of health. While there, the gentleman died: The lady became acquainted with Roman Catholics, and was so captivated with the pomp and splendour of their religion, that, on her return to this country, she embraced it, and was anxious to devote herself in retirement to the practice of its duties. A rich sea captain became a Roman Catholic about the same time, and furnished the means for purchasing the situation near Emmetsburg, where this pious lady with a few associates, commenced the instruction of young females.—"The Society is composed," says the *Lait's Directory*, "of widows, and ladies who have never been married. They cannot be received before the age of 16, and not even then without the consent of their parents: nor after the age of 27, without a particular dispensation grounded on their great merit and character." They take the name of the "Sisters of Charity of St. Joseph." Their principal object ostensibly is, to render all the service in their power, to the poor, the sick, the imprisoned, and the insane. The education of young persons of their own sex, is a secondary object. The number of sisters at present is 120. They have several boarding scholars, a few orphan children, and many day scholars of the poorer class. Their system of Education is similar to other female academies. The annual expense of each boarder varies from \$140 to \$200, according to the branches taught. Protestant ladies are not excluded; "nothing more is required of them than to attend divine service, and the customary exercises." There are branches of this Society in different parts of the Union, as we shall have occasion to notice hereafter.

At Port Tobacco, there is a convent of female Carmelites.

Besides these more public institutions, there are many free schools in different parts of the diocese. In Baltimore is a

* Directory, p. 87.

† Id. 88.

"Female Orphan Asylum," in which there are 22 orphans, and about 400 day scholars, under the "Sisters of Charity." Also a "Boys' Free School," in which during the past year there have been 230 pupils; 61 of whom were from Protestant families. The Infirmary attached to the Medical University is under the direction of the "Sisters of Charity," eight of whom spend their time in waiting upon the sick. The Metropolitan, a monthly periodical, published at Baltimore, and expressly devoted to the defence of Popery, says, in relation to their religion in that metropolis, "It has prospered beyond the hopes of the most sanguine; it still advances with rapid progress; it is first among the foremost denominations; respected by all, and opening its arms to the 'sheep,' who are daily returning to its fold."

Our correspondent in Baltimore, in answer to the inquiry, Do the Catholics endeavour to make proselytes, and what is their success? replies: There can be no doubt, that the Catholics are making *great* exertions, and there is much reason to apprehend, that they are in many cases successful. In some instances, individuals have joined them from Protestant Societies, but very rarely. They succeed *principally* through their Free Schools, in the formation and support of which, they are surprisingly active. They receive into their schools *all* they can procure, and through benevolence towards the children, operate upon their parents. I am informed that they frequently take advantage of sickness in families attached to no particular denomination, and by absolving the dying, persuade the survivors to adopt a religion, which will procure them a similar passport to glory! They are exceedingly officious in cases where individuals have married Catholics, and under such circumstances no doubt often succeed. And they are no less active in their endeavours to *retain* their proselytes, and members in general, threatening them with ecclesiastical censures, and in case of obstinacy, with eternal damnation." Respecting the character of the Catholics generally, he says: "Those who are *natives*, and especially those who have received any tolerable degree of general information, are quite liberal in their views. Those who have immigrated from Europe, and especially those who are ignorant, are exceedingly bigoted and violent towards other sects. Some of the Catholics are wealthy and very respectable. On the whole," says our correspondent, "I think the following facts may be relied on. 1. That Catholicism is gaining ground. 2. That their principal mode of spreading it is through the establishment of *Common Free Schools, Asylums, Female Seminaries*, and by attracting the people with *splendid images and paintings*. 3.

That Protestants are too indifferent in relation to this subject. They intermarry with them, send their children to their schools, even *aid* them in building chapels, and many go frequently to hear them preach."

The following fact may be regarded as a specimen of refined artifice. The Catholics wished to establish two schools, one for boys, and one for girls, at Fredericktown. In order to secure the patronage of Protestants they engaged that every gentleman who should pay \$50 might have the privilege of sending his children to these schools, without any farther expense; and they promised moreover that the children should not be molested in their religious opinions. Many Protestant gentlemen accordingly sent their children; but by some mysterious means, known only to papists, these children, after having been in the school a short time, lost all relish for the catechetical instruction of their parents, and for Protestant Sunday schools.

BISHOPRIC OF BOSTON.

This Diocese comprehends the six New England states. The early settlers of N. E. had received such severe treatment from the Roman Catholics in Europe, that they took every possible precaution to guard themselves against the intrusion of popish emigrants. These measures were successful: and accordingly we hear little or nothing of Catholics in N. E. till about the year 1783, when the Rev. John Thayer, a native of Boston abjured Protestantism and embraced the Romish faith. He went to Rome, received priest's orders, returned to Boston, and commenced his labors in that city as a missionary in June 1790.* In the mean time emigrants arrived from Europe, and a small society had been collected, which occupied as a Chapel, a brick Church in School street, built by French Protestants. Mass was performed for the first time by a Romish priest, Nov. 1788. The frequent arrival of foreigners considerably increased their numbers, and in the beginning of the present century a Cathedral was erected by the zealous exertions of the Rev. Doctors Matignon and Cheverus.—When Pius VII erected Boston into a Diocese in 1808, the latter gentleman was appointed bishop, and consecrated in 1810. The Rt. Rev. Benedict Fenwick, a native of Maryland and a member of the "Society of Jesus" is the present bishop. "We know of no part of the Union," says the Catholic Miscellany, a weekly periodical published at Charleston, S. C. "in which our Church promises so well as N. England. We look for no favor beyond intelligent, patient, and unprejudiced examination." The bishop of this Diocese, also boasts of his remarkable success. I propose, there-

* Historical Collections, Vol. III. p. 264

fore to take a survey of the New England States, and ascertain, if possible, the ground of these predictions.

In Boston the number of Papists is said to be about 7000, mostly poor, ignorant foreigners. Besides the Cathedral, they have a church, situated in South Boston. Another Church, I understand, is soon to be erected. There is also in the city a Roman Catholic Academy, containing two apartments, one for boys, in which the ancient and modern languages are taught, and one for girls; the course of study is similar to that in other female Academies. They have a Sunday School in two apartments, numbering in the summer nearly 600 children.

They have recently commenced the publication of a weekly periodical; the character of which will easily be inferred, when we recollect, that the bishop who controls it, is a zealous Jesuit.* The number of priests in the City is small. In Charlestown, a Catholic Church was dedicated in May last. The number of permanent Catholic residents is not large. The Church was erected for the accommodation of those transient foreigners who labour in the navy yard and the workmen connected with the glass factory at Lechmere point. They have two schools besides the Sunday School. Near Charlestown, on Mt. St. Benedict is a convent of the order Ursulines. It was established a few years since by bishop Cheverus. They have a spacious edifice, for the accommodation of young ladies, who may resort thither for education. The number of professed nuns is eight, and a lady Abbess; pupils at present about 30. A short time since there were nearly fifty in the school; but the Sisters found, that those, whose minds had become considerably enlightened, and who were old enough to form their own religious opinions, were not so easily captivated with the mummeries of Popery; they have now, we understand, so modified their regulations, that none but young misses and children will hereafter be admitted. The nuns manifest a lively interest in the spiritual welfare of their pupils. They occupy much time in giving them religious instruction; and even in their walks and amusements, the scholars are under constant supervision of these ladies of the cloister. By such unwearied exertions they have succeeded, we believe, in a few instances, in inducing young ladies to embrace their religion; and their labours will doubtless be crowned with still greater success, if parents will continue now to expose their children at such a tender age to the wiles and allurements of female Jesuits. In Salem there is a small

society of foreigners with a Chapel and priest. In Lowell are several Irish Catholics connected with the factories. A small charity school. No Chapel. In Taunton, perhaps 100, foreigners in the manufactory. They are visited once a month by a priest; meet at present in a school house. A Protestant has promised them a lot of land for the location of a Chapel. At Fall River about the same number. At New Bedford they have a Chapel and a small society in a languishing condition. There are perhaps 200 Catholics in the village of Pawtucket. A new Chapel has just been dedicated. About the same number in Providence, R. I. These societies generally receive the visit of a priest once a month.

A church has recently been organized at Hartford, Connecticut. The number of Catholics here is not far from 200. They have a priest, who publishes a small weekly periodical; there is also a Catholic school. A short time since they purchased a meeting house for their accommodation. Protestants contributed liberally towards defraying the expense of it. The Catholics here are chiefly foreigners, tho' a few have joined them from the Protestants. A Protestant belonging to Hartford, resided a short time in Canada and became very much attached to the Romish religion. After his return, he zealously espoused the cause of Popery, and through his instrumentality two or three others have joined his standard. He operates upon some weak minds by telling them there is no salvation, out of the Catholic church. There are also Catholics in New Haven, some in New London, and some along the Enfield Canal, all foreigners.

Maine.—In New Castle, Whitefield and Eastport are small Catholic societies, which are occasionally favored with the presence of a priest. In Saco there are a few transient families, belonging to the factories. One or two native Americans of some influence and intelligence have united with them. A few years since the bishop purchased a lot of land in this village with the intention of erecting a chapel; but as the Catholics have not increased as he expected, he has not carried his design into execution.—The number of Catholics in Portland is estimated at 200, mostly foreigners; Irish, French, Italian, Spanish and Portuguese. The Irish, however, are as 5 to 1. With a few exceptions, they are of the lowest class of any labourers. With the assistance of Protestants, they have lately erected a chapel and are now expecting a priest to reside permanently among them. They have a Sabbath School, which was no doubt established for the purpose of preventing the children from attending other schools. They give catechetical instruction only; the use of the Bible is not forbidden, though no pains are taken to distribute it. The price indeed

*Another periodical has just commenced, designed for the instruction of the young.

amounts to prohibition, the cheapest edition being \$5.00. They have for several years had a missionary station among the remnant of the Penobscot Indians. There is a small chapel; and perhaps the number of this tribe attached to the Romish religion may amount to 300. For a few years past, a priest from Boston, has visited them once a year for the purpose of baptizing their children, pardoning their sins &c. At present we understand a priest resides among them. The imposition which is practised upon these illiterate Indians, may be learned from the following fact, which we have from a gentleman who has been there. Not long since a priest arrived among them soon after their corn-harvest. One poor Indian paid him one dollar and a half for the pardon of his own sins. The imposter then informed him that his father was writhing in Purgatory, and that he would pray him out for four dollars. The Indian, half-distracted at this painful intelligence, took a quantity of his hard earned corn-crop, hastened with all possible despatch to a merchant, raised the four dollars, and brought them to the priest, who graciously assured him that his parent was now released from suffering.

In New Hampshire there is a small collection of Papists at Dover; foreigners connected with the factories. Twelve or fifteen years since, the Rev. Daniel Barber, Rector of the Protestant Episcopal Church in Claremont, N. H. renounced Protestantism and declared himself a Papist. His apostasy would of course have some influence upon his Church and society. It was, however, very little. Not a single male member that paid a tax to the Church followed him. He induced two or three females to embrace Popery. His son also, a young gentleman of liberal education, followed the example of his father; and after paying a visit to the Pope, returned and erected a building for the two-fold purpose of a Chapel and Academy. A few foreigners scattered around the country at the distance of 30 or 40 miles occasionally attended service here. His school flourished but a short time; two or three years since it entirely ceased, and he is now stationed among the Penobscot Indians. This experiment may be regarded as a satisfactory solution to the problem; whether Popery can flourish in an enlightened community of Protestants. In Vermont there are but few Papists. At Vergennes is a Chapel and Society, and a small collection of Catholics at Burlington. It appears then that there are in New England at the present time about 10,000 Roman Catholics; of whom probably ninety in a hundred are poor illiterate foreigners or their immediate descendants.

Surely the Papists around us have no great occasion for mutual gratulation, at

the favourable prospects of converting New England.

BISHOPRIC OF NEW YORK.

This includes the state of New York and the northern part of New Jersey. As early as the 16th century the Jesuits from Canada attempted to introduce their religion among the Indians, who resided within the limits of this Province, but were prevented by the vigilance of the provincial legislature. An act was passed against Jesuits and popish priests, "who were forbidden the exercise of their office in the colony on pain of perpetual imprisonment." "This law was passed, principally, to prevent Popish missionaries from Canada from practising on the Indian allies of this province, and hereby seducing them from their allegiance to the British crown, under the pretext of religion."*

This law, and others of a kindred nature, prevented the spread of Catholicism; and at the time of the Revolution, there were but few Papists in the province. About the year 1800, a church was erected in the city of N. Y. for the accommodation of the Papists, whose number then amounted to about 300.†

Their number was greatly increased by frequent emigrations from France and Ireland, and in 1808 a Diocese was erected and Bishop appointed. The present Bishop is the Rt. Rev. Dr. Dubois, we believe a native of France. He is now absent in Europe, supposed to be in pursuit of funds, for the establishment of schools and churches.

The number of Catholics at present in the city of N. Y. will probably exceed 30,000, nearly all foreigners or their descendants. They have a spacious Cathedral, which is supposed to have cost \$100,000 nearly. "They have" says a correspondent, "six places of worship. There are 15 priests, all of whom are foreigners, except one. Six of these were educated at Georgetown, the rest at different seminaries in France and Spain." He has not heard of the conversion of any Protestants, though the priests make some attempts to proselyte. "A cheap edition of the Catholic Testament is circulated to some extent. A few boys assemble at the Cathedral on the Sabbath to receive instruction in the catechism; but the children, generally, are suffered to grow up in ignorance." There are, however, two extensive charity schools supported, in part, by funds granted by the state. The Orphan Asylum is under the direction of the "sisters of Charity," a branch of the institution at Emmetsburg.† The bishop had it in contemplation a short time since to establish an "Education As-

* His. Col. 2nd series Vol. I. p. 143-4.

† Directory, p. 104.

† Directory, p. 104-5.

sistant Society," one object of which was to qualify young men to go out as teachers, another to teach poor children. An Irishman had been procured to take charge of the seminary. In Albany is a church and society, with a permanent priest, who occasionally visits Troy, Lansingburg, Johnstown and Schenectady, where there are a few Catholic families.* Two nuns from Canada have opened a school in Albany, which is attended by about 150 children. A chapel was built in Utica in 1819; the church and congregation is large. Their first priest was silenced by the bishop three or four years since, on account of his immoralities. His successor is said to be a man of literature, sustains an excellent moral character and is much beloved by his people. His congregation is made up from Utica, Rome, Whitestown, New-Hartford, Kirkland and Augusta, and a few from other towns in the county. The whole number will amount to nearly or quite 800. In Utica is a Sabbath School of about 80 scholars, "which," says a gentleman, "has taken from our streets on the Sabbath some of the worst boys, and exercises over them a great influence. Most of these children were prohibited Protestant Sabbath School before this was started. They use the new Testament, (the Doway copy so called, translated from the Latin Vulgate, with Notes) also the catholic catechism and Prayer book." This Catholic edition of the Testament was published in Utica in 1828, "since which," says our correspondent, about fifty Sabbath Schools, have introduced them, where the common Protestant version was prohibited altogether."

At Syracuse there is a small society, but no priest at present. A large society at Rochester and a Sabbath School. At Buffalo they have organised a church and *consecrated ground* for a chapel. They are at present supplied with a priest recently arrived from Germany with Swiss emigrants. The congregation will amount to about 400. In Carthage is a small church; some catholic families in Auburn, and a few scattered in other towns. In the town of Patterson, N. J. there is a large number of Papists, probably between two and three thousand. They have one chapel and are about building another. Here is a Catholic Sabbath School of about 300 scholars. In all these places, they are with very few exceptions foreigners.

The Diocese of Philadelphia includes the states of Pennsylvania, Delaware and a part of New Jersey. The Romish religion was introduced into Pennsylvania as early as the year 1720. Since that time it has made gradual progress, and is now spread over the state. In Philadelphia there are four churches including a Cathedral. The church of St. Joseph was built many years

ago by the Jesuits, and still belongs to that Society. "The Catholics of this city constitute about one fifth of the population. There is in the city a branch of the Emmetsburg 'Sisters of Charity,' who are employed in the instruction of orphan children in the Asylum. There are flourishing Catholic churches in different parts of the state, many of which are richly endowed; nearly all are supplied with priests, and some have four or five."* At Pittsburgh there has been a church for several years; another splendid edifice has just been erected, called St. Patrick's Cathedral. The thanks of the "building committee and congregation are expressed, for the very liberal and generous contributions of the citizens of Pittsburgh, of every religious persuasion to this object."—In Lancaster are two churches; one of which is richly endowed. Others at Reading, Conewago, Carlisle, Loretto Greenburgh, Cochinhopen, Lebanon and some other places. Near Pittsburgh is a convent of young ladies. In Delaware are two churches at Wilmington. In N. J. one at Trenton, and one just erected in —. It appears that some difficulty exists among the Catholics in this Diocese. "Heaven grant," says the Laity's Directory "that peace, good will and harmony may once more prevail among them." A gentleman, who has resided in Philadelphia informs us that a few years since a priest established a Sunday School, but met with such violent opposition from his brethren, that he abandoned it. The present bishop of this Diocese is the Rt. Rev. Dr. Conwell, but it is administered by a Vicar apostolic.

BISHOPRIC OF RICHMOND.

This Diocese comprises the whole State of Virginia. It was separated from the Diocese of Baltimore in 1820. There are but few Catholics in Virginia. There are churches in Norfolk, Portsmouth, Richmond, Martinsburg, Winchester, Bath and Shepherdstown. We cannot learn that there are any Catholic schools established, though some of the school masters in the state are Roman Catholics. There is no Bishop at present in this Diocese; it is administered we believe, by the Archbishop of Baltimore. The Rt. Rev. Dr. Patrick Kelly, an Irish gentleman was appointed Bishop, and arrived in this country in 1821. Some difficulty arising between him, and the late Archbishop, who was a Frenchman, he was translated to another See; since which, the Bishopric has been vacant.

BISHOPRIC OF CHARLESTON.

The states of North Carolina, South Carolina, and Georgia are comprehended in this Diocese. Charleston was erected into a Diocese in 1820 and Rt. Rev. John Eng-

* Directory, p. 104, 105.

* Directory p. 107.

land appointed bishop. For the principal facts in relation to this Diocese we are indebted to the politeness of a gentleman in South Carolina who has every facility for ascertaining the operations of the Catholics in that part of the Union.

"Through influence of the Bishop a wooden unfinished building has been erected, which is called the Cathedral of St. Finbar, after St. Finbar in Cork, Ireland, where he was ordained a Lord. The members of his religious society are perhaps about 500, chiefly Irish, or descendants of Irish Catholics. He has gained *very few* proselytes from Protestant families, and those, with one exception (a female since dead) not of great note. They are not by any means an intelligent people generally. Besides the Prelate there are two or three other priests, not very intelligent—and a school consisting of several young men preparing for orders. These together style themselves, the clergy of the city of Charleston. The Prelate has been at times much courted by office hunters on account of the number of votes which, it was supposed, he could control.—There is another church of much longer standing, a neat brick building, belonging principally to the French Catholics. The number of this society is not large. If there be any material increase of Roman Catholics in this city, it is to be accounted for by the assiduity of the Prelate, in collecting together all of Catholic descent, who were to be found, and from an influx of foreigners."

"They have a press devoted to their cause, and publish a weekly newspaper called "The U. S. Catholic Miscellany."

At Columbia in this state, a Catholic church was formed about two years ago, quite small. They have a house of worship, and occasionally an officiating Priest. There are other Catholics scattered in different parts of the state, but their number is small.

In Savannah, Augusta, and St. Mary's, Georgia, there are small Catholic churches; at the latter place they are principally Spaniards. In Wilkes county a settlement of Catholics from Maryland. In all these places there are officiating priests."

"Their priests are more numerous than their churches. Some of them are engaged in keeping school. It is believed they are assisted by the College de Propaganda Fide, tho' not to a great extent; their movements in this respect are too secret to be much known to others. There is very little excitement *here* respecting them. But few of the poor Catholics have refused to accept a Bible when offered them. They are doubtless prohibited from reading it, though but little is said about it. It is pretended they have liberty to read a correct translation, and their standard is the *Doway*."

"When England first arrived in this city,

which must be somewhere about 7 or 8 years ago, a very large and flourishing school of high pretensions was collected under his control and auspices, and this part of the apparatus was formidable. Without suspicion, many of the most respectable, wealthy, and influential, and some even pious Protestants, patronized the specious Institution by sending their children to it. The school has now almost entirely declined, and is seldom mentioned. As soon as his design began to be suspected, another school was opened, which continues to prosper.

The Charleston Observer, a weekly, religious, Presbyterian Paper has been very successful in detecting, exposing, and destroying Roman Catholic influence."

In North Carolina, there are but few Papists; they complain that the Constitution of this State excludes them from office. In Newbern, Wilmington, Washington and Fayetteville are small societies; but no permanent priest in the state.

Bishop England is Vicar General of East Florida. At St. Augustine is a spacious and majestic church built by the king of Spain. The people, who profess any religion, are chiefly Romanists.}

The Diocese of Mobile, comprehending Alabama and West Florida was erected by his present Holiness and the Rt. Rev. Michael Portier appointed Bishop. This gentleman has just returned from Europe with a recruit of nine priests. At Mobile, the residence of the Bishop, a splendid Cathedral has just been erected. About two thirds of the inhabitants of this place are Catholics. At Pensacola is also a church.

The Pope has granted \$20,000 to Bishop Portier, to assist him in propagating the "true faith."

Florida was first settled by a small colony of Huguenots. Spanish Catholics, who obtained the country, put to death some of the colonists, and hung others upon trees with the following inscription attached to them; NOT FRENCHMEN, BUT HERETICS AND ENEMIES OF GOD.* Since which, the country has, we believe, been under the dominion of the Pope.

BISHOPRIC OF NEW ORLEANS.

This Diocese was erected in 1796, when the country belonged to Spain. It formerly included the whole of ancient Louisiana and the Floridas. At present it comprehends the states of Louisiana and Mississippi. The country was settled by French Catholics, and when it passed into the hands of Spain, the same religion continued to prevail. In the state of Louisiana,

* Views of Louisiana, p. 14.

the Papists at the present day have almost undisturbed possession. The state is divided into about 20 ecclesiastical parishes nearly all of which are provided with "young and excellent priests." In some of the most populous parishes there are three or four churches, in others only one.

In New Orleans are four churches; the services of one of them, the Cathedral, are performed by four priests, the others have each one priest.

The Catholics have a flourishing college in New Orleans, besides a large Lancasterian school. About one mile and a half from the city is a convent of Ursulines which has been established more than 70 years. The number of nuns is between 20 and 30. As usual there is a school for young ladies attached to the convent, which is flourishing and numerously attended. The establishment is wealthy, and has "continued," says the Laity's Directory, "to render to religion in that quarter, the most essential services." The ladies have a chapel for their use, and have recently erected another church for public benefit; which cost \$25,000. In the parish of St. Michael, ladies of "the Sacred Heart" have a convent and school. In the parish convent of Assumption there are 8 nuns, and 40 pupils. At Opelousas the ladies of this order have a flourishing establishment. At St. James a convent of Sacred Hearts, about 20 religious; another at Grand Cateau. Protestant influence in this state is extremely small. In the city of New Orleans, the Presbyterians, Episcopalians, and Methodists have each a small church. There is also a small Baptist church at Jacksonville; besides these four, we cannot learn that there is a Protestant church in the state. Very many of the inhabitants profess no religion; the whole state is emphatically missionary ground. The only Catholic church in Mississippi is at Natches, and that is not large.

BISHOPRIC OF ST. LOUIS.

This Episcopal See was erected a few years since and comprehends the state of Missouri and Territory of Arkansas.

At St. Louis is a Cathedral. This village contains about 6,000 inhabitants, about one third of whom are Catholics, Irish, French and Americans; two priests for this place and neighbourhood. In this place a Catholic College has just been established under the direction of the Bishop, the Right Rev Dr. Rosati, and his clergymen. The ladies of the Sacred Heart have a convent and school in this place. The Catholics boast of their great success here. They say, that "Protestants, in this place, both preachers and people, manifest a great eagerness to hear Catholic sermons. The services are performed in the French and English languages, and conversions to the true faith are very frequent." A few miles north of St.

Louis, is the flourishing village, St. Charles, commenced by Canadian French, but now contains many Americans. A Catholic church has been gathered here, which is served by Jesuits. Here also is a convent of the ladies of the Sacred Heart. There are two or three other chapels in smaller villages in this region, served also by Jesuits. These zealous missionaries visit families settled several leagues up the Missouri, and some Indian tribes in that wilderness. Fifteen miles from St. Louis is St. Ferdinand. Here the "Religious Ladies of the Sacred Heart of Jesus, a precious colony, which arrived from France in 1818, have a flourishing establishment."* They have about 100 pupils, many of whom are from the best families in the state. They have under their care ten female Indians, whom they instruct in the domestic arts of civilized life. In this village is a house of Jesuits, 15 in number. They have 20 Indian boys in their school, from six or seven different tribes. Besides the rudiments of education, they are taught the arts of agriculture, &c.

A few miles south of St. Louis, in Perry county, is a Clerical Seminary founded by Bishop Dubourg of New Orleans in 1818. Six or seven priests reside here, some of whom are engaged in instructing and others travel and preach, visiting Catholic families in the neighbourhood, of which there are about 200. In the Seminary are 21 young men, preparing for orders; 8 lay brothers, and about 45 scholars under their instruction. Here is also another convent, and a school of young ladies attached to it. The Bishop, in his correspondence with his patrons in Europe, complains of his extreme poverty, and calls loudly upon his friends for help. He is about to erect a new edifice, and he wishes to have it so splendid and majestic that it will attract the heretics and captivate the Indians, "over whom" says he, "the senses have a powerful control." Farther south, in St. Genevieve, are about 200 Catholic families, and a priest for this place and vicinity. Still farther south is New Madrid, where is a cluster of French Catholics, about 200 families, and two priests.

In Arkansas are two or three priests; and a few Catholic settlements. They also visit the savage tribes in this Territory. These are the principal Catholic establishments in this diocese. There are besides several smaller settlements, visited occasionally by priests.

More than a year ago the Catholics numbered 76 priests in the two Dioceses of New Orleans and St. Louis, since which several have arrived from Europe and Mexico, and some from their Seminary have taken orders. The number of priests at present in these two dioceses, cannot be less than 100. One Theological Seminary, two Colleges, several schools for boys, and ten convents, in which are 600 pupils.

* Directory, p. 112.

The expatriated Spaniards from Mexico have considerably increased the number of Catholics in this region. 2,000 arrived in the city of New Orleans.—Bishop Rosati has been administrator of New Orleans, since that see became vacant by the translation of Dr. Dubourg to France. The vacancy has just been filled by the appointment of Dr. De Neckirie, a gentleman of Flemish origin, who has been for several years, zealously engaged in extending the dominion of the Pope at the west. His consecration is to take place in a few weeks. Bishop Rosati is also a foreigner, by birth an Italian. Besides the superintendence of these two extensive Dioceses, this active Prelate during the last summer, conferred ordination upon a great number of young gentlemen from Mexico, there being no one in that country at present authorized to perform that ceremony. While at New Orleans a few months since, this Rt. Rev. gentleman, "consecrated a sufficiency of holy oils for the ten Dioceses of Mexico, in which there are 7,000 Churches and about six millions of Catholics."

BISHOPRIC OF BARDSTOWN.

This Episcopal See was erected in 1808, and a French gentleman, the Rt. Rev. Dr. Benedict Flaget appointed Bishop. He did not arrive in the Diocese till the summer of 1811, since which the Catholic religion in this section of the Union has been constantly advancing. This Diocese at present comprehends Kentucky, Tennessee, Indiana and Illinois. As an account of the state of the Catholic religion in this Diocese has recently been published,* it will be unnecessary for us to be very particular. In the State of Kentucky at Bardstown is an ecclesiastical Seminary with 20 or 30 students and a College of 200. Another College at St. Thomas, and a convent of the Dominican order, near Springfield, at which young men are trained up for the sacred office. At Nazareth a short distance from Bardstown, the "Sisters of Charity," a branch of the institution at Emmetsburg have a large school. They have established several other schools in different parts of the State. The Dominican nuns have a convent near Springfield and a school connected with it. The Sisters of Loretto 100 in number have an establishment near Bardstown, and many other inferior schools in the villages around. "The Brothers of St. Benedict," have lately been established about 4 miles from Bardstown. They have "adopted the rule of St. Benedict mitigated. Their time is divided between prayer, religious exercises, and manual labour.—The rule imposes no remarkable austerities. "In Kentucky alone," says the Catholic

Miscellany, "there are not less than three different female establishments, in which there are more than 200 religious, fervently serving their God."

Here are 21 priests, 6 of whom are constantly employed as missionaries, each one having about 4 Churches under his care. 7 are engaged at the College and Seminary at Bardstown, others are at the different schools and convents. There are nearly thirty Congregations in Kentucky, besides many families scattered in different parts. In Tennessee, is a small Church at Nashville: and a station among the Indians.—The Jesuits formerly had a missionary station at Vincennes, Ind. At present there is a large Congregation of French Catholics; this is the principal Catholic establishment in this State; there are some other smaller stations, and a school among the Indians. In Illinois, at Kaskaskias, and at Cahokia the Catholics have Churches.

Rt. Rev. Dr. David, Bishop of Maurocastro, is coadjutor to the Bishop of Bardstown; his presence not being required in his own Diocese.

BISHOPRIC OF CINCINNATI.

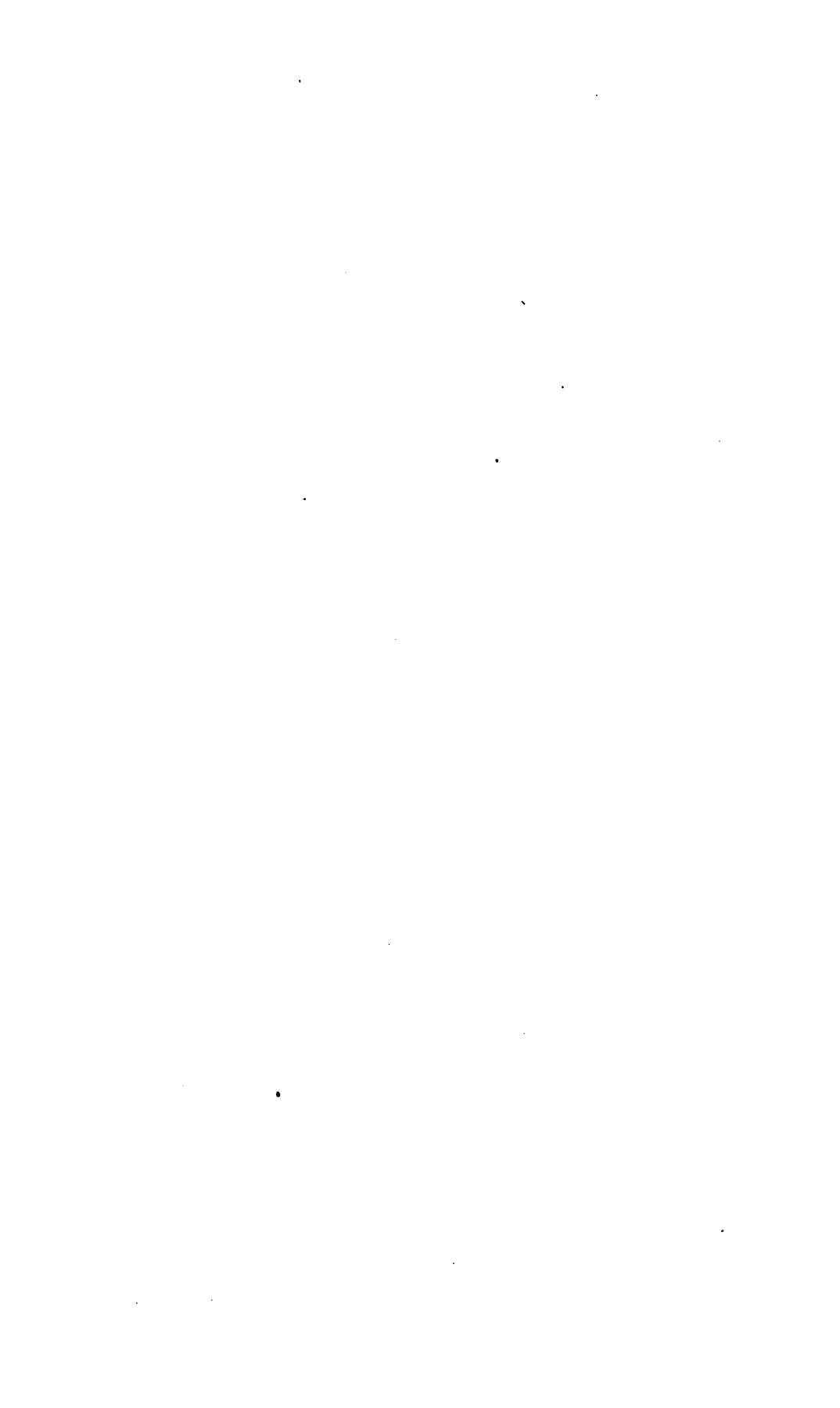
This Bishopric was erected four or five years since, and the Rt. Rev. Dr. E. Fenwick, a native of Maryland, appointed Bishop. This gentleman was at first a missionary in Kentucky. In that character he commenced his labours in Ohio 10 or 12 years ago. There was then only one small unfinished Chapel in the State; his Congregation consisted of 3 or 4 Irish families and 6 or 7 Germans. He was consecrated Bishop and removed to Cincinnati; had at first only 5 communicants; but in 1827, there were 300. Until this time he had only one priest to assist him in his arduous labours; at present there are ten or twelve. Their funds are principally derived from Europe. Dr. Fenwick did not at first receive as much from his Chapel as would pay for the support of his horse or the postage of his letters; still he determined to build a Cathedral; which he accomplished by the assistance of friends from abroad; and consecrated it in 1826. The Catholics say that their numbers are rapidly increasing in Cincinnati and the State at large, not only from the arrival of foreigners, but by frequent conversions.

The Sisters of Charity have just commenced operations in that City. They have already 6 orphans and nearly 100 scholars.

A nunnery has been established, consisting of converted Protestant ladies. A Diocesan Theological Seminary has just commenced operations, the number of students not stated. At Zanesville, where a short time since was not a single Catholic, there is now a Chapel, priest, and a respectable Congregation. At Somerset, Lancaster,

* See the last Quar. Register, p. 180.





and several other places, are considerable numbers of Catholics. The following is an extract of a letter from a gentleman who left New England, last fall, and is now a missionary in Ohio.

"I rode one day in this State with a Catholic Bishop and priest from Ky. on their return from the great Catholic meeting at Baltimore. They stated that there were about 15,000 Catholics and 10 or 12 priests in Ohio. They contradicted the statement so often made, that the Pope had appropriated \$100,000 to the valley of the Mississippi and that 21 priests had arrived; but said that his Holiness had actually made a donation of \$20,000 to the Bishop of Mobile, Alabama, and the priests were continually arriving in the U. S. from Europe. The whole number of Catholics in the Union, they stated as the estimate made at Baltimore, was 500,000, and the number of priests about 200. Their denomination, they said, was increasing, in some instances by conversion from the Protestant faith, but the more, the Bishop remarked with a smile, by the increase of Catholic families; for where there was one family 30 years ago, there are of course six now: because all the children are almost invariably Catholics. In this State they say their numbers are increasing, in the counties of Perry and Stark, and in the towns of Cincinnati and Zanesville. In the latter, I think this is unquestionably the case from what I can hear."

The Territory of Michigan has been under the administration of Bp. Fenwick, till very recently a new See has been created, styled the Bishopric of Detroit, and it is said that the Rev. Mr. Richard has been appointed Bishop. It includes Michigan proper and the N. W. regions. The principal facts respecting this Diocese, we have received from a gentleman in that section of the Union.

This country was settled 150 years ago by Catholics from France and Canada. The Catholic was the only religion known in this region until about the close of the late war.

"At Detroit," says our correspondent, they have a Cathedral and a Bishop (Richard) lately a delegate from that Territory to Congress. He is a man of great influence in the Territory. The Protestants have settled so fast among them, the three last years, that his political power is now at an end, and he will probably pay greater attention to his Diocese hereafter. Richard is a decided Catholic, and exerts an influence to an extent little known elsewhere in this part of the Union. He is a man of a strong mind."

In Detroit is a Sunday school of between 100 and 200 scholars in which the use of the Bible is prohibited.

At Mackinaw they have a Chapel and a small congregation.

At L'Arbre Croche, 45 miles from Mackinaw, are about 300 Catholic Indians of the Ottawa tribe. 120 of these Indians "have formed a sodality to discountenance the use of ardent spirit." "They have erected," says the Miscellany, "two very comfortable buildings of hewed timber for the Rev. Mr. Dejean and for two pious ladies, who have courageously sacrificed comfort and convenience to promote the glory of God, by instructing the female Indians belonging to the Congregation." One of these female missionaries has translated the Catholic prayer book into the Ottawa language.

At Chicago, Fort Wayne, and St. Joseph, are several Catholic families. North and N. W. of the Territory are a few Congregations. At Green Bay perhaps 300 of the "faithful;" at Prairie du Chien on the Mississippi, at the Mouth of the Wisconsin is another settlement; and one of about 200 Catholics at the Falls of St. Mary, below Lake Superior. These are in all six houses for worship in this Diocese, and according to the estimate of protestants 4000 Papists. The Catholics, however, estimate their numbers, including the fur traders, at 7000.

"There are, says a correspondent," three priests at, and near Detroit; one was established at Mackinaw last summer—One of the Detroit priests generally visits most of the above places, each summer—remains long enough to marry, baptise, &c. as occasion may offer, and then visits the next settlement. Their influence among them is great, although not so unbounded as in Catholic countries.

"Their numbers," he says, "are not increasing; a few have been converted to the Protestant faith at Mackinaw. They have within the last few months made application to Government for part of the \$10,000 appropriated by Congress for Christianizing the Indians, and have succeeded."

SUMMARY.

From the preceding view of Catholicism in the United States we have the following results, viz. The Popish Hierarchy is composed of one Archbishop and eleven Bishops; the number of priests is not far from 200. They have seven ecclesiastical Seminaries, ten Colleges and collegiate Institutions, several Academies for boys, twenty nunneries, to which are attached female Academies, besides numerous other primary and Charity schools under the instruction of priests and nuns, and according to the estimate of the late Council at Baltimore a population of 500,000.

Note. As truth is our only object, we hold ourselves responsible to make any corrections in the preceding statements, if they shall be found to be erroneous.

ANNUAL LITERARY REGISTER

FOR 1830.

Containing Statistical views of the Common Schools, Academies, and the principal Public Schools, in New England, and New York; and of the Colleges, and Professional Schools throughout the United States.

COMMON SCHOOLS.

MAINE.

By a law of the state, every town is obliged to raise annually for the support of schools, a sum equal at least to *forty cents* for each person in the town, and to distribute this sum among the several schools or districts in proportion to the number of scholars in each. From reports made in 1826, it appears that there were in the State:—

School Districts, 2,499; No. of children between 4 and 21, 137,931; No. who usually attend schools 101,325; amount required by law to be raised annually \$119,334; annual expenditure \$137,878.57.

NEW HAMPSHIRE.

From 1808 to 1818, \$70,000 were raised annually for the support of common schools, by a separate tax. Since 1818 \$90,000 yearly. Each town appropriates according to its own discretion. The State has a Literary fund of \$64,000, formed by a tax of one half per cent on the capital of the banks. The proceeds of this fund are now divided among the towns in the ratio of representation. There is also an annual income of \$9,000 from a tax on banks divided in the same manner.

VERMONT.

The money raised by the general law for the support of schools, at 3 per cent on the Grand List would amount to \$51,119.42. Perhaps as much more is raised by District taxes, and a considerable sum is raised for the support of private schools. The Literary fund of this State, derived principally from a tax of 6 per ct. on the annual profits of the banks, is to accumulate till there shall be sufficient to support a common free school, for every District in the State, for two months in the year. There is now loaned about \$24,000.

MASSACHUSETTS.

In 1827 there were according to imperfect returns made to the Secretary of State, 972 Pub. Sch. Dist.; 708 Pri. Sch. and Acad.; 18,143 pupils in private Schools; 71,006 in Public Schools; \$163,929.76 paid for public instruction; \$158,809.00 for Private.

Boston Schools.

[From Report of School Committee, Nov. 27, 1829.]

The whole number of Public Schools is 80, viz. 1. Boston Latin School, instituted 1635. No. of scholars 141. This has long been a distinguished school. 2. Eliot instituted in 1713. No. of schools 2, scholars 379. 3. Adams inst. 1717, 2 schools, Scholars 488. 4. Franklin inst. 1785, 2 schools, 580 scholars. 5. Mayhew inst. 1803, 2 schools, 407 scholars. 6. Hawes 1811, 2 schools, 159 scholars. 7. African, 1812, 2 schools, 40 scholars. 8. Primary, 1818, 57 schools, 3513 scholars. 9. Boylston, 1818, 2 schools, 378 scholars. 10. Bowdoin, 1821, 2 schools, 597 scholars. 11. High School, 1821, 134 scholars. 12. Hancock, 1822, 2 schools, 391 scholars. 13. H. of Indust. 2 schools 180 scholars. 14. H. of Reformation, 102 scholars. Whole number of Pupils 7430. Expense of tuition, fuel, &c. \$52,500, which with the estimated rent of the school houses (10,000) is \$65,500. Whole number of Private Schools in the city is 155; whole No. of Pupils 4,018. Expense of tuition, \$107,702. Total schools Pub. and Priv. 235. Pupils 11,448. Tuition, fuel, books, &c. \$196,829.25.

RHODE ISLAND.

In 1828 the Legislature appropriated \$10,000 annually for the support of Public Schools, with authority to each town to raise by tax double the amount of its proportion of the \$10,000. All the towns have availed themselves of its provisions. The whole No. of schools probably exceeds 650.

CONNECTICUT.

The Connecticut school Fund, derived from the sale of lands in Ohio, amounted in Ap. 1829 to \$1,852,261.68. The revenue from it in 1828 was \$80,243.29. The state is divided into 208 School Societies, which contained in August last 84,899 children between the ages of 4 and 16. The dividend made to Schools amounted to 85 cents to each child.

NEW YORK.

By the Governor's message, Jan. 1830, it appears that the Literary Fund amounts

to \$1,661,081 in stocks and other securities, and 839,000 acres of land. It is estimated that the revenue for distribution in 1830 will amount to \$109,257.00. The number of school Districts in the State is 8847. Of these, 8270 made returns in 1829; from which it appears that there were 468,257 children between the ages of

5 and 16. There have been taught, on an average for 8 months, 480,325 children. Public money paid to School Districts in 1829 was \$214,000, \$100,000 from Lit. fund, and remainder from tax on towns, &c. In addition \$27,048 was expended in support of common schools, so that the whole sum was \$511,248.

ACADEMIES AND OTHER PUBLIC SCHOOLS.

MAINE.

<i>Academy:</i>	<i>Incorp.</i>	<i>Principal.</i>	<i>Acres of land.</i>	<i>Funds.</i>
Anson	1823	J. Hall		
Bangor, Young Ladies	1818			
Bath	1805		11,520	8050 00
Bath, Female	1808		11,520	
Belfast	1808		11,520	5723 76
Berwick	1791		23,040	6837 00
Bluehill	1803		11,520	6522 00
Bloomfield	1807	Weston Adams	11,520	3000 00
Bridgton	1808		11,520	10441 97
Brunswick	1823			
Cony, Female, Augusta	1818	Mrs. Dillingham	11,520	9985 00
China	1818	P. Barnes	11,520	8333 00
Dearborn		William Farmer		1776 37
Farmington	1807	N. Greene	11,520	2294 36
Foxcroft	1823		11,520	4950 00
Fryeburg	1792		12,000	10000 00
Gorham	1803	R. Nason	11,520	
Hallowell	1791	J. C. Lovejoy	23,040	7886 00
Hampden	1803	D. P. Bailey	11,520	
Hebron	1804		11,520	8006 64
Limerick	1808		11,520	4057 44
Lincoln, at Newcastle	1801		11,520	
Monmouth	1808	H. Paine	11,520	6649 92
North Yarmouth	1811	J. Sherman	11,520	19710 65
Oxford, Female, Paris	1827			
Portland	1794	B. Cushman	11,520	
Thornton, Saco	1811		11,520	7180 00
Warren	1808		11,520	
Washington, Machias	1792		23,040	21790 93
Wiscasset				4428 00

Gardner Lyceum.

Incorporated, 1822, "for the purpose of giving to Farmers and Mechanics, such a scientific education, as would enable them to become skilful in their professions."

Edmund L. Cushing, Principal, and Prof. Nat. Phil. Kiah B. Sewall tut. in math. chem. min. &c. Vacations: 5 weeks from 1st Wed. Aug.; 2 weeks from Wed. preced. Christmas: 2 weeks from 3d Wed. in April. Course of study embraces 3 years. The Lyceum is furnished with excellent instruments for surveying and levelling, and with a valuable chemical and min. apparatus. Cabinet of minerals contains 1000 specimens; also a valuable collection in Nat. Hist. Library of several hundred volumes. A large and commodious *work shop*

has been fitted up for the mechanical department, under the superintendence of Messrs. Woodward and Dexter, with circular lathes, &c. where the ingenious and industrious may earn sufficient to pay their board.

Maine Wesleyan Seminary

At Readfield. Merrill Caldwell, Prin. G. H. Marsh, D. W. Hillier assistants. G. F. Cox, Gen. Ag. W. M. Reed, Superin. Mechan. Dep. A. Packard of agricultural Dep. *English department* embraces 3 years; department of languages, same time; tuition for common English studies \$3.00 per quarter. Lang. and math. \$3.75. Board from \$1.00 to 1.25 in the neighborhood. For a full account of this seminary, See Qt. Register, Vol. II. p. 110.

Bangor Classical School.

This institution, though distinct from the Theol. Seminary, is under the direction of the same Board of Trustees, and Faculty. Young men, who have the study of Theology in view, but who do not wish to go through a collegiate course, for reasons to be judged of by the Faculty, are prepared for the Seminary; to all who have the ministry in view, tuition is afforded gratuitously; to others it is \$16.00 a year.

NEW HAMPSHIRE.

For the following table we are indebted to the polite attentions of John Farmer, Esq., Cor. Sec'y of the N. H. Historical Society.

Names.	Inc.	Princ.
Phillips Exeter	1781	B. Abbot, Princ. J. H. Abbot, Prof. Mat. & Nat. Phi. Rev. Isaac Hurd, Theol. Instruc. G. L. Soule, Assis.
New Ipswich	1789	R. A. Coffin.
Chesterfield	1790	Edw. P. Harris.
Atkinson	1791	E. Hale.
Haverhill	1794	E. Kingsbury.
Gilmanton	1794	J. L. Parkhurst.
Franklin (Dover)	1805	Eli French
Holmes (Plymouth)	1808	
Portsmouth	1808	D. Peabody
Salisbury	1808	J. J. Sanborn
Lancaster	1808	Nath. Wilson.
Hampton	1810	Roswell Harris.
Kimball } Union }	Plainfield 1813	Israel Newell.
Pinkerton (Derry)	1814	A. F. Hildreth.
Pembroke	1818	John Vose.
Effingham Union	1819	
Newport	1819	Albert G. Hoit.
Francestown	1819	Sim I. Bard.
Alstead	1819	
Gilford	1820	
Wolfeboro' & } Tuftonboro' }	1820	Lewis Bailey.
Sanbornton	1820	

Names.	Incor.	Principals.
Hillsborough	1821	B. F. Wallace
Brackett (Greenland)		
Woodman (Sanbornton)		
Wakefield	1827	
Rochester	1827	James Towner
Boscawen	1828	Jarvis Gregg.
Hopkinton	1826	Enoch Colby.
Adams Fem. (Derry)		C. C. P. Gale.

Phillips Exeter Academy is one of the most distinguished in New England. It has probably prepared more students for College than any other. It has large funds. It has a library and valuable philosophical apparatus. The building is an elegant edifice 76 ft. by 30 with wings 34 by 28. Boscawen Academy has a temporary fund, amounting to \$200 per ann. a small chem. apparatus, and 77 scholars. New Ipswich Academy has funds amounting to \$3000, and a small Library. Gilmanton Academy has funds to a considerable amount.* Atkinson, Pinkerton, Pembroke, and Brackett Academies have more or less funds. Adams Female at Derry has \$4000. The Kimball Union Academy at Plainfield has a fund of \$40,000, a donation of Hon. Daniel Kimball. The income is chiefly devoted to aid pious young men in obtaining an education for the ministry. There are public schools in N. Hampshire at Concord, Dunstable (Nash. Vill.) Amherst, Antrim, Andover, Hopkinton, Keene, Derry, &c.

VERMONT.

There are about twenty incorporated Academies in the State, at which young men may be fitted for College.

* The following vote was recently passed by the trustees of this Academy: "Voted that we will give four Beneficiaries of the Am. Ed. Soc. their tuition for one year, on condition that such a number of approved Beneficiaries, attend the Academy at Gilmanton under the instruction of Rev. J. L. Parkhurst, with the intention of being permanent scholars during their preparatory course." The board would be chiefly if not wholly given in the summer.

MASSACHUSETTS.

Names.	Incorp.	Principal.	Remarks.
Abbot, Female, Andover	1829	Charles Goddard.	
† Amherst	1816	Wm. Thompson.	
Billerica	1820	Albert Locke.	
Bradford	1804	Benj. Greenleaf.	3 assist. Stu. 1829, 140
† Bridgewater	1799	J. A. Shaw.	Funds \$5,000. Sch. 60
† Bristol at Taunton	1792		
Chatham	1829		
† Days at Wrentham	1806		
Derby, Hingham	1797	J. S. Smith.	Funds \$25,000. 2 assist.
† Deerfield	1797	Joseph Anderson.	Val. Phil. & chem. App.
† Dummer, at Newbury	1782	Neh. Cleveland.	Large funds.
Female, at West Brookfield	1826	Bancroft Fowler.	
† Framingham	1799	— Bradford.	Funds \$7,000.
Franklin, at North Andover	1803		
Friends, at New Bedford	1812	W. H. Sanford.	Funds \$5,000. Vol. 1200

† Shows that the Institution has received a tract of land in Maine, from the Legislature, 6 m. square.

Gates, Marlboro', ...	1830	A. D. Wheeler.	Funds \$2,000. 30 stud.
†Groton	1793		
Hanover	1829		
Haverhill	1828	C. M. Nickels.	Large min. cab. 68 sch.
†Hopkins at Hadley	1816	Timothy Dwight.	76 sch. 3 assist. Inst.
Ipswich Female	1828	Miss Z. P. Grant.	Sever. assist. 87 pupils
Kingston	1816		
Lancaster	1828		
†Leicester	1784	John Richardson.	Funds \$19,000. 65 sch.
†Lenox	1803	John Hotchkiss.	Average number 70.
Lexington	1822		
Lynn	1805		
†Marblehead	1792		
Merrimack, East Bradford	1822		
Middleborough	1829		
Middlesex Female, Concord	1806		
Milford	1828		
†Milton	1798	Thomas Snow.	Funds \$1,800. 31 sch.
†Monson	1804	Simeon Colton.	See note.
†Nantucket	1801		
†Nichols, at Dudley	1819		
Newburyport	1807		
†New Salem	1795		
Partridge, Duxbury	1829		
†Phillips, at Andover (south parish)	1780	John Adams.	Classical School.
†Pittsfield Female	1807	— Hyde.	
Plymouth	1793		
Salem-Street, Boston	1816	S. Blaisdale.	45 pupils.
Sanderson at Ashfield	1821		Funds \$2,000.
†Sandwich	1804		
Sheldon Class. School, S. Hampton	1829	William Bradley.	Funds \$2,000. 60 sch.
Sherburne	1828	Nathan Ball.	28 sch.
South Reading	1828	William Heath.	
Stockbridge	1828		
Topsfield	1828		
†Westford	1793		
†Westfield	1793	E. Davis.	Funds \$5,000. 135 sc.
†Wealeyan, Wilbraham	1824	W. Fiske, D. D.	3 assistants.
Williamstown	1828	Josiah Cannon.	
Weymouth and Braintree	1828		
Warren, at Woburn	1830	Alfred W. Pike.	Funds \$8,000.

NOTES.

Phillips Academy. This is the oldest Academy in the State, founded April 30, 1778, incorporated 1780. It has been almost exclusively devoted to the preparation of scholars for College. The whole number, who have been educated is *two thousand and twenty five*. Present number, sixty. No. of Instructors 4, including a writing and singing master. Number of Beneficiaries 25. No. of vols. in Library 680.

A building, of elegant stone work, is now erecting, at a cost of \$8,000, designed for the accommodation of an English High School for boys, and also for a department for the education of school teachers. It will probably go into operation in the Autumn.

A boarding establishment has been recently commenced, under the care of Mr. Isaac Jones, for the accommodation of students in Phillips Academy, and in the contemplated English school.

A mechanical shop, with suitable tools, will be provided; also a sufficient quantity of land for agricultural labors. It is believed that by these means, the students will be able to pay for the whole, or a greater part of their board.

Monson. The half township of land, given to this Academy, in Maine, was sold for \$5,000. Attached to the Academy is a general fund of \$6,000, a premium fund of \$500, and a charity fund of \$6,500, making in all \$13,000. There is a philosophical apparatus, a good chemical apparatus, and a small library. The charity fund is designed to aid young men in preparing for the ministry. The proceeds are, at present, devoted to the assistance of Beneficiaries of the Am. Ed. Soc. They are boarded at 75 cts a week, and receive their tuition gratuitously. There are two Departments, an Eng-

lish, and classical. The number of students on an average through the year is 50.

Hopkins. The income from the funds of this Academy is \$339 per ann. Tuition is given to Beneficiaries. The number now fitting for college is 8. Principal and 3 assistants.

Woburn. The tuition for Beneficiaries is paid at this Academy. The number of scholars is 76, of whom 15 are fitting for College. Means for assistance, by manual labor, are also furnished.

Westfield. This is a very flourishing Academy under the care of Mr. Davis and several assistants. By the exertions of the Rev. John K. Young, an agent of the Am. Ed. Soc. a subscription has been raised of \$100 per ann. for five years to be paid to the Trustees of the Academy, and to be expended by them in aid of Beneficiaries of the Am. Ed. Soc. at the Academy. The trustees have given notice, that they will pay to 4 Beneficiaries of the Society \$25 per ann. for 5 years; their board not to exceed \$1.25 per week, including washing, room rent &c. Tuition \$3.00 per quarter.

Amherst. Tuition is paid to Beneficiaries at this Academy. A class of teachers for common schools, is instructed, every Autumn. Lectures on the subject are given by a college officer. From twenty to thirty enter college from this Academy, annually.

HIGH SCHOOLS.

Within a few years past several flourishing institutions have been established after the model of the German Gymnasias. Among the first of these is the

Round Hill School at Northampton. This school is under the superintendence of Messrs. Jos. G. Cogswell, and George Bancroft. It is situated on a delightful eminence in rear of the village at Northampton.

Berkshire Gymnasium at Pittsfield. This school was established in 1827, and is under the care of the Rev. Chester Dewey, late Professor in Williams College. He is assisted by 6 teachers in the Eng. Branches of Education, and in the Languages. This establishment owes its origin to the enterprise of Mr. Lemuel Pomeroy, a citizen of the town. Three large and elegant buildings have been erected on a commanding site, north of the town. No. of scholars, March 1830, 96. Whole expense of lads under 7 years of age \$195; between 9 and 13, \$200, over 13, \$250. There is but one vacation in a year, commencing 15th April and ending 18th of May, with a recess of 2 weeks com. Oct. 20.

Mount Pleasant Classical Institution. This Institution was commenced in Am-

herst in June 1827. The buildings are most delightfully situated, on an eminence, three fourths of a mile north of the Colleges, commanding an extensive view of the fertile valley of the Connecticut. The number of pupils is not far from 100, from the age of 4 to 16. The Principals are Messrs Chauncey Colton and Francis Fellowes. Rev. J. W. Newton chaplain. Instructors are provided in the most important of the ancient and modern Languages, in Mathematics, in various English Studies, &c.

Woodbridge School at South Hadley. This school commenced Sept. 1st. 1829, under the care of Messrs. Jonathan Ely, and David R. Austin. A French teacher, and two assistant instructors are employed. The number of students during the last term was twenty two. Regular exercise is taken, from one to two hours in a day, in a work-shop, or garden. A farm is annexed to the establishment, such portions of which, as are necessary, will be devoted to the use of the school. The ancient and modern Languages, and the natural sciences are taught. The intervals of public worship, on the Sabbath, are devoted to biblical instruction. The charge for board and tuition is \$150 per annum.

Greenfield High School for Young Ladies. In its distinguishing features this School resembles those established at Northampton and Amherst, for the education of boys. Terms of admission are for Board, Lodging, Fuel, &c, and instruction in all the branches, of an English education, for one year, \$150. Additional tuition for higher branches. Whole No. educated 100. Present number 35. Property belonging to the Institution \$10,000.

The Berkshire Education Society have lately undertaken to establish a school for combining labor with study, securing health of body, and vigor of mind, while it will furnish the means of education to young men who have small resources. The location &c. are not fixed. Rev. E. W. Dwight of Richmond is agent of the Committee appointed by the Society.

CONNECTICUT.

We are unable to give any thing more than detached notices of the condition of the Public Schools in this State. We addressed letters to various gentlemen, in different parts of the State, but received few returns. To those who obligingly communicated information we render our acknowledgements.

Tolland Academy. Inc. 1829, Wm. Strong, Principal. No. of Students 30. Tuition in Languages \$5.00 per quarter. In English \$4.00. Year commences 3d Wed. of Sept.; 3 terms of 15 weeks each.

Plainfield Academy. John Witter, Principal. H. A. Tracy, assistant. *Norwalk Episcopal Academy.* Rev. Reuben Sherwood, Prin.; 2 assistants. *Farmington Academy.* Simeon Hart Jr., Prin.; 2 assistants. *Bacon Academy at Colchester.* Francis Vose, Prin.; 1 assistant. *Episcopal Academy at Cheshire* is an ancient and flourishing institution. *Goshen.* Inc. 1824, Sidney Mills, Principal; 25 scholars. *Winsted.* 1 teacher; 40 scholars. *Torrington.* 1 teacher, 55 scholars. There are Academies in Sharon, Madison, (inc. 1825), Ashford, Litchfield, &c.

There are distinguished Female Academies in various places. One at Norwich, inc. 1828, under the care of Rev. Daniel Hemenway, with four assistants; at Litchfield under the care of Miss Sarah Pierce, with several assistants. At Wethersfield, under the care of Rev. Joseph Emerson, &c.

Institutions in Hartford.

Asylum for the Deaf and Dumb. Thos. H. Gallaudet, Principal, and 9 assistants. There have been received into the Asylum, since its commencement 303 pupils, of whom 160 have left the school, and 143 were remaining in May 1829. Of 279 pupils, who have received the benefit of the Institution 116 were born deaf; 135 lost their hearing, by disease, or accident, 28 uncertain. Expenses of the Institution in 1829, \$22,979 37. Receipts \$23,041 55. In 1829 the Legislature of Connecticut appropriated \$2,000; Massachusetts appropriates \$6,500 annually. Vermont, N. Hampshire, and Maine also make appropriations.

Hartford Female Seminary. This institution is under the care of Miss Catherine E. Beecher, with 11 assistants.

Hartford Grammar School. E. P. Barrows Prin.; 3 assistants.

Retreat for the Insane. Annual Meeting in May. Eli Todd, M.D. Physician. Phineas Talcott, Steward.

Schools in New Haven.

Gymnasium. Sereno E. Dwight and Henry E. Dwight, Prin.; 9 assistants. Established 1823. Situated one mile from the Colleges. The principal building is of stone, and has 60 convenient rooms. The situation is healthful, airy, and pleasant, and the prospect commanding. The number of pupils is 87; a greater part between the ages of six and fourteen. Nine hours in a day are devoted to study. The pupils live with the Principals in one family.

The annual charge for boys of ten and over is \$300; under ten \$250. There is a library of 2000 volumes.

Female Seminary. Rev. J. M. Garfield, and Mrs. A. S. Garfield, Prins., and 11 assistants. A List of 40 Ladies is published, who have received Diplomas. No. of Pupils, Seniors 30; Middle 26; Junior 16. Introductory 20, total 92. This includes the whole year. Present No. 55. This Seminary was established about 9 years since. The course of instruction is carried on in a regular and continued series of academical studies. Whole No. educated 900. Library 200 vols.

New Haven Young Ladies' Institute. Prof. E. A. Andrews, Prin.; 9 assistants. No. of pupils 32. Com. Nov. 1st 1829. Charge for tuition, for day scholars, in all branches, except modern Languages and ornamental branches \$16 per quarter.

Lancasterian School. 400 pupils.

Hopkins Grammar School. Oldest school in the city, founded by Davenport, originally intended for a College.

Rev. Claudius Herrick's School for Young Ladies. Whole No. educated 1,600. Present No. 35.

Smith's Academy and Boarding School. Prin.; 3 assistants. 50 Pupils. 200 vols. Library.

Classical and Commercial School. Com. July 1829. Whole No. who have attended the various classes 82.

Union School. Miles T. Merwin, Prin. Average No. of Scholars 28. Designed for boys between the ages of 6 and 14.

There are various other schools, which we have not room to notice. We are much obliged to the gentleman, connected with the N. Haven Theol. School, who favored us with the particular statements above.

Ellington School. John Hall and Luther Wright, Prins. Situated in Ellington, Ct. 15 miles NE. from Hartford. Designed solely for young men, and for lads of ten years of age and upwards. Incorporated 1829. Building 52 ft. in length, with wings of 32 ft. in length. Sufficient to accommodate 100 scholars. The system of instruction is ample and thorough. That in Latin and Greek is after the model of the well known Latin school in Boston. No. of teachers 3, and a steward who is also a teacher. No. of Scholars 17. For tuition exclusive of modern Languages, \$150 per ann.

NEW YORK.

Incorporated Academies and Schools. From *Skimmers' N. Y. Register.*

Names.	Principals.	Names.	Principals.
Auburn	John C. Rudd	Ithaca	
Albany Sem.		Kingston	H. P. Arms
Albany Sem. Fem.		Kinderhook	
Bridgewater		Lansingburgh	Alex. M ^c Call
Cambridge	N. S. Prime	Lowville	S. W. Taylor
Canandaigua	Henry Howe	Middlebury	S. W. Taylor
Canajoharie		Montgomery	S. A. Millspaugh
Clinton Gram. Sc.		Mt. Pleasant	C. M ^c Gahagan
Cayuga at Ledyard	Edwin Stevens	Newburgh	Wm. S. Mount
Cherry Valley	William Stevens	Onondaga	S. B. Woolworth
Clinton at E. Hampton	Jona. Dayton	Ontario Fem.	
Delaware at Delhi	S. C. Johnson	Oxford	A. A. Franklin
Dutchess Poughkeepsie	Elipha Fay	Polytechny, Chittenango	A. Yates, D.D.
Erasmus Hall, Flatbush	J. B. Kidder	Pompey	
Fairfield	J. J. H. Kinnicutt	St. Lawrence Potsdam	J. B. Hale
Franklin, Plattsburg	Eli Eddy	Schenectady	D. Fuller
Granville		Sem. Gen. Con. at Madison	
Greenville	E. B. Wheeler	Steuben	
Hamilton	Zenas Morse	Un. Hall, Jamaica	P. Potter
Hartwick	E. B. Hazelius	Utica	D. Prentice
Hudson	J. W. Fairfield	Washington, Salem	Wm. Williams
Johnstown	A. A. Aerman		

From the Report of the Regents of the University 1829, it appears that there were 50 Academies in the State. Whole No. of students in them 3424. Teachers 146; money allowed them from Literary Fund \$9,993 88; value of Academy lots and buildings \$283,353 57; other real estate \$27,018 42; Phil. Ap. and Lib. \$14,147 21; other personal estate \$115,797 59; Tuition money for the year \$41,913 16.

New York City. In Jan. 1829, from a Report of the Sunday School teachers, it appears that the whole No. of children between 4 and 15 were 22,000; of whom 9368 are connected with Sunday Schools; 12,568 not connected; 4,643 willing to attend; 5695 attend Public Schools; 4568 attend no day school; 355 white adults cannot read; 1289 colored people who read; 960 who cannot; 3440 under 4 years, who ought to attend infant schools.

Did our limits permit we would gladly pursue our inquiries through the remaining States. We cannot, however, forbear noticing in conclusion a very able Report recently presented to the Legislature of Kentucky on the subject of *common schools*, and a copy of which has been kindly forwarded to us by the Rev. B. O. Peers, to whom the Legislature specially committed the business.

Education in Kentucky.

In 1828 the Gen. Assembly of Kentucky requested the Rev. Pres. Woods, of Lexing-

ton, and Mr. Peers, to communicate any information in their power on the subject of common Schools. Mr. Peers, in pursuance of the plan, visited the New England and other States, and examined particularly the School Systems of Massachusetts, Connecticut, and New York. After his return he communicated his information, in a letter to the Gen. Assembly, which makes, in connexion with a short Report, of the committee on education, an octavo Pamphlet of 52 pages. We observe that the pamphlet is a 2d edition, of 2000 copies. Mr. Peers derives from the experience of New England and N. York, the following inferences.

1. That popular education be taken under the legislative patronage and control.
2. The expediency of the division of Counties into School districts.
3. That the accumulation of a large literary fund is inexpedient.
4. That Legislative provisions can do little good, unless the people be previously and simultaneously interested.
5. That a State should employ special means not only to multiply, but to *improve* the Schools.
6. That it is impolitic to aim at excessive economy in education.
7. That nothing be left undone to render the public elementary Schools the best possible.

The Literary fund of Kentucky amounts to \$140,917 44. From returns made it would seem that not more than one third of the children between 4 and 15 attend School.

GENERAL SUMMARY OF ACADEMIES IN
NEW ENGLAND AND NEW YORK.

State.	No. Acad.	Pop. 1830.	Sq. Miles.
Maine	33	298,335	32,000
New Hampshire	35	244,161	9,280
Vermont	20	235,664	10,212
Massachusetts	55	523,287	7,800
Connecticut	25	273,248	4,647
New York	50	1,372,812	46,000

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Estimating the number of Instructors at two for each Academy we have 436; Scholars at 40 for each Institution, 8720; amount of permanent fund at \$3,000 for each Academy, \$654,000 is the amount; at \$5,000 for each \$1,090,000. The number of High Schools in those States of equal or superior character to the Academies is probably not far from 20, which at 100 Scholars each will give 2,000; which added to those in the Academies gives 10,720.

METHODIST ACADEMIES IN THE U. S.

1. *Tabernacle Academy*, At Mt. Ariel, Abbeville Dist. S.C. commenced 8 yrs since. Capital from \$7,000 to \$10,000, besides two Edifices. No. of Instructors two. Pupils 140.

2. *Academy in New York City*. Inc. 1818. Students 80 or 90.

3. *Academy at White Plains, N. Y.* flourishing.

4. *Academy at Cazenovia, N. Y.* Inc. 1824. Whole property from \$15,000 to \$20,000. Two edifices lately built, 4 stories high, 70 ft. by 30. Three teachers and 70 Students; one third are pursuing the study of Languages.

5. *Maine Wesleyan Seminary*. Students 40 noticed in Qt. Register, Vol. II. p. 110, also in the present number.

6. *Wesleyan Academy at Wilbraham, Ms.* Funds \$25,000, noticed in another place.

6. *Madison College*. 7. *Augusta College*.

8. *Randolph Macon College*. The three last are noticed in the present number of the Register. Arrangements are making to build a fourth College at Middletown, Ct. Number of Students at all these Seminaries above 700.

Mostly from N. E. Meth. Herald.

GRANTS OF PUBLIC LANDS FOR COLLEGES
AND UNIVERSITIES.

By various acts of Congress the following grants of land have been made in the new States and territories, respectively, for the support of Colleges. In all cases, except Ohio, for the support of one University, or Seminary, in the State. In Ohio, 23,040 acres were given for an Academy, 46,080 for an University.

State.	Quant. of land.	Value at min. price.
Ohio	69,120	\$138,240
Indiana	46,080	92,160
Illinois	46,080	92,160
Missouri	46,080	92,160
Mississippi	46,080	92,160
Alabama	46,080	92,160
Louisiana	46,080	92,160
Michigan	46,080	57,600
Arkansas	46,080	57,600
Florida	46,080	57,600

433,840 or 21 t'ships. 864,000

The seven States mentioned first received their grants of land, prior to March 1, 1820, when the minimum price was \$2 an acre; the three last since that period, when the minimum price was reduced to \$1.25 per acre. In addition Congress required the State of Tennessee on a certain occasion, to appropriate 100,000 acres in one entire tract for the use of two Colleges, one in East, the other in West Tennessee. This, in addition to those before mentioned makes 583,840 acres of land at \$1,064,000.

Schools in Connecticut.

Since the preceding pages were in type we have received the following notices in regard to the Public Schools in Wethersfield, Farmington, Middletown, Glastenbury, and Berlin, Ct.

"In Rocky Hill, Wethersfield, there has, for several seasons, been kept a school, of the higher order, supported in part by the Ct. School Fund, and partly by a tax on those who attend. It is kept in the cold part of the year, and from 3 to 4 months. Mr. Alfred Emerson teaches it the present season;—number about 38;—the majority, females. They have no funds excepting that of the State. Among the children there is, probably, about the same proportion between the sexes as in other parts of the country.—In Farmington there is a prosperous Academy; about 80 scholars, equally divided—having a small library, and some apparatus for philos. and chemistry.—In Wethersfield there is an Association for a high school under the instruction of Mr. Finch, 40 scholars. Mr. Emerson's School continues to prosper, with 80 or 100 scholars.—In Middletown there is a High School under the instruction of I. S. Emery—with 40 scholars, equally divided. In Eastbury there is a School of the higher order, under the instruction of Geo. Griswold, with 30 scholars about equally divided. In each of the parishes in Berlin there is a similar School.—Kensington 25, under the care of Mr. Daggett. Worthington 40 under the care of Mr. New Britain 40 under the care of Alfred Andrews. In Newington is a similar School under the care of Mr. Foster, with 30 scholars. These schools are without funds, without incorporation, and taught only in winter."

ANNUAL VIEW OF THE COLLEGES.

[In regard to the Colleges which follow, our information is derived the present year, 1880.]

NAME.	LOCATION.	when founded.	PRESIDENT or PROVOST.	No. whole alum- nae & no. A. A. in Inst. lumn. ing. minis			No. Grad. in 1879.	Undergrad. 1879-80.			Prof. relig.	asst. Fun.	asst. Soc.	Med. Stu- dent	Vols. Colleg. Stud. Libr.
				4	5	6		Se.	Ju	So	Fr.	Tot.			
Waterville	Waterville, Me.	1820	Rev. Jeremiah Chaplin, d. d.	4	54	51	17	14	11	9	6	7	9	31	8
Bowdoin	Brunswick, Me.	1794	Rev. William Allen, d. d.	7	373	312	33	33	28	20	22	36	34	112	24
Dartmouth	Hanover, N. H.	1770	Rev. Nathan Lord, d. d.	8	1609	1262	397	31	32	31	34	37	35	137	35
Univ. of Vt.	Burlington, Vt.	1791	Rev. James Marsh	4	178			7	5	11	7	16	39	18	6
Middlebury	Middlebury, Vt.	1800	Rev. Joshua Bates, d. d.	5	495	445	193	174	18	16	17	28	25	86	40
Williams	Williamstown, Ms.	1793	Rev. Edward D. Griffin, d. d.	7	695	588	196	172	19	19	27	26	18	90	39
Amherst	Amherst, Ms.	1821	Rev. Heman Humphrey, d. d.	8	177	170	36	35	38	33	74	47	53	207	102
Harvard U.	Cambridge, Ms.	1638	Hon. Josiah Quincy, L. L. D.	16	5538	9250	1377	300	52	48	70	74	55	247	32
Brown U.	Providence, R. I.	1764	Rev. Francis Wayland, d. d.	6	1768	918	298	195	22	23	22	32	28	105	26
Yale	New Haven, Ct.	1700	Rev. J. Day, d. d. L. D.	14	4355	2373	1257	534	77	71	87	95	106	359	91
Union	Schenectady, N. Y.	1795	Rev. E. Nott, d. d. L. D.	11	1202	1162	248	233	92	103	78	30	16	227	48
Geneva	Geneva, N. Y.	1823	Rev. R. S. Mason	9	15	14	6	6	3	4	4	10	11	29	3
Rutgers	N. Brunswick, N. J.	1770	Rev. Philip Milledoller, d. d.	5					22	26	22	22	3	73	
Coll. of N. J.	Princeton, N. J.	1746	Rev. James Carnahan, d. d.	7	1913	1242	403	173	28	8	26	35	28	97	421
Univ. Penn.	Philadelphia, Pa.	1755	Rev. W. H. De Lancey, d. d.	9					31	33	36	26	25	120	50
Jefferson	Canonsburg, Pa.	1802	Rev. M. Brown d. d.	5	319	296	136		5	10	6	10	24	50	4
West U. Pa.	City of Pittsburg	1820	Rev. R. Bruce, Principal	4	34	31	10	8	5	10	6	10	24	50	4
Madison	Union Town, Pa.	1829	Rev. Henry B. Bascom	5	3					1				70	20
Alleghany	Mead townsh. Pa.	1815	Rev. Timothy Alden	3	9	8			3					100	
Wm. & Mar.	Williamsburg Va.	1693	Rev. Adam Empe	7					22	28	40	23	6	97	1
Univ. S. C.	Columbia, S. C.	1801	Thomas Cooper, m. d.	8	470				22	5	10	12	15	32	69
Charleston	Charleston, S. C.	1785	Rev. Jasper Adams, d. d.	8	19	15	3	2	5	10	12	15	32	69	3
Univ. of Ga.	Athens, Ga.	1785	Rev. Alonzo Church	7	231	200	10	10	21	23	22	36	36	117	32
Greenville	Green Co. Tenn.	1794	Henry Hoss, Esq.	4	85				7	8	20	21	22	71	2
U. Nashville	Nashville, Tenn.	1806	Rev. Philip Lindsay, d. d.	4	19	19	9	9	5	14	18	16	18	66	60
Centre	Danville, Ky.	1822	Rev. Gideon Blackburn, d. d.	4	19	19	9	9	5	14	18	16	18	66	60
Cumberland	Princeton, Ky.	1825	Rev. F. R. Cossitt	5	13	13	5	5	8	9	22	36	35	102	24
Augusta	Augusta, Ky.	1823	Rev. Martin Ruter, d. d.	7					40	12	17	35	17	81	9
Transylv. U.	Lexington, Ky.	1798	Rev. Alva Woods, d. d.	6					4	2	7	4	17	9	6
West. Res.	Hudson, Ohio.	1836							10	11	11	16	18	56	23
Miami Uni.	Oxford, Ohio.	1824	Rev. Rob. H. Bishop, d. d.	12	42	40	28		10	11	11	16	18	56	23

TOTAL—Colleges. . . . 31 Ministers living of 17 Colleges 9,913 Freshmen in 28 Colleges . . . 679 Medical Students in 11 Colleges 1,920
Instructors in 29 Colleges . . . 204 Graduates in 27 Coll. in 1829 583 Total Undergrad. in 31 Coll. . . 3,061 Law Students in 5 Colleges 87
Whole No. Alumni in 33 Coll. . . 18,803 Seniors in 26 Coll. in 1829-30 592 Prof. of Religion in 22 Colleges 650 Volumes in 23 College Libr. 109,894
Alumni living in 21 Colleges . . 11,509 Juniors in 27 Colleges 726 Students assist. by Coll. Funds 284
Alumni Ministered 19 Coll. . . 4,503 Sophomores in 25 Colleges . . 737 By Ed. Societies in 16 Colleges 146

We transmitted circulars to all the Colleges which follow, but received no return. We subjoin what facts we can ascertain, giving an additional column, as the date of our information.

NAME.	LOCATION.	when foun- ded.	date of infor- mation.	PRESIDENT.	No. Inst.	whole alu- mni liv- ing.	No. Minis- ters alive.	No. Grad- uates last year.	Und. grad. time spec.	Prof. releg	Aid Col. Ed. Fun Soc	Volu. Coll. Libra.	Volu. Soc. Libra.				
Washington	Hartford, Ct.	1826	1828-9	Rt. Rev. T. C. Brownell, D. D.	9	25	23	15	19	21	14	9	74	11	6	5000	1200
Columbia	New York city	1754	1827-8	Hon. Wm. A. Duer, LL. D.	9	880		14								390	580
Hamilton	Clinton, N. Y.	1812	1826-7	Rev. H. Davis, D. D.	6	160	145	20	16								
Dickinson	Carlisle, Pa.	1783	1828-9	Rev. Samuel B. How	3	143	133	26	24	8	11	8	12	31		2000	500
Washington	Washington, Pa.	1806	1827-8		18											400	525
St. Mary's	Baltimore, Md.	1805	1827-8	Rev. E. Dampoux, D. D.	6	538										10000	1000
Columbian	Washington, D. C.	1821	1828-9	Rev. Stephen Chapin, D. D.	8											3000	8000
Univ. of Va.	Charlottesville, Va.	1814	1828-9	Hon. James Madison													
Ham. Sidney	Prince Ed. Co. Va.	1827-8	1827-8	James Cushing, Esq.													
Washington	Lexington, Va.	1812	1828-9	Rev. G. A. Baxter, D. D.	9	380	770	9	9	17	7	10	6	23	2	700	1500
Univ. N. C.	Chapel Hill, N. C.	1791	1828-9	Rev. J. Caldwell, D. D.	9	434	400	11	10	13	18	27	19	69	5	340	200
E. Tennessee	Knoxville	1828-9	1828-9	Rev. Charles Coffin, D. D.	2												
Univ. Ohio	Athens, Ohio.	1802	1828-9	Rev. R. G. Wilson, D. D.	5												
Bloomington	Bloomington, Ia.	1828		Rev. A. Wylie, D. D.													
Kenyon	Kenyon, Ohio	1828		Rt. Rev. P. Chase, D. D.													

TOTAL.—Colleges 15 Graduates last reported at 8 coll. . . 101 Professors of relig. at 5 colleges . . 33
 Instructors at 10 colleges 73 Seniors last reported at 7 colleges . . 100 Assisted by college funds at 2 coll. . 10
 Alumni at 7 colleges 2790 Juniors at 7 colleges 105 Do. by Education Society 1
 Alumni living at 6 colleges 1475 Sophomores at 7 colleges 90 Volumes in 9 college libraries . . 39780
 Alumni Ministers, at 4 colleges 66 Freshmen at 2 colleges 14 Do. in social lib. in 7 coll. . 10025
 Ministers living, at 4 colleges 59 Total at 9 colleges 521

TABLE III.

Showing the times of Commencements, and of Vacations at the Colleges.

COLLEGES.	COMMENCEMENTS.	FIRST VACATION.	SECOND VACATION.	THIRD VACATION.
Waterville	Last Wed. in July	From Com. 4 weeks	From last Wed. in Nov. 9 weeks.	3 weeks from Fri. af. 3d Wed. May.
Bowdoin	First Wed. in Sept.	From Com. 4 weeks	8 weeks from Fri. af. 3d Wed. Dec.	Fr. Thurs. pre. last Wed. May 2 1-3 wks.
Dartmouth	Wed. before last Wed. in Aug.	From Com. 6 weeks	Fr. last Mond. Dec. 6 1-9 weeks.	
University Vt.	First Wed. in Aug.	From Com. 4 weeks	From 1st Wed. Jan. 8 weeks.	From 3d Wed. May 9 weeks.
Middlebury	Third Wed. in Aug.	From Com. 4 weeks	From 1st Wed. Jan. 7 weeks.	From 3d Wed. May 3 weeks.
Williams	First Wed. in Sept.	From Com. 4 weeks	Fr. Wed. af. 4th Wed. Dec. 6 weeks.	From 3d Wed. May 3 weeks.
Amherst	Fourth Wed. in Aug.	From Com. 4 weeks	Fr. 4th Wed. Dec. 6 weeks.	6 weeks next pre. Com.
Harvard	Last Wed. in Aug.	3 weeks Wed. pre. 30th Dec.	From last Fri. Dec. 6 weeks.	From 3d Fri. May 3 weeks.
Brown	First Wed. in Sept.	From Com. 4 weeks	From last Fri. Dec. 6 weeks.	3 weeks from Thurs. before Christ.
First Wed. in Aug.	From Com. 6 weeks	From Com. 6 weeks	From 3d Wed. in Jan. 2 weeks.	From 1st Wed. May 4 weeks.
Washington, Ct.	Second Wed. in Sept.	From Com. 6 weeks		
Yale	First Tues. in Aug.	From Com. to 1st Mond. in Oct.	Three or four weeks in Dec.	Three weeks in April.
Columbia	Fourth Wed. in July	From Com. 7 weeks	From 3d Wed. Jan. 3 weeks.	Four weeks from 3d Wed. May.
Union	Fourth Wed. in Aug.	From Com. 6 weeks	At Christ. and New Year 2 weeks.	Three weeks in April.
Geneva	First Wed. in Aug.	From Com. 5 weeks	From Dec. 21 to Jan 7.	From Ap. 7 to May 1st
Rutgers	Third Wed. in Aug.	From Com. to Sept. 15	Fr. 1st Thurs. af. 3d Tues. in Ap. 6 wks	
College of N. J.	Last Wed. in Sept.	From Com. 8 weeks	Two weeks, not men. when.	Two weeks not mentioned when.
University Penn.	July 31st; if Sund. day preceding	From Com. 6 weeks	Five weeks in Ap. and May.	
Dickinson	Fourth Wed. Sept.	From 1st Mond. Oct. 4 weeks	From 1st Mond. May 4 weeks.	
Jefferson	Last Thurs. in Sept.	From Com. 6 weeks	From Dec. 25 to Jan 15.	
Madison	July Fifteenth	From Com. 6 weeks	Not determined.	Not determined.
West. U. Penn.	Last Friday in June	From Com. 6 weeks	From 3d Wed. June to 3d July.	
Needville	First Wed. in July	From Com. 6 weeks	Month of May.	
Columbian	Fourth Wed. in Dec.	From Com. to 3d Wed. Jan.		
Fourth Wed. Sept.	Month of October	From Com. to 3d Wed. Jan.		
Hamp. Sidney Va.	July fourth	From July 30 to Sept. 1		
University of Va.	Third Wed. in April	From Com. till last Mond. in Oct.		
Wm. and Mary	Fourth Thurs. June	From Com. to 3d Wed. May		
Washington, Va.	Univ. of N. C.	From Com. 6 weeks		
Univ. of N. C.	Third Mond. af. 4th Mond. in Nov.	From July 1st to 1st Mond. in Oct.	From 3d Wed. Oct. to 3d Wed. Nov.	
Charleston	Last Tuesday in Oct.	Month of December	From Dec. 15, 4 weeks.	
Univ. of Ga.	First Wed. in Aug.	From Com. 1 week	Three weeks in April.	Also every Sat. in the year.
Univ. of Nashville	First Wed. in Oct.	From 1st Wed. Oct. 5 1-9 weeks	From Ap. 1st to Ap. 15th.	Fr. Wed. before 3d Mond. Nov. to Jan. 1st
Cumberland	Second Thurs. in Sept.	From Com. to last day of Oct.	From 1st Wed. in Ap. 5 1-9 weeks.	
Greenville	Third Wed. in Sept.	From Com. 5 weeks	From third Wed. March 5 weeks.	
E. Tennessee	Last Wed. in Oct.	From 1st Thurs. Oct. 4 weeks	From 1st Thurs. Ap. 4 weeks.	
Transylvania	Last Wed. in Sept.	From Com. to 1st Mond. Nov.	From 3d Mond. March 6 weeks.	
Centre	July fourth	From Com. to 1st Mond. Sept.	In Feb. 31 weeks fr. 1st vac. con. 4 weeks.	
Augusta	Thurs. af. 1st Wed. in Aug.	From Com. 6 weeks	Fr. last Wed. Sept. to 1st Mond. Nov.	
Miami U.	Last Wed. September	Fr. last Wed. March to 1st Mond. May	From 3d Tues. Ap. 4 weeks.	
Athena U.	Wed. after 3d Tues. Sept.	From Com. to 1st Wed. Nov.		

GENERAL SUMMARY OF COLLEGES.

By an examination of the preceding tables, it will be seen that we have returns from 31 colleges for the present year (1829-30); and that for 15 colleges we were obliged to use the returns of 1828-9, 1827-8, and 1826-7. In making out a general estimate, therefore, we shall make a small addition to most of the sums total, in the returns made previously to this year. In so doing, we shall come very near the truth; certainly we shall not go beyond it.

Colleges in the U. States	46
Instructors at 39 colleges	290
Whole No. of alumni at 30 colleges	21,693
Alumni living at 26 colleges	12,784
Alumni ministers at 23 colleges	4,671
Ministers living at 21 colleges	2,272
Graduates at 35 colleges	700
Seniors at 33 colleges	720
Juniors at 34 colleges	860
Sophomores at 32 colleges	840
Freshmen at 28 colleges	700
Total at 40 colleges	3,582
Prof. of Religion at 27 colleges	683
Assisted by college funds at 16 coll.	300
Do. by Educ. Soc. at 17 colleges	196
Medical Students at 11 colleges	1,220
Law students at 5 colleges	87
Volumes in 27 college libraries	149,704
Do. in social libra. in 30 coll.	69,281

COMPARATIVE STATISTICS.

I. Six New England States.

In the six New England States there are 11 colleges, and about 1,488 college students. Estimating the present population of these States at 1,842,437, (in 1820 it was 1,659,854) there is one college student for every 1,231 inhabitants.

II. Four Middle States.

In these States there are 13 colleges, and (estimating for Columbia and Hamilton not included in our tables) 1,000 college students. Estimating the population of those States at 3,465,666, (in 1820 it was 2,772,534) we have one college student for every 3,465 inhabitants.

III. Six Southern States, District of Columbia, and Florida.

The number of colleges is nine, and the number of students, (estimating for the Columbian and Hampden Sidney) is about 500. Estimating the population of these States at 3,616,325, (in 1820 it was 3,144,631) we have one college student for every 7232 inhabitants.

IV. Eight Western States and two Territories.

The number of colleges in actual operation is 13. The number of students (estimating for Kenyon and Bloomington) is about 660. The population of these States is by estimation 4,000,000; (in 1820, it was

2,087,620); this will give one student for every 6,060 inhabitants.

SUMMARY.

East. States—1 student to 1,231 inhab.
Mid. States—1 student to 3,465 do.
South. States—1 student to 7,232 do.
West. States—1 student to 6,060 do.

V. Comparison between some of the different States.

In Maine there is one college student (taking the census of 1820) to 2,330 inhabitants; in New Hampshire, one to 1,756; in Massachusetts, one to 896; in Vermont, one to 1696; in Connecticut, one to 1340; in Rhode Island, one to 2,442; in New York, one to 2,496.

NOTES ON THE COLLEGES.

1. Dartmouth.

"The funds of this college, which had been left in great embarrassment by the controversy with the legislature in the courts, have been relieved by the subscription of \$30,000 recently filled up. The debts of the corporation will be paid. New buildings have been erected, the old ones repaired, and all the accommodations for students greatly increased. New laws and a new system of instruction and discipline have been introduced, and other improvements are contemplated, together with increase of the library and apparatus. There is as yet no system of bodily exercise."

Note of Pres. Lord.

2. Middlebury.

"Young men preparing for the ministry are furnished with text-books, without expense. A mechanical shop, with the tools, &c. has recently been provided and placed under the superintendence of a gentleman well qualified for the employment; so that the students may now obtain regular exercise."

Pres. Bates.

3. Williams.

At the time of its incorporation the legislature gave the college \$4,000. They had previously granted to the free school founded by Col. E. Williams a lottery, which yielded \$3,500, and the inhabitants of the town had raised \$2,000 more. In 1796, the legislature granted two townships of land in Maine, which were sold for about \$10,000. Two additional townships were afterwards granted, which were sold less advantageously. From 1814, the legislature also gave \$2,000 a year for ten years, making \$20,000. In 1811 and 1813, Woodbridge Little, Esq. gave near \$57,000. In 1820, \$17,500 were raised by subscription, and in 1826 \$25,000 more were raised. The fast property of the college has cost

about \$44,000, and the productive funds are \$68,000.
Hist. of Berkshire Co.

4. Columbia.

A proposal has lately been made in the city of New York to erect a university, suited to the demands of all classes.—This has called forth from Columbia College a new and improved plan, intended to meet the demands.

1. The course of instruction now existing is to be maintained, and denominated the *full course*. Another course is established, called the *literary and scientific course*; the whole or any part of which, matriculated students may attend. 2. Those in the scientific and literary course shall study the modern languages instead of Latin and Greek. In other studies the two courses are similar, except that the literary and scientific has some additional studies. 3. Persons not matriculated may attend the literary and scientific course. 4. Matriculated students who shall pass through the new course shall receive testimonials of the same. 5. The fees in the new course shall not exceed \$15 per annum for each professor. 6. Enlarged instruction shall be given in Greek and Roman literature. 7. The two courses may be united at the lectures. 8. Various public bodies in New York are entitled to have two students always in the college free of all charges of tuition; every school from which in any one year 4 students shall be admitted into college, shall have the privilege of sending one free of expense; every religious denomination in the city may educate one who is designed for the ministry, free of expense, &c. &c.

The above course embraces lyceum, high school, and college instruction. It strikingly resembles a plan which has been pursued at Amherst College.

5. Jefferson.

"The trustees have entered into contract to erect a new building for a commons hall, refectory, recitation rooms, &c. They contemplate the purchase of land, so as to connect agricultural labor with the exercise of the students, and so as to reduce expenses for beneficiaries." *Pres. Brown.*

6. Western Univ. Pa.

"The students expect to enter a new and commodious stone building next autumn." *Pres. Bruce.*

7. Alleghany College.

"An agricultural and mechanical establishment, to be connected with the College, is in serious contemplation, and may be said to be in progress.

"There is some probability of a goodly number of our best Sabbath school learners, in the county of Crawford—sons of farmers and mechanics, shortly becoming

probationers of this college. We have an excellent academy, where about ten or twelve students are preparing for our college. As our accommodations are ample in the college edifice, which we have named Bentley Hall, in respectful remembrance of our first distinguished benefactor, it is my wish to receive a number of students into my family, to be under my *particular* superintendence while probationers; that is, while preparing for some class of undergraduates. I wish for some, at least, of unquestionable piety, whose example, with the divine blessing, might give a cast to the character of the college. In addition to all the duties I shall have to perform in reference to undergraduates, I could easily take this special charge. A number of worthy young men, whom I have selected from our back-woods sabbath schools, I expect to become inmates in my family; and if with them I could have *some such* as the American Education Society patronize, it would be attended with a happy effect. I forward (as I once did before) a copy of our prospectus, etc. from which you will learn our plan, &c. &c., as well as expense."

Pres. Alden.

8. Columbian.

The committee in Congress for the Dist. of Columbia a few days since made a report on the state of this institution, in which they strongly recommend, that a grant be made to the college of city lots, which shall amount to \$25,000. From the report and accompanying documents we learn, that the Rev. Luther Rice in 1819 undertook to build the Columbian College, on his own responsibility; in 1820, the Baptist General Convention adopted it as their own, made Mr. R. their agent, with instructions not to contract debts. But in 1823, a large debt had been contracted. In 1826, the debt had greatly increased. It was then resolved to raise \$50,000 by subscription, to pay it. In 1827, the debt amounted to \$135,000. A part of it due to the United States was relinquished by Congress. By great exertions the debt is now reduced to about \$25,000, which the expected appropriation of Congress will cancel.

9. Randolph Macon Coll. Va.

This institution was incorporated by the legislature of Virginia, at its last session. It is to be located at Boynton, Mecklenburgh co. Between \$50,000 and \$60,000 have been raised for its support. This makes the *fifth* college in the State.

10. William and Mary.

"Owing to peculiar circumstances our graduates have always been few. Nine tenths of our students have gone through one course, without applying for a degree,

which is given only to those who apply, and are found qualified. Our classes differ from those in most colleges. We have in anc. lang. 43; mod. lang. 1; scientific depart. 61; our aggregate number is 100. Until recently, most of the distinguished men in this State, and many from the adjoining States, were educated here. We have no gymnastic exercises."

Pres. Empie.

11. Charleston.

"The organization of the Charleston college is not after the ordinary arrangement of the northern colleges.

"It is divided into three departments, an English, a Classical, and a Scientific. The four highest classes of our classical and scientific departments, correspond with the four classes in most colleges, and their numbers are put down in the preceding table. The common division of a college into four classes, is not found applicable to our circumstances. Our trustees ought to organize a large institution suited to the wants of our city. The whole number of students in the three departments of the institution is at present 191. Hitherto, although a great number of young men have been educated in this college, there have been few graduates. Degrees are, perhaps, held less necessary in this country than at the north. The number of our graduates, however, is rapidly increasing. Our course of study necessary to a degree is as full as is required at the northern colleges. The buildings of this college are of the first order. The entire property of the college amounts to about \$45,000. A system of bodily exercise was adopted three or four years ago, and suitable apparatus was constructed; but it was not found useful, and the apparatus has been destroyed."

Pres. Adams.

12. University of Georgia.

"The original charter of our university connected the whole system of public education so as to embrace all our academies, and make them, in some measure, parts of the university. This system has been very partially carried into effect. Franklin College at this place has been endowed, by giving to its trustees \$100,000 of state bank stock, and the State making the annual dividends of the bank, so far as the college stock is concerned, 8 per cent.—This \$8,000, together with the tuition of students, is the annual support of the institution. The college has a very complete philosophical apparatus, and a very good chemical also. It is under the care of 17 trustees, whose proceedings are annually laid before the senatus academicus of the State, which meets annually at Milledgeville, and is composed of the senators of the State, and the board of trust, the Governor of the State being its President.—Each incorporated academy is obliged to

make an annual report to the senatus academicus, and each free school in the State must also lay before this body a statement of its situation. The senatus can only recommend to the legislature to make such appropriations for literary institutions as may seem expedient and for the good of the State. It has no money or funds of any kind.

"Students here have as yet adopted no regular system of bodily exercise."

Pres. Church.

There are colleges commencing operations at Tuscaloosa, Ala.; 1 in Mississippi; and 1 in Louisiana, under the care of Rev. Dr. Chamberlain.

13. University of Nashville.

"There are about 90 lads in the grammar school. The college was chartered in 1806 by the name of Cumberland College. In 1827, it was changed, by act of the legislature, to 'the University of Nashville.' The laboratory is one of the best constructed in the United States. The apparatus cost in London \$7,000. The mineralogical cabinet contains specimens of all the known minerals in the world. It was collected by Dr. Troost, during many years' residence in Europe, and in various parts of America."

Pres. Lindsley.

14. Greenville.

"The law of college, dividing the students into four classes, is superseded, as inapplicable to the present circumstances of our country. We have no system of bodily exercise."

Pres. Hoss.

15. Cumberland, Ky.

"In an infant institution like this, established on a novel plan and receiving its students from many different states, in different stages of preparation, it is extremely difficult to assign every one his proper class until after a previous preparatory course. Hence the great disproportion between the total, and seniors and juniors: hence the reason for leaving the Sophomores and Freshmen blank.

The history of the college, system of bodily exercise, and course of study may be learned from the pamphlets sent you.

A contract has been entered into, by the Trustees and preparations are now making for the erection of a collegiate building 120 by 45 feet, and three stories high, of brick.

The forming operations will admit of but one vacation in the year.

We have students from Rhode-Island, New-Hampshire, Maryland, North-Carolina, Georgia, Virginia, Kentucky, Tennessee, Alabama, Mississippi, Louisiana, Arkansas, Missouri, Indiana, Illinois and North-Western Territory. They are all from the Western states except eleven—and princi-

pally from Ky. Tenn. Ala. Miss. La. Ind. Ill. and Mo.

One fact ought to be mentioned, which goes to prove that the system of manual labour is popular in the slave states. The proportion of students from the slave states is, to those from the free states, as ten to one.—Manual Labour ought to be considered as an innocent recreation, a useful amusement. This will be the case, whenever it can be removed from all circumstances carrying with them the idea of servile drudgery. The most valuable systems and even our holy religion have been odious in certain ages and countries, by reason of the circumstances with which they were connected. Remove these circumstances, and why may not the cultivation of the soil and the practice of the mechanic arts become the favourite amusements of men of wealth and taste? They fatigue the body less than some sports: they afford a greater scope for the exertions of intellect; they contain, I think, a greater fund for the gratification of the pleasures of taste. They produce not a little substantial profit, which can be said of but few sports. It is impossible to say, how much, the union of manual labour with a collegiate course, will contribute to the spread of the Gospel.

May success, accompanied by the Divine blessing, attend your labour."

Pres. Cossitt.

16. Centre College.

"Many of the young men who did not take a regular course are now employed in public life, in stations of which I am not apprized. Our college has no legislative patronage. The synod of Kentucky promised the college \$20,000, in order to have the right of choosing its trustees; only about one half of that sum has been received. Our college edifice is a moderate-

ly large two story brick building. A large refectory and dormitories sufficient to accommodate 50 or 60 students, completes the number of our buildings on the college lot. Our Education Society connected with the college holds 112 acres of land; on which we have accommodations for a steward, and between 30 and 40 students, who are all pious and designed for the ministry. A scholarship in that is \$60 per annum, and the beneficiary works two hours per day. To this we have many applicants, but are straitened for the want of funds.—Our college classes have been irregular, but are assuming a regular character, and acquiring a taste for solid literature. In the view of the religious state of the west, a high missionary spirit is kept up in college. Our college course is nearly such as pursued at Yale, except the Hebrew; and for the study of that we are deficient in the necessary books. Our present session promises an equal proportion of religious students with the last."—*Pres. Blackburn.*

17. Miami University, Ohio.

"Situated in Oxford, Butler co. 37 miles from Cincinnati, and is surrounded with an exceedingly fertile country. An annual income is derived from a township of land granted by the State, worth from \$4,000 to \$6,000. It has two spacious buildings of brick. Students in college proper, 57; Eng. sci. depart. 12; grammar school, 58; total, 127." *Home Miss. for March, 1830.*

18. Kenyon.

It has a President, (bishop Chase) 2 professors, 2 tutors, and 80 or 90 students in the various departments.

19. Illinois College, at Jacksonville,

Has recently commenced operations with 15 students. Funds \$13,000.

MEDICAL SCHOOLS IN THE UNITED STATES.

1. Medical School of Maine, Bowdoin Coll.

Incorporated, June 1820, with a grant of \$1,500, and also \$1,000 annually from the State. Professors, John De La Matter, John D. Wells, Parker Cleaveland, James McKean. The lectures commence about the middle of February and continue 3 months. Fee of admission to all the lectures \$50. Graduating fee \$10. The Medical library is of great value, containing about 2,100 volumes. There is an anatomical cabinet amply furnished.

2. Medical School, Dartmouth Coll.

"Founded 1797. Professors, Reuben D. Mussey, Daniel Oliver, Benjamin Hale.—

Average number of students 100. Daily lectures from 4 to 6. Anatomical museum rich, and admirably adapted to instruction. Chemical apparatus good. Library respectable. Dr. Mussey is now in Europe for the purpose of collecting valuable additions to the Library and Museum. Surgical operations are performed gratuitously." Fees for the course \$50; matriculation \$2.00. Lectures commence one week after the annual College commencement. *Pres. Lord.*

3. Medical School, University of Vermont.

Professors, Benjamin Lincoln, Geo. W. Benedict, Dr. Sweetser. At the last session 40 students.

4. *Vermont Academy of Medicine, at Castleton.*

5. *Berkshire Medical Institution, Pittsfield, connected with Williams College.*

Professors, Henry H. Childs, J. D. Wells, S. W. Williams, S. White, S. P. White, C. B. Coventry, Chester Dewey. Medical students, 84. Chemical, 24=108. Course of Instruction, a Lecture term and a Reading term. The former commences on the first Thursday of Sept., and continues 15 weeks. Fee \$40. Matriculation \$3. Library \$10. Board, including washing, lodging, and room rent, \$1.75 per week. The Reading term commences on the first Wednesday of February, and (with a vacation of 3 weeks from the 1st Wed. in May,) continues to the last Wed. in August. Tuition \$35. Board, &c. \$1.75 per week. Degrees are conferred at the close of the Lecture term, and at the commencement of Williams College. For this institution \$3000 have been raised by subscription, and \$5000 given by the Legislature.

6. *Medical School in Boston, Harv. Univ.*

The Massachusetts Medical College, belonging to Harvard University, was erected in 1815, and is situated in Mason Street, near the Common. In this building is a cabinet of anatomical preparations, consisting of more than 1000 valuable specimens; a complete Chemical apparatus; medical library, &c. Lectures commence on the 3d Wednesday in October, and continue 3 months. The students have access to the medical and surgical practice of the Mass. Gen. Hospital without fee. Board in the city can be obtained at \$3 per week. Fee for a whole course \$70. Professors, John C. Warren, Walter Channing, John W. Webster, Jacob Bigelow, James Jackson.

7. *Medical School, Yale College.*

Professors, Thomas Hubbard, Benjamin Silliman, Eli Ives, William Tully, Jona. Knight. Number of students, 61. Lectures commence last week in Oct. and terminate last week in Feb. From 50 to 100 lectures are given by each Professor. Students may attend the lectures on Min. and Geol. without charge; those on Nat. Phil. on paying the fee. The Institution has a library and anatomical museum, access also to the College library. The entire expense of a residence of four months, with the exception of clothing, is from \$120 to \$150.

8. *College of Physicians and Surgeons, New York.*

Professors, John A. Smith, Alexander H. Stevens, Joseph M. Smith, Edward Delafield, John B. Beck, John Torrey, John R. Rhinelander.

9. *Rutgers Medical Faculty of Geneva Coll.*

David Hosack, Pres. Samuel L. Mitchell, Vice Pres.—Professors, Valentine Mott, James McNevin, John W. Francis, George W. Bushe, John Griscom.

10. *Medical Department, University of Pennsylvania, Philadelphia.*

Professors, Philip S. Physick, John R. Coxe, Nathaniel Chapman, Tho. C. James, Robert Hare, Wm. Gibson, Wm. E. Horner, William P. Dewees, Samuel Jackson. No. in Medical class 1829-30, 431. Session begins on the 1st Monday in Nov. and ends about the 1st of March. The Commencement for conferring medical degrees is about the 1st of April. The course of study and practice at this institution is of a very high order.

11. *Medical School of Jefferson College, located at Philadelphia.*

Professors, Geo. McClellan, John Eberle, W. P. C. Barton, Jacob Green, Benjamin R. Rees. The sessions of the lectures are held in Tenth-st. Philadelphia in a building recently erected for the purpose. Dr. Barton's splendid collection of Botany and Materia Medica is in the building. Number of students about 120.

12. *Medical School in the University of Maryland, Baltimore.*

13. *Medical College, Charleston, S. C.*

Number of students 130.

14. *Medical Department of Transylvania University.*

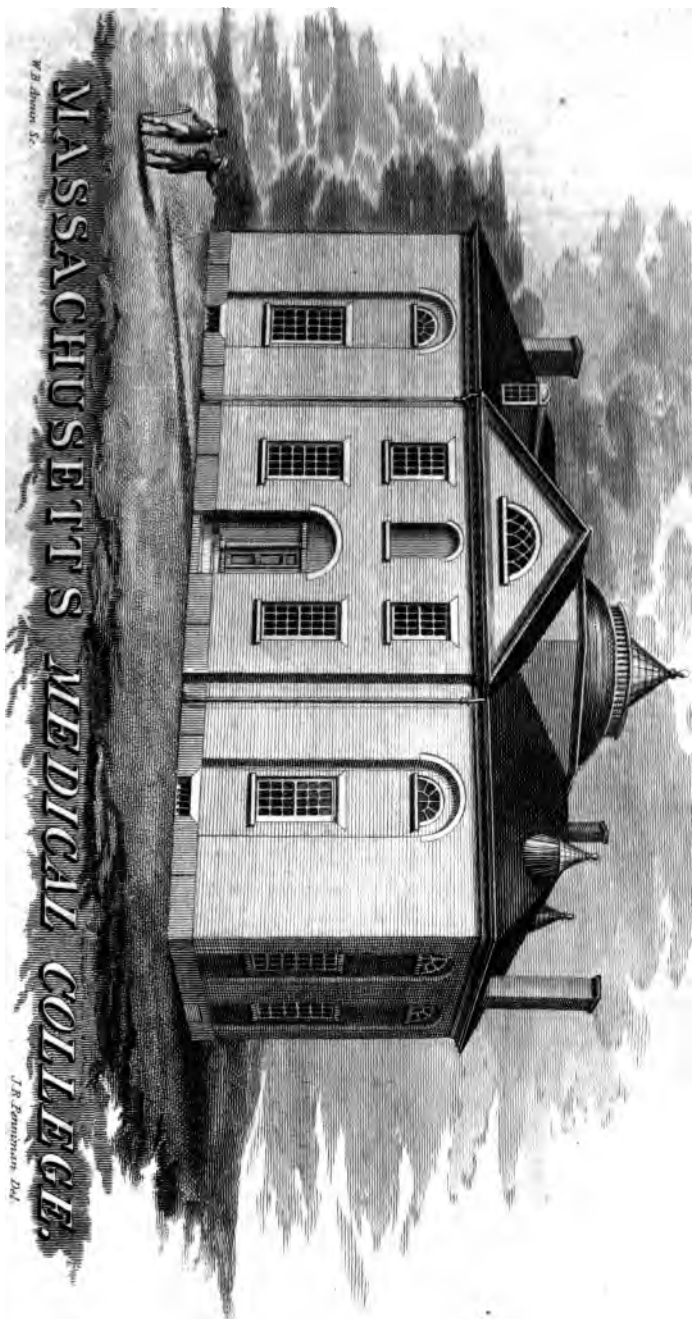
Professors, Benj. W. Dudley, Charles Caldwell, John E. Cooke, Wm. H. Richardson, Charles W. Short, James Blythe.

15. *Medical College of Ohio, Cincinnati.*

Professors, J. Cobb, J. Whitman, J. Smith, E. Slack, John Moorhead, Chs. E. Pierson. Students 1828-9, 113. Lectures commence on the 1st Monday of Nov. annually, and continue till the last day of February. Cost of the tickets \$62. Graduation \$21. Matriculation, Library, &c. \$3.

GENERAL SUMMARY.

Name.	Profess.	Students.
Maine Medical School	4	99
New Hampshire Med. Sch.	3	103
Medical Col. Univ. Vt.	3	40
Berkshire Med. Institution	7	100
Massachusetts Med. College	5	83
Medical Dep. Yale College	5	61
Medical School, N. Y. City	7	113
Fairfield, N. Y.	5	160
Medical Coll. Philadelphia	9	420
Med. Dep. Jefferson Coll.	5	121
Med. Coll. Charleston, S. C.		150
Med. Dep. Transylvania Un.	6	200
Medical Coll. Ohio	6	113
	65	1,763



W. B. Johnson, Sc.

J. R. Thompson, Del.

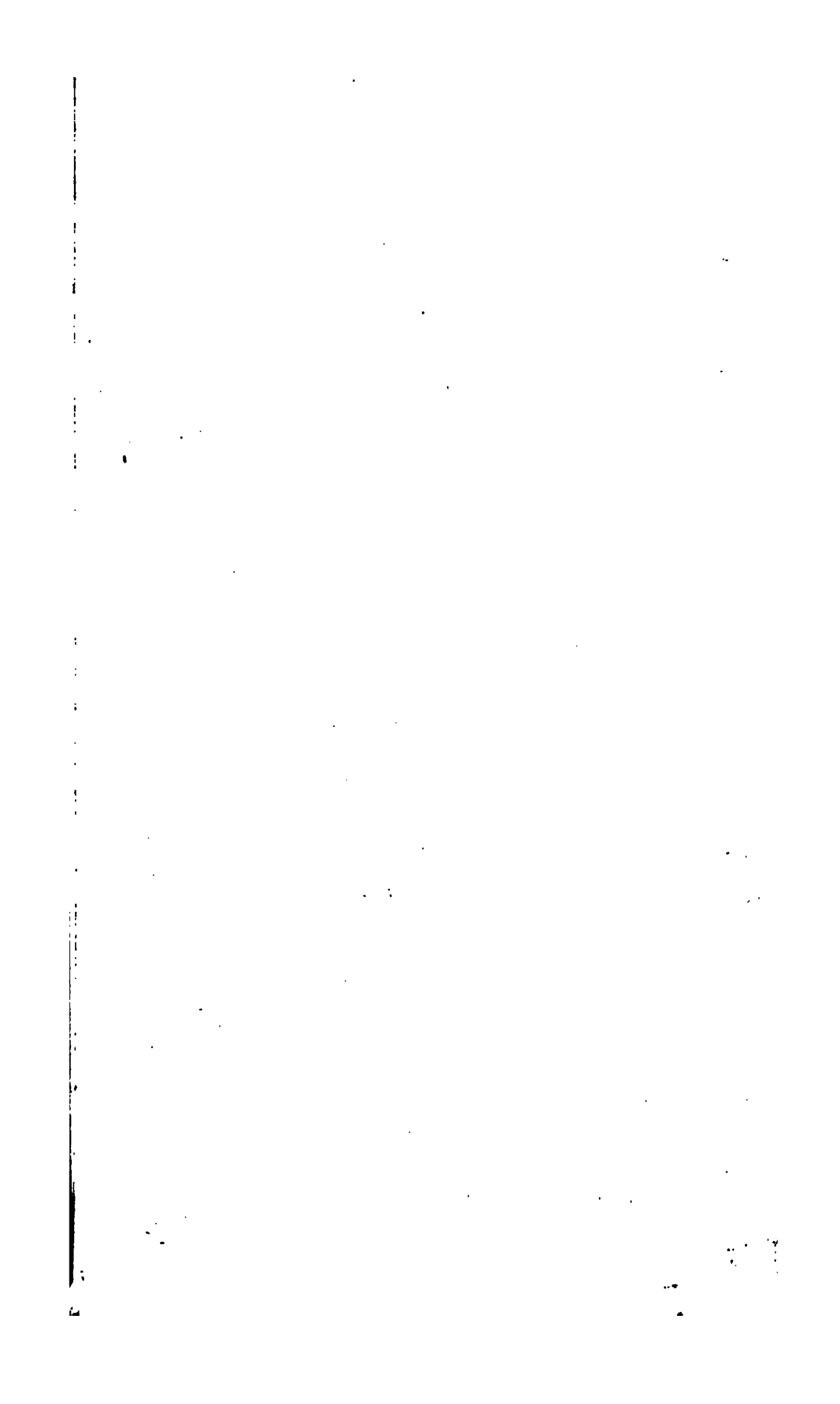


TABLE II.

COLLEGES IN WHICH THE STUDENTS NOW IN THE THEOLOGICAL SEMINARIES WERE EDUCATED.

Name of Sem.	Bowdoin.	Dartmouth.	Un. Verm't.	Middlebury.	Williams.	Amherst.	Harvard.	Brown Uni.	Washington.	Yale.	Columbia.	Union.	Hamilton.	Geneva.	Rutgers.	New Jersey.	Dickinson.	Jefferson.	Columbian.	Hamp. Sid.	Wash. Va.	Univer. N. C.	Univer. Ga.	Univ. Nash.	Pennsylv.	Ohio Coll.	Other Coll.	Not graduat.
Bangor	1																										13	
Andover	11	33	115	538	6	3		3		8		3	4						1							1	3	
Ambridge	4	1	1	2	28	1		5		32		2	1														3	
New Haven	1	1								4	2	4	1	1													5	
Prot. Episc. N. Y.										3	3	9	8														8	
Auburn										5	1	12	6														4	
Princeton																											4	
Ger. Reformed																											10	
Union																											7	
Episc. Virginia																											7	
Maryville																											20	
Total,	1735	519	2851	35	8	452	630	30	1	111	12	13	2	5	7	9	2	1	3	9	6	130						

TABLE III.

Showing the times of the Anniversaries, or Commencements; Public Examinations; Vacations, or Recesses; at the various Theological Seminaries.

NAME.	ANNIVERSARY.	EXAMINATION.	FIRST VACATION.	SECOND VACATION.	THIRD VACATION.
Baugh	Second Wed. of Sept.	At the close of each term	From anniversary 6 weeks	From last Wed. in April 5 weeks	From last Wed. in April 5 weeks
New Hampton	Th. 3 ^d before 1 st Mon. Sep.	At the close of each term	From anniversary 6 weeks	From 1 st Mond. May 2 weeks	From 1 st Mond. Sept. 2 1/2 weeks
Andover	Fourth Wed. in Sept.	At the close of each term	From anniversary 2 weeks	From last Wed. in April 5 weeks	From 1 st Mond. May 2 weeks
Newton	Thurs. at 3 ^d Wed. Sept.	At the close of each term	From anniversary 2 weeks	From Thurs. at 3 ^d Wed. April	From 1 st Mond. May 2 weeks
Cambridge	Wed. 6 th before 1 st W. Aug.	At the close of each term	From anniversary 2 weeks	From Thurs. at 3 ^d Wed. April	From 1 st Mond. May 2 weeks
New Haven	Not fixed	At the close of each term	From anniversary 2 weeks	From Thurs. at 3 ^d Wed. April	From 1 st Mond. May 2 weeks
Port. Expt. N. Y.	Friday after Examin.	At the close of each term	From anniversary 2 weeks	From Thurs. at 3 ^d Wed. April	From 1 st Mond. May 2 weeks
Auburn	Third Wed. in Aug.	At the close of each term	From anniversary 2 weeks	From Thurs. at 3 ^d Wed. April	From 1 st Mond. May 2 weeks
Hamilton	Wed. after 1 st June	At the close of each term	From anniversary 2 weeks	From Thurs. at 3 ^d Wed. April	From 1 st Mond. May 2 weeks
Hartwick	Mon. before 1 st Wed. Aug.	At the close of each term	From anniversary 2 weeks	From Thurs. at 3 ^d Wed. April	From 1 st Mond. May 2 weeks
Dutch Reformed	Third Wed. of July	At the close of each term	From anniversary 2 weeks	From Thurs. at 3 ^d Wed. April	From 1 st Mond. May 2 weeks
Princeton	Wed. before 1 st June	At the close of each term	From anniversary 2 weeks	From Thurs. at 3 ^d Wed. April	From 1 st Mond. May 2 weeks
Germ. Reformed	Wed. before 1 st June	At the close of each term	From anniversary 2 weeks	From Thurs. at 3 ^d Wed. April	From 1 st Mond. May 2 weeks
Evangel. Luthern	Wed. before 1 st June	At the close of each term	From anniversary 2 weeks	From Thurs. at 3 ^d Wed. April	From 1 st Mond. May 2 weeks
Union	Wed. before 1 st June	At the close of each term	From anniversary 2 weeks	From Thurs. at 3 ^d Wed. April	From 1 st Mond. May 2 weeks
Marshall	Wed. before 1 st June	At the close of each term	From anniversary 2 weeks	From Thurs. at 3 ^d Wed. April	From 1 st Mond. May 2 weeks
Maryville	September 15th	At the close of each term	From anniversary 2 weeks	From Thurs. at 3 ^d Wed. April	From 1 st Mond. May 2 weeks

TABLE IV.

STATES TO WHICH THE STUDENTS IN THE THEOLOGICAL SEMINARIES BELONG.

Name of Seminary	Maine.	N. Hamp.	Vermont.	Massachu.	R. Island.	Connecticut.	New York.	New Jersey.	Delaware.	Pennsylvania.	Dist. Colum.	Maryland.	Virginia.	N. Carolina.	S. Carolina.	Georgia.	Alabama.	Mississippi.	Louisiana.	Tennessee.	Kentucky.	Ohio.	Indiana.	For. Countr.
Bangor			3	4		7																		
New Hampton		2	1	3																				
Andover	10	27	17	56		12	9			3												1	2	
Cambridge	2	1	1	36	1						1													
New Haven			3	9		31	2	1														3	1	
Prot. Episcopal.				1		5	8			1		2									1			
Hartwick							9																	
Auburn			4	18		7	23	3		1												1		
Princeton	1	2	2	8		6	26	8		28		6	8	1	5		3	1	1		3	6	4	
German Reform.							1			5				1	1								2	
Episcopal. Va.							2			2				6	1									
Un. Theol. Semi.	1	1					3		1	3	1	1	7	13								5		
Maryville						1	1						1				1		1	13	4			
Total,	14	33	33	136	1	69	84	12	1	43	2	9	23	17	5	3	2	1	1	16	11	14	2	5

COMPARATIVE STATISTICS.

I. Comparison between different sections of the Country.

There are twenty-two Theological Seminaries. Six are in New England; nine in the Middle States; three in the Southern States; four in the Western States.

II. Comparison between different sections of the country in regard to numbers.

The whole number at 13 Seminaries is 639. Probably the whole No. is not far from 700. Of these about 260 belong to New England Seminaries; not far from 340 to the Seminaries in the Middle States; 60 to the Southern Seminaries; 40 to the Western.

III. Comparison between the different Denominations.

Four of the Theological Seminaries are congregational, including Cambridge, to which belong about 240 students; 8 are Presbyterian and 270 Students: 4 are Baptist and 115 Students; 2 are Episcopal and 30 Students; 2 are Lutheran, and 25 Stu-

dents; 1 is German Reformed, and 8 Students; 1 is Dutch Reformed, and 24 Students.

IV. General comparison in regard to the sections of country in which the Students received their Collegiate education.

Not far from 260 were educated at the New England Colleges: 120 in those in the Middle States; 40 in the Southern Colleges. 30 in the Western; and 140 or 150 are without a collegiate education.

V. Comparison of the different Colleges.

Yale Coll. furnishes the largest number of Theological Students at the present time; Amherst next if not equal to Yale; Dartmouth the third; Harvard the fourth; Union the fifth; Williams the sixth, &c.

NOTES ON THE THEOLOGICAL SEMINARIES.

1. New Hampton.

"This Institution is of a mixed character, being Academical and Theological.

Within about 4 years, past there have been in the Academical Department 39 preparing for the ministry, some of whom are now in College. During the past year there have been 15 Beneficiaries. Not far from 50 have professed religion. There are 3 buildings one, 100 ft. long 36 ft. wide, and 3 stories, of brick, containing 36 rooms. At a mile distant is another building occupied as a Fem. Seminary."

Prof. Farnsworth.

The following summary is from the last Catalogue. Theol. Stud. 7; Class. Dep. 67; Sen. Eng. Dep. 60. Jun. Eng. Dep. 47. Fem. Dep. 52. Total 233; 50 of whom are from Boston, Ms.

2. Cambridge Theological School.

Of the 75 who have been connected with the School, 40 have been aided by the funds. Rev. Dr. Ware attends an exercise with each of the classes once a week, through the year, in the Evidences of Nat. and Revealed Rel. and Ch. Theol. Prof. Willard gives instruction to the Jun. and Mid. classes in the 2d and 3d terms, from one to three times a week. Prof. Norton instructs the three classes during the year, giving one or more exercises a week. The German Inst. 3 times a week in German, once a week to the Seniors in Ethics. A Public service, with preaching, in which one of the Students officiates, takes place twice a week. Also one exercise of extemporaneous preaching.—*Last Rep. of Har. Uni.*

3. Hamilton.

"This Seminary receives none but candidates for the ministry. These are received in the earliest stage of their study. The course of study pursued embraces six years."

Prof. Sears.

We were led into an error in regard to this Seminary, in our table for April 1829, from not understanding the nature of the institution. From its name and other circumstances, we supposed, that it was of a mixed character, whereas it is exclusively Theological. We gladly avail ourselves of this opportunity to make the correction.

4. Hartwick.

"The Seminary under my superintendence is intended to supply the Luth. Church in N. York with ministers; consisting of about 50 congregations of which 8 are now vacant; the 42 remaining are under the care of 25 ministers. One Synod consists of 30 clerical members, 5 of whom are engaged in Literary Institutions. The number of members of the Luth. Ch. in this State is about 10,000. Our Synodical meetings are generally commenced on the 2d Mond. Sept. The next is on Sat. before 2d Tuesd. Sept. at Ghent, Colum. Co."

Dr. Hazelius.

5. Gettysburg.

An Institution has lately been commenced, under the care of several well qualified teachers, and under the general superintendence of Prof. Schmucker, of the Theol. Sem. called the GETTYSBURGH GYMNASIUM. It is designed to prepare young gentlemen for admission to College, or to give to such as desire it, an acquaintance with the College course.

A large and convenient Edifice has been purchased. Students destined for the ministry have access to the Library, of 6000 vols, belonging to the Theol. Sem.; for others a separate Library is preparing. The year is divided into 2 Sessions, ending on the last Wed. of April and Sept. followed by vacations of 3 weeks. Tuition 24 dolls. per ann. payable quarterly.

6. Ger. Ref. Sem.

This Institution was removed from Carlisle to York, Pa. in 1829. Its prospects are now encouraging.

7. A new Literary and Theological Seminary is about to be established in Mississippi.

8. Maryville.

"This Institution is both Literary and Theological. The whole number of pious Students is 22, all studying Divinity; and 33 in the Literary Department preparing for the study of Divinity. Rev. Darius Hoyt, Prof. of Lang. Mr. C. W. Todd, Prof. elect of Belles Letters and Hist.; Prof. of Math. not chosen. Messrs. Wilson and Kilpatrick, tutors. With this Institution is connected a Boarding House and farm, which is cultivated by charity students. There are at present 33 charity Students in the Boarding House."—*Dr. Anderson.*

9. Lane Seminary.

This Institution was founded in 1828 by the benevolence of Messrs. E. & W. A. Lane, merchants of New Orleans, who generously offered a proportion of the annual income of their business to sustain its expenses. Its primary object is to afford literary and religious instruction to indigent young men, with a view to the Christian ministry. Its general purpose is Theological Education. The trustees have procured 100 acres of land for its site on "Walnut Hill" two miles from Cincinnati, where preparations are making for building. The plan of study is that of our oldest and best Theol. Sem. The course of study to be the same, and to occupy the same time. A preparatory School will be connected with it. Rev. Geo. C. Beckwith, formerly assist. Inst. in Andover Theol. Sem. is the only Professor yet appointed. He is on the ground, and instructing a few Students.

Home Miss. for March.

10. *Hanover Academy, Ia.*

Three years since this School was established at Hanover, Jefferson Co. Ia. by the Madison Presbytery for Theological instruction. In 1829 it was incorporated. In the Summer Session of that year there were 18 Students, 14 of whom were looking to the ministry. In Oct. 1829, the Presbytery gave up the care of it to the Synod of Indiana. The Synod immediately elected Rev. John Matthews, D.D. of Shepherds-town, Va. Prof. of Theol. Dr. Matthews has accepted and will remove to Hanover in May 1830. There are now 22 Students; 18 preparing for the ministry. A donation of 100 acres of land has been given to the Institution to introduce the manual Labor Plan. A brick building, 2 stories, 40 ft. by 25 has been erected for the purpose. The school is six miles below Madison, near the Ohio river. The price of boarding including washing, lights &c. is 75 cts. a week. Arrangements are making to reduce the whole expense of boarding to \$30.00 per ann. exclusive of 2 or 3 hours labor a day. *Letter of Rev. J. F. Crow.*

11. *Rock Spring Theol. School, Ill.*

From a long and interesting letter of the Rev. Prof. Peck, dated April 5th 1830, we make the following extracts.

"The plan of this Seminary is somewhat different from Institutions in older communities, adapted to the *present* wants and circumstances of our population.

"We have two departments nominally. 1. A High School, conducted upon the general plan of a New England Academy, excepting the adoption of some of the more modern methods of instruction of the "High School" system, as monitorial instruction, illustrations by maps, charts, models, pictures &c., with familiar lectures and constant questioning. 2. A Theological department, designed for preachers of the gospel of any age, with, or without, any previous education,—and for any period of time however short. To these we mean to add, pious *young* men of promising talents, who intend to prepare for the ministry, and to these, whenever circumstances possibly admit, we mean, to give a thorough

classical and English education, with a regular Theological course.

You are aware of the fact that in these remote States there are hundreds of preachers who have had but little or no opportunity for education. Some of these are *self-taught*, like ingenious mechanics who take up trades without an apprenticeship, and become skilful master workmen. This is the *fact* with many preachers in the west, who, in any country would rank as able and faithful ministers of the New Testament—I once found a Methodist brother, (and one raised in the Illinois in early times without even a common school education,) travelling amongst the hills of the St. Francois river in the Southwestern corner of Missouri, studying his Greek testament with all the ardor and zeal of a Sophomore. The grammar he had mastered on horseback, but when he came to the task of digging out Greek roots, and searching his Lexicon, he was obliged to suspend his studies till he could dismount, and have the convenience of some smoky cabin, and a parcel of noisy children around him. And in this way he mastered the Greek testament while on his circuit. Now such a man, if he possess the spirit of Christ, would become an able preacher, if there were not a School, or Seminary, or Education Society on earth. How much advantage would a little regular instruction be to such a mind, even for a few months?"

The number of pupils is usually about 50. There are 3 Sessions, 2 of 15 weeks, and one of 14 weeks. The Academic year closes July 31, when a vacation of seven weeks commences. There is a vacation of one week at Christmas. In the High School Department a plan of mutual instruction is adopted, similar to that pursued in some of the Schools in New England. There is a flourishing Sabbath School and Bible Class connected with the School, which has been the means of great good. A Society of Inquiry on Missions is about being formed. The whole expenses of a young man for a year, including clothing, is about \$50, allowing the tuition to be gratuitous, and the style of boarding to be economical.

LAW SCHOOLS.

1. *Cambridge, Mass.*

Under the superintendence of Jos. Story, LL.D. and John Hooker Ashmun. Number of students 27, arranged in two classes, according to seniority. In another year they will form three. Lectures are given; reviews and examination in text books. *Moot Courts* for arguing law questions; written

dissertations on various subjects; instruction in the practice of pleading, &c.

2. *Northampton, Mass.*3. *Litchfield, Ct.*

This school attained distinguished celebrity under the care of the late Judge Reeve.

It is now under the superintendence of Hon. James Gould.

4. Law School in Yale College.

Instruction is given by the Hon. David Daggett, judge of the Supreme Court of Connecticut, and by S. J. Hitchcock, Esq. A course of Lectures is delivered by Mr. Daggett on all the subjects and titles of Common and Statute Law. The students have access to the College Libraries, and to a Law Library. Tuition \$75 per annum. Course of study occupies two years. Stu-

dents are however, received, for a shorter time. *Moot Courts* are regularly holden. Number of students 21.

5. Philadelphia, Pa.

6. Williamsburg, Va.

Number of students 9.

7. Charleston, S. C.

8. Lexington, Ky.

John Boyle, L. L. D. Professor of Law. Number of students 20.

COLLEGES ON THE CONTINENT OF EUROPE.

The study of civil law was commenced in Bologna, Italy, in 425, by order of Theodorus the Great. Degrees were not conferred till 1140. Universities were early established at Parma, Padua, and other Italian cities. In Spain and Portugal, for several centuries, after the revival of letters, there were many flourishing Colleges. Several are now extinct. That at Lisbon had recently 1000 Students.

University of Paris.

This is one of the most ancient in Europe, being founded about the close of the 8th century. It was at first divided into *four nations*, arranged according to their country whatever might be their studies. Separate Faculties were formed at a later date. Theology first, then medicine, then Canon Law. Colleges were at first public dwellings for Students, afterwards Schools, then places for instruction. At the beginning of the 13th century, there were in the University of Paris, 30,000 Students. The first Degree of D. D. conferred was in 1150. On account of a dispute with the Queen Blanche, the Scholars dispersed all over Europe. Henry II, induced many to go over to England. The University was at first under clerical government. As the authority of the Pope declined, the secular power interfered, till the French Revolution, when the spirit of the Universities was found to be altogether at war with the spirit of the times. On the 17th of March 1808, the University of Paris was reorganized, of which all the Seminaries in France formed a part. It is now under the control of a Royal council of instruction in Paris. The university comprises *twenty six Academies*.

I. *Faculties*, viz. of Theology, Sciences, Law Medicine, Literature. Few of the Academies have more than 3 Faculties. The whole No. in France are 7 of Theol. (2 Protestant) 9 of Law; 10 of Sciences, 3 of Medicine; 23 of Literature, 52 in all. A *rector* is at the head of each Academy. A Dean elected from the Professors pre-

sides over each Faculty. To matriculate in Theology and Law a degree from the Faculty of Literature is essential; in medicine from the Faculties of Literature and Sciences. The Faculty of Sciences is divided into Mathematical and Physical. It is supported partly from fees, and partly from public funds.

II. *Colleges*. They are far more extensive than ours. They are 1. Royal, in part supported by Government. 2. Commercial, in part supported by towns. 3. Private. Boys are admitted to College at 8 years of age. They attend to the elementary studies, Lang. Math. Phil. &c. There are 34 Royal and 320 commercial Colleges—in which are 1700 teachers, with a fixed salary of \$200 each per ann.; dependent for the rest upon fees.

III. *Private Establishments*. In these the same course is pursued as in the Colleges, on a small scale. The Principal must have a degree from the University.

IV. *Elementary Schools*. Studies are reading, writing, &c. There are 16 Inspectors, whose duties are most important. They are called to visit, inspect, reform abuses, report, &c. Very great exertions are now making in France to advance education. In 6 years from 1815, the number in the Primary Schools was increased 300,000.

GERMAN UNIVERSITIES.

Names.	No. ins.	No. st.	Names.	No. ins.	No. st.
Berlin	86	1,526	Heidelberg	55	626
Breslau	49	710	Freyburg	35	556
Bonn	56	931	Bawle	24	214
Königsburg	23	303	Tübingen	44	837
Griesswalde	30	227	Gießen	39	371
Halle	54	1,119	Marburg	38	304
Vienna	77	1,688	Gottingen	69	1,545
Frague	55	1,449	Jena	51	432
Elangen	34	458	Leipzig	81	1,384
Landshut	48	623	Rostock	34	261
Wurzburg	31	600	Kiel	26	238

Total—22 Universities; 1059 Instructors; 16,432 Students.

This list is for the year 1825. The In-

structors include the ordinary and extraordinary professors and teachers. The medical students form more than one fourth part of the whole. No individual is allowed to receive the title of M. D. till he has completed his three years' course at one of the universities. The Faculty of Law is divided into two departments, Roman and German Law. The Catholic part of Germany has between 14 and 15 millions of inhabitants, and 7 universities, with 6,100 students. Protestant Germany has between 15 and 16 millions, fourteen universities, with 10,000 students.

At Strasburg there is a seminary for educating Protestant clergymen, which has from 30 to 50 students. In the university of Berlin, as in that of Göttingen, there are four departments, theology, law, medicine, philosophy. There are between two and three hundred courses of lectures delivered annually at this university. Each course occupies four and a half months. The professors are chosen for life, but receive only half of their subsistence from a regular salary; the other half must be derived from personal exertion. *Dwight's Trav.*

Gymnasias.

These schools owe their modern origin to the Reformation. They are divided into two classes. *Private*, where the boys constantly reside under the eyes of their instructors. *Public*, where the youth reside in the city, and recite and attend lectures in the gymnasium. At the head of the school is a rector, and a vice rector. The instructors are divided into two classes. *First*, those who are qualified to lecture in the universities. The *second* must have a thorough knowledge of their particular department. The former instruct the students twelve, and the latter twenty-four hours per week. The boys enter these institutions from nine to thirteen years of age, and remain from five to seven years. Theological instruction is given twice a week, to which two hours are appropriated. The school is divided into six or seven classes. The great superiority of these schools result, *first*, from their exegetical mode of instruction; *second*, from the admirable subdivision of mental labour which is observable in all of them. One instructor, instead of having the whole circle of ancient languages assigned to him, has but one language, or even one or two authors in a language.

PRUSSIAN SCHOOLS.

They are entirely under the direction of government. No one is allowed to act as an instructor without a previous examination and a written permission. In 1826, there were more than 20,000 of these schools in the kingdom. For the education of instructors, one or more seminaries are

established in every province, and supported by government. Thus a uniform system of instruction is established throughout the kingdom. At these seminaries are taught geography, arithmetic, the German language, the Bible, the best mode of educating and governing children, &c. Every clergyman in Prussia is required to visit the school, or schools of his parish, and ascertain whether the teacher fulfils his duties. Every parent is required to send his children to school at six years of age. The school-house is erected by the parish. The instructor is supported in part by the parish, and by about 6 cents a month for each child from its parents. All the books are selected by the consistory, or church officers. The Bible is universally used.

GREAT BRITAIN.

Oxford has 19 colleges and 6 halls; a library of 500,000 printed volumes, with 30,000 manuscripts, and 3,000 students.—*Cambridge* has 12 colleges, 1,500 students, and 200,000 volumes.—*Edinburgh* has 1,700 students.—*Dublin*, 300 students.

THEOLOGICAL EDUCATION IN GREAT BRITAIN.

In the Episcopal Establishment in England there is no regular system of instruction, by which a divine is trained to the duties of his profession. In both universities there are a few lectures delivered by the Divinity Professors, but these means are very limited, and attendance upon them in candidates for holy orders is quite irregular. Both law and physic, equally with theology, have their Professors and Lectures, but no man, is admitted to practise, till in another and an exclusive school, he has abstracted himself to a strictly professional education. But for church candidates there is no suitable and peculiar school. A few weeks' reading in some diocese will qualify a young man, who has passed through college, with ordinary attainments, to undergo an examination for deacon's orders, with the utmost ease.—This subject is now exciting considerable attention in England. It is proposed to set apart two or three colleges, at each of the Universities, exclusively for theological education: or, if that should be impracticable to found immediately an ecclesiastical University in some suitable part of the Kingdom, or that some new colleges be built at Oxford and Cambridge, for the reception of Divinity Students. Instead of either of these plans the late Professor Jardine of Glasgow, proposed that the Divinity Professors, at each University enter into some systematic arrangement, for the instruction of all who are intended for the church, and who shall give testimonials to the Bishop, who examines them, that they

have passed satisfactorily through the classes.

Academies of the Dissenters.

The exclusive character of the two great Universities, early gave rise to various Literary and theological institutions among the Dissenters. Oliver Cromwell established, in his Protectorate, a third college at Durham, of which he appointed Richard Frankland, a Cambridge student, Vice President. The restoration of Charles obliged Frankland to retire. He soon established at Rathmes in Yorkshire, a private theological academy. He died in 1698. He educated more than 300 students. Mr. Timothy Jollie succeeded him, and the academy was removed to a place near Sheffield. In the year 1700, he had 26 students. He died in 1714. At Taunton was another academy, instituted about the same time with the former, under the care of Rev. Matthew Warren. He was succeeded by the Rev. Stephen James, who had two assistants. At Shrewsbury was a third Institution, of more celebrity, than either of the preceding: a fourth was established at Hoxton square, near London. A fifth Seminary was in London; one of its first tutors was Isaac Chauncey, son of President Chauncey, of Cambridge, N. England. Other academies were established, temporarily at Exeter, Bridgewater, Coventry, &c. Among the most distinguished tutors were Theophilus Gale, Thomas Vincent, Matthew Henry, &c.

Flourishing academies now exist at Hoxton, Bristol, Homerton, and several other places. At Homerton, the Rev. John Pye Smith D. D. is the principal Instructor.—He is very favourably known in this country as well as in England as a theological writer. We have seen the course of studies at the Institution. It is of a highly respectable character. Rev. Henry Forster Burder is one of the instructors at Hoxton.

SCOTLAND.

In Scotland, the students enter a Divinity course after an attendance of four years at the classes of Philosophy and Literature. This course extends through four years, and if interrupted, six years. During two of these, however, the attendance may be irregular, the students being required to attend only for a few days each year. This indulgence is allowed, in order that the students may perform the office of private tutors in families. No examinations are required, during the long course of attendance, and the few professional discourses, which may, or may not be prepared by those who deliver them, are a very unsatisfying proof, of talent, or industry. At some institutions personal attendance is almost entirely optional. At Glasgow, a more thorough course is pursued, by the Rev. Dr.

M'Gill, the present Professor of theology. The number of students is not far from 200, and the session consists of six months.—The students are divided into two classes, Junior and Senior. To the Junior class, Lectures are delivered on the Evidences of Christianity, Inspiration, &c. Essays are written by each member of the class, criticised by the Professor, and afterwards read publicly. Each student also delivers a homily every term. The Professor meets in private each student, and gives him instructions and admonitions.

The senior division consists of students of the second, third, and fourth years of attendance. The course of lectures extends over three sessions. Each session, however, has such a part of the entire system, as forms a whole within itself. Lectures are given in the *second year*, on the several duties of a student of theology, his dangers, temptations, proper dispositions of heart, &c. They then attend to the critical study of the scriptures. The lectures are then directed to the statement of the doctrines and duties of Christianity. Essays, private examinations, &c. are required. The *third year* the same course is continued. The students of the *fourth year* prepare for their trials before the Presbyteries. There is great activity and industry in this Theological School. The business of teaching, on an average, occupies *three hours* each day.

QUARTERLY LIST

OF ORDINATIONS AND INSTALLATIONS.

Rev. JOSEPH P. FESSENDEN, inst. pastor, Cong. South Bridgeton, Maine. Feb. 10, 1830.

Rev. EBER CARPENTER, ord. pastor, Cong. York, Me. Feb. 17.

Mr. LEWIS E. CASWELL, ord. evang. Bap. Sanbornton, New Hampshire. Dec. 31, 1829.

Rev. WILLIAM M. CORNELL, ord. evang. Cong. Exeter, N. H. Jan. 19, 1830.

Rev. WILLIAM HUTCHINSON, ord. pastor, Cong. Bethlehem, N. H. Jan. 27. Associated church of Bethlehem and Whitefield.

Mr. W. A. WHITWELL, ord. pastor, Unit. Walpole, N. H. Feb. 3.

Mr. CALEB B. SHUTE, ord. pastor, Bap. Dunstable, N. H. Feb. 25.

Rev. ANDREW RANKIN, inst. pastor, Cong. Salisbury, N. H. March 4.

Rev. GEORGE FUNCHARD, ord. pastor, Cong. Plymouth, N. H. March 11.

Rev. EZRA FISHER, ord. pastor, Bap. Cambridge, Vermont. Jan. 20, 1830.

Rev. AUSTIN HAZEN, inst. pastor, Cong. Hartford, Vt. Feb. 3. North Church and Society.

Rev. LUCIUS L. TILDEN, ord. pastor, Cong. West Rutland, Vt. March 17.

Rev. BENJAMIN PITMAN, inst. pastor, Cong. Putney, Vt. March 3.

Rev. JAMES SANFORD, inst. pastor, Cong. Gill, Massachusetts. Dec. 26, 1829.

CORMAC JOSEPH CONNOLLY, rec'd. order of Priest. Rom. Cath. Boston, Mass. Jan. 15, 1830.

Rev. CHRISTOPHER T. THAYER, ord. pastor, Unit. Beverly, Essex co. Mass. Jan. 27. 1st. Cong. Soc.

Rev. JOHN S. C. ABBOT, ord. pastor, Cong. Worcester, Worcester Co. Mass. Jan. 28. Cal. ch. and Soc.

Rev. DANIEL CHESSMAN, recog. pastor, Baptist, Lynn, Essex co. Mass. Feb. 4.

Rev. ROBERT F. WALCUT, ord. pastor, Unit. Berlin, Mass. Feb. 10.

Mr. JAMES W. THOMPSON, ord. pastor, Unit. Natick, Mass. Feb. 17.

Rev. JOSEPH M. DRIVER, inst. pastor, Bap. Brookline, Mass. March 25.

Mr. HERSEY BRADFORD GOODWIN, ord. c. pastor, Unit. Concord, Mass. Feb. 17.

Mr. H. C. SKINNER, ord. evang. Bap. Sandisfield, Mass. Feb. 20. Grad. Th. Sem. Hamilton, N. Y.

Rev. WILLIAM H. BEECHER, ord. pastor, Cong. Newport, R. I. March 25.

Rev. THOMAS ROBBINS, inst. pastor, Con. Stratford, Connecticut. Feb. 3, 1830.

Rev. BARNABAS PHINNEY, ord. Lisbon, Hanover Soc. Conn. March 3.

Rev. SPOFFORD D. JEWETT, ord. pastor, Griswold, Conn. Feb. 3.

Rev. AZARIAH CLARK, inst. Cong. Colebrook, Conn. March 10.

Rev. BURR BALDWIN, inst. pastor, Cong. New Hartford, Conn. Feb. 17.

Rev. CHARLES A. BOARDMAN, inst. pastor, Cong. New Haven, Conn. March 14.

Rev. JOSEPH MYERS, inst. pastor, Presb. Brockport, New York. Jan. 13, 1830.

Rev. JOHN CLARK, inst. pastor, Presb. Scipio, N. Y. Feb. 1.

DAVID W. ELMORE, ord. evang. Sandlake, N. Y. Feb. 3.

Rev. Mr. TUTTS, ord. pastor, Presb. Western, Oneida Co. New York. March 9.

Mr. HUDSON, ord. evang. Scipio, N. Y. Feb. 3.

Rev. ELLAKIM PHELPS, inst. pastor, Presb. Geneva, N. Y. Feb. 11.

Mr. HARVEY B. DODGE, ord. evang. Bap. Plattsburgh, N. Y. Feb. 11.

Rev. SAMUEL W. BRACE, inst. pastor, Presb. Skeneatles, N. Y. Feb. 17.

Rev. WILLIAM R. WHITTINGHAM, instit. rector, Epis. Orange Place, New Jersey. Dec. 18, 1829.

Rev. BENJAMIN HOLMES, instit. rector, Epis. Morristown, N. J. Jan. 30, 1830.

Mr. GEORGE P. GIDDINGS, adm. deacon, Epis. Germantown, Pennsylvania. Jan. 24, 1830.

Mr. MATTHEW H. HENDERSON, ord. deacon, Epis. Philadelphia, Pa. March 7.

Mr. JOHN A. ADAMS, adm. deacon, Epis. Staunton, Virginia. Dec. 6, 1829.

Rev. EBENEZER BOYDEN, adm. priest, Epis. Staunton, Va. Dec. 6, 1829.

Rev. C. DUSSE, adm. priest, Epis. Antrim Parish, Va. Dec. 29.

Rev. Z. H. GOLDSMITH, adm. priest, Epis. Portsmouth, Va. Jan. 10, 1830.

Mr. JOHN BATEMAN, ord. evang. Bap. Piedmont, South Carolina.

Rev. DAVID WRIGHT, ord. evang. Presb. Columbus, Monroe co. Mississippi. Jan. 19, 1830.

NATHAN ARNETT, set apart evang. Bap. Rock Spring, St. Clair, Illinois. Jan. 24, 1830.

Rev. CHARLES PHILLIPS, inst. pastor, Greenup co. Kentucky. Jan. 8, 1830.

Rev. HENRY T. KELLEY, inst. pastor, Presb. Kingsville, Ashtabula co. Ohio. Oct. 7, 1829.

Rev. WILLIAM O. STRATTON, inst. pastor, Presb. Canfield and Ellsworth, Ohio. Jan. 27, 1830.

Rev. CALEB BURBANK, inst. pastor, Madison and Unionville, Geauga co. Ohio. Jan. 27.

Mr. ZACHARIAH MEADE, adm. deacon, Epis. Alexandria.

Whole number in the above list, 55.

SUMMARY.

		STATES.	
Ordinations . . .	23	Maine . . .	2
Installations . . .	20	New Hampshire . . .	7
Institutions . . .	2	Vermont . . .	4
OFFICES.			
Pastors . . .	34	Rhode Island . . .	1
Col. Pastor . . .	1	Massachusetts . . .	10
Evangelists . . .	9	Connecticut . . .	6
Priests . . .	4	New York . . .	8
Deacons . . .	4	New Jersey . . .	2
Rectors . . .	2	Pennsylvania . . .	2
DENOMINATIONS.			
Congregational . . .	18	Virginia . . .	5
Presbyterian . . .	8	S. Carolina . . .	1
Baptist . . .	9	Mississippi . . .	1
Episcopal . . .	9	Illinois . . .	1
Unitarian . . .	5	Kentucky . . .	1
Roman Catholic . . .	1	Ohio . . .	3
Not designated . . .	4	DATES.	
		1829 October . . .	1
		December . . .	6
		1830 January . . .	16
		February . . .	19
		March . . .	11
		Not designated . . .	2

QUARTERLY LIST

OF

DEATHS

of Clergymen and Students in Theology, and Missionaries.

Rev. NATHANIEL WEBSTER, et. 81, Cong. Portland, Maine. March 8, 1830. pastor 1st ch. Biddeford.

Rev. DAVID GOODALL, et. 80, Littleton, New Hampshire. Settled minister over 20 years in Halifax, Vt. Graduate of Harvard Coll.

Rev. SMITH MILES, et. 65, Epis. Chatham, Connecticut. Feb. 1830.

Rev. JOEL WILCOXON, et. 65, Meth. Stratford, Conn. Jan. 30.

Rev. JOHN LANGDON, et. 40, Bethlehem, Conn. Feb. 28.

Rev. ISAAC WILKINS, West Chester, West Chester co. New York. Feb. 6, 1830.

ELIAS HICKS, et. 82, of the Soc. of Friends, Jericho, Long Island, N. Y. Feb. 27.

Rev. JOSEPH S. CHRISTMAS, et. 37, Presb. New York city, N. Y. March 14. Pastor of Bowery ch.

Rev. AMASA BROWN, et. 76, Bap. Hartford, N. Y.

Rev. JOHN SELLON, Epis. Albany, N. Y. March 2, For 7 yrs. pastor Epis. ch. N. Y.

Rev. JOSEPH CLARKSON, et. 65. Lancaster, Pennsylvania. Jan. 25, 1830.

Rev. CHRISTIAN NEWCOMB, et. 82, German Methodist Hagerstown, Maryland. March 10, 1830. For many years, Bishop of the German Meth. Soc.

Rev. JOHN ALLEN, et. 71, Baltimore, Md. March 16. Prof. Math. Un. Maryland.

Rev. JOHN FLETCHER, Meth. Richmond, Virginia. Jan. 5, 1830. Local Minister.
 Rev. WILLIAM P. MARTIN, mt. 85, Meth. near Lynchburg, Va. Oct. 30, 1829.
 Rev. MICHAEL SWAIN, Guilford co. North Carolina. Jan. 9, 1830.
 Rt. Rev. (BISHOP) RAVENSCROFT, mt. 53, Epis. Raleigh, N. C. March 5.
 Rev. SAMUEL NEWTON, Bap. Antauga co. Alabama. At the Residence of Mr. James Newton.
 Rev. FATHER HILL, Cath. Cincinnati, Ohio. Vicar gen. Bishop of Cincinnati.

Student in Theology.

Mr. JOHN OTIS PAYSON, Andover, Mass. Jan. 24. Memb. jun. class Th. Sem. Andover. Native of Pomfret, Conn. Grad. Yale Col.

Whole No. in the above list, 20.

AGES.		SUMMARY.		STATES.	
From 20 to 30	1	Maine	1		
30 40	1	New Hampshire	1		
40 50	1	Massachusetts	1		
50 60	1	Connecticut	3		
60 70	3	New York	5		
70 80	2	Pennsylvania	1		
80 90	5	Maryland	2		
Not specified	7	Virginia	2		
Sum of all the ages specified	966	North Carolina	2		
Average age	69	Alabama	1		
		Ohio	1		
DENOMINATIONS.		DATES.			
Congregational	1	1829 October	1		
Presbyterian	1	1830 January	5		
Baptist	2	February	4		
Episcopal	3	March	6		
Methodist	3	Not specified	4		
German Methodist	1				
Friends	1				
Roman Catholic	1				
Not specified	6				
Student in Theology	1				

OPERATIONS OF THE AMERICAN EDUCATION SOCIETY.

REPORTS OF AGENTS.

From the Rev. Franklin Y. Vail, Secretary of the Western Agency of the American Education Society.

Cincinnati, March 31, 1830.

To the Directors of the Am. Ed. Soc.

Dear Brethren and fellow laborers in the Gospel.

In presenting you with a brief view of that part of the great enterprize intrusted to my special supervision, it will not be expected that I should be able to report, that in a few months any great things have actually been accomplished for the Education cause at the West: and yet it is my privilege to say, that the work has commenced under auspices, which should excite gratitude and thanksgiving, for the past, and inspire increasing zeal and faith, prayer and activity in future. Every day since my entrance into this great Valley and especially since my particular connexion with this important undertaking, has deepened my convictions of the magnitude and the urgent necessity of the work. The fact that hundreds of our Churches are seeking in vain for Pastors; and hundreds of thousands of the destitute and perishing, are famishing for the bread and water of life; the fact that infidelity, and error, and crime, are rapidly preoccupying these wide spreading fields of labour, and multiplying the difficulties in the way of their future

occupancy; and the fact that the increase of our population is fast surpassing the increase of our Ministers, and the means of moral improvement, are to me no longer distant objects of contemplation, but living, and painful realities of every day's observation. To bring this great enterprize in which we are engaged the more fully before the Western Churches, it was one of my first objects to prepare a brief view of the principles, plans, and operations of the Am. Ed. Soc. for the Christian Journal. Since the appointment of our Board of Agency, my attention has been directed to the selection of suitable young men for the Ministry—to the increase of our funds,—and to a careful supervision over our young men. As it was the opinion of our Brethren here, as well as my own, that our success in drawing forth the resources of the western Churches would depend much upon the number of their needy sons, actually sought out, and placed in a course of training for the Ministry; I have devoted much time and pains to this part of my work. In travelling a distance of 1500 miles through some parts of Kentucky, Indiana, and Ohio, upwards of 50 young men of promise have come to my knowledge most of whom I have had the opportunity of seeing—and the majority of whom will probably at least attempt a course of study, preparatory to the Ministry. How many will do this cannot yet be determined.

Eight or ten have already commenced a course of study in this city at their own expense, who now promise well, and will probably in the fall apply to our Board for aid. While in the city at different times I make it a special object to have frequent intercourse with them—and to develope and improve their intellectual and religious characters. Several other young men in other places have commenced, or are about to commence study. From all the information already obtained on the subject I am led to believe that from 50 to 100 young men of promise will be found at the West during the present year, most of whom will need, to a greater or less extent the patronage of the Am. Ed. Soc.

Collection of Funds. While this subject has not been my prominent object, yet this important work has not been entirely neglected. About \$1200 may, by the blessing of God, be expected from several Societies and Individuals, visited by me, though but a small part of it has yet been collected. The particular items you will find in another place. Besides the above amount it will be encouraging for you to know that a good brother whom I have seen—Mr. * * * * * has by will appropriated one third of his property, or about \$2,000 to the use of the Am. Ed. Soc. and the same sum to two other kindred Institutions. The disclosure of such facts in this moral wilderness cannot fail to inspire feelings of gratitude to God, while it will excite the pleasing hope that not a few of the friends of Zion here, provoked to love and good works by the example of their fathers, will be found devising liberal things for the cause of Christian benevolence.

Deep interest in the Am. Ed. Soc. Probably no Branch of the christian enterprise which has been presented before the western churches and Ministers has excited so deep and lively an interest, and secured so cheerful a cooperation as the cause of education. Our Ministers and Churches know by most painful experience what is meant by the *urgent demand* for laborers in this great western valley. In traversing these waste places of Zion how often have our hearts bled, in finding famishing numbers of the Redeemer's family who had not enjoyed a communion season, some for two, some for five, and others for ten years. Yes, dear brethren, our eyes have witnessed this distressing and almost incredible famine of the word of God. Nor will the wants of our country appear less affecting to you, than to us, when we tell you of the two great States of Mississippi and Louisiana through which I have travelled, embracing a territory one third larger than the whole of New England, with her 1000 enlightened Ministers, containing a population of 500,000 souls with but twelve or fourteen Presbyterian, and a small number

of other Preachers to break to them the bread of life;—when we tell you of the western section of Louisiana, a region of inexhaustible fertility 200 miles long and 100 broad, thickly populated, without a single Presbyterian Minister—and when we point you to 12 adjoining counties in our own beloved State of Ohio with her million of inhabitants, without a single Preacher of the gospel of our denomination, and but very few of any other;—in view of such facts which are constantly before our eyes and with which I might fill my sheet, it is impossible for our Churches and Ministers not to feel an absorbing interest in the great work of multiplying Laborers for this wide spreading and whitening harvest of the Lord; and when they listen to the solemn pledge of the Am. Ed. Soc. that by the help of God they will extend the hand of assistance to every young man in the United States of suitable character who is desirous of entering the gospel Ministry—their sinking spirits revive—they thank God and take courage—they confidently hope for the perpetuity and increase of our churches—for the salvation of our country and the conversion of the world. The peculiar features of the Am. Ed. Soc. seem to call forth a spontaneous and almost uniform expression of approbation from the friends of religion wherever made known at the West. The loaning system, with the smallness of appropriations, presenting the most powerful motives to industry, economy and self denial; and the plan of high accountability, and of pastoral supervision, are regarded generally as having a peculiar adaptation to the wants and characters, and future usefulness of these young men at the West. I have full confidence that the more these principles are canvassed the more highly they will be appreciated, and approved.

Pastoral Supervision. No part of my work has pressed upon my spirit with such absorbing, and I hope profitable interest as that of laboring by personal intercourse to elevate the standard of holiness among our young men. Never do I feel so deeply that I am standing on holy ground as when I enter the closet with these beloved youth, and affectionately inquire into the state of their souls—urging the indispensable necessity of preeminent holiness to their happiness and usefulness in the arduous and responsible work—and commending their souls to the care and grace and fellowship of the Lord Jesus Christ by a parting prayer; and the meltings of soul, the tenderness of conscience, the expressed purposes of renewed consecration to God, and the grateful acknowledgements made for these pastoral visits, which have characterized such interviews, have inspired the hope that these delightful labors have not been in vain in the Lord—and that a

race of men are now training up whose spirit, and faith, and zeal shall never cease till the gospel is published to every creature. But while we labor to raise the standard of personal piety among our prospective Ministers, how much do we need the return of apostolic zeal and self denial, of enterprise and fidelity among those who are already the official ambassadors of Christ, and charged with a commission to evangelize the world! If a little band of helpless and hated disciples, baptized into the spirit of their Divine Redeemer could so speedily extend the triumphs of the Cross over the civilized world, how speedily might the latter day glory be ushered in if every Minister of Christ now in the field were a *flame of fire*—were imbued with the spirit of Prophets, Apostles, Martyrs and Confessors.

Churches and Ministers at the West are prepared to feel, and do deeply feel, that Bibles and Tracts, and Sabbath Schools, and religious newspapers, and all other means of moral improvement, however important, will do but little to bring the millions of our new settlers under the appropriate influences of the gospel, without the aids of an enlightened and pious Ministry. Our Institution is now felt to be of *fundamental* importance; that though too much has not been done for other Benevolent Societies, far too little has been done for this; and that whatever other Institution shall in future perform *but a part of its appropriate work*; this ought, and must *perform it all*. How great, dear brethren, is our responsibility and happiness in having committed to our hands the glorious enterprise of training so many sons of the Church for the holy Ministry—an enterprise which if it be accomplished, (and who can endure the thought of its failure) shall make our Wilderness to bud and blossom as the Rose, and which we may hope will send the gospel to every creature, before the close of the present century.

The following are the items of funds paid in already, and to be paid into the Treasury of this Board according to present expectation.

From F. Y. Vail, Temporary Scholarship, \$75 per. ann. for 7 years . . .	\$255,00
John Ambler, Springfield, Ohio, a Note payable in July 1830 . . .	55,00
Subscription of married Ladies' Sewing Society of Cincinnati for Educating Young men of the West for the Ministry Aux. to Am. Ed. Soc. . .	200,00
Indiana Branch of the Am. Ed. Soc. . .	120,00
Mr. Luther Halsey, an annual appropriation if he had lived . . .	60,00
Madison Male and Fem. Ed. Soc. . .	50,00
Dayton Male and Fem. Ed. Soc. . .	80,00
Buck Creek Male Ed. Soc. . .	20,00
Urbana Fem. Ed. Soc. . .	20,00
Troy Male and Fem. Ed. Soc. . .	50,00
Piqua Male Ed. Soc. . .	14,00
Mr. John Ambler, Springfield . . .	6,00
	\$1200,00

The following gentlemen constitute the Board of Agents of the American Education Society at Cincinnati.

Rev. Elijah Slack, *Chairman*. Rev. David Root, Rev. Lewis Howell, Rev. Benj. Graves, Thomas L. Payne, Dr. James Warren, Stephen Burroughs, Esq. Mr. Nathan Baker, *Treas.*, Samuel Newell, Esq., and Rev. Franklin Y. Vail, *Secretary*.

Executive Committee—Rev. Messrs. Root, Vail, and Mr. Nathan Baker.

Quarterly Meetings of the Board are held *four weeks previous* to the 2d Wednesday of January, April, July, and October.

Examining Committee—Rev. Joshua L. Wilson, D. D., Rev. Professor Beckwith, and Rev. David Root.

The *Cincinnati Presbytery*, at a late meeting, after hearing Mr Vail on the organization, objects, claims, and operations of the American Education Society, voted to recommend the Society to the attention and patronage of the churches.

INDIANA EDUCATION SOCIETY.

A Society with the above name was formed Jan. 27, 1830, at Hanover, Jefferson co. Indiana, Auxiliary to the American Education Society. A letter from the Rev. John Finley Crow, Cor. Secretary, dated Hanover, Feb. 18, 1830, containing official notice of the formation of the Society, states;

"The meeting was attended by a number of clergymen, and also by the agent of the American Education Society, Mr. Vail.—After an appropriate address by the agent, the constitution was subscribed by nine life members, and by a number of annual subscribers, with different sums, making altogether \$116. We expect Auxiliary Societies to be formed through the State."

The Board of Directors of the Parent Society has recognized the Indiana Education Society as a Branch. The following are the officers of the Society.

Jeremiah Sullivan, *President*. Burr Bradley, Judge Goodlet, James Blake, *Vice Presidents*. John F. Crow, *Secretary*. Williamson Dunn, *Treasurer*. John M. Dickey, James H. Johnston, Samuel Gregg, Leander Cobb, Tilly H. Brown, Ashbell S. Wells, Calvin Butler, Andrew Wylie, D.D. James Crawford, Martin M. Post, James Wier, Samuel Smock, Victor King, Thomas Stephens, Samuel Ryker, *Directors*.

Executive Committee—Messrs. Johnson, Brown, Dunn, Sinock, and Crow.

Annual Meeting—at Madison, on the day previous to the meeting of the Synod of Indiana, in October next.

WESTERN RESERVE BRANCH.

Letters have been received from the Rev. Ansel R. Clark, whose successful agency within the limits of this Branch were mentioned in our last number, dated Feb. 13, March 13, and April 17. He has attended the meetings of several Presbyteries, preached in the towns of Morgan, Rome, Austinsburgh, Salem, Kingsville, Unionville, Madison, Geneva, Harpersfield, Claridon, Mesopotamia, Farmington, Euclid, and Ellyria; and formed Education Societies among the ladies, and Agricultural Education Societies among the gentlemen, of nearly all the towns visited. Resolutions were passed by the Presbyteries of Grand River and of Trumbull, warmly recommending the American Education Society to the patronage of the churches. A number of young men were encouraged by Mr. Clark to seek an education for the ministry. Six in one town were found, the fruits of a late revival of religion, most of whom, it was hoped, would enter upon a course of study. In several instances the churches evinced a high degree of liberality. In Austinsburgh, the subscriptions of various kinds amounted to \$141 50.

It is not the least of the many mercies which Mr. Clark has experienced in this agency, that his preaching and labours while at Hudson, were evidently blessed to a number of students in the Western Reserve College. An attention to religion commenced in the College while he was there, which was followed by the hopeful conversion of several young men. This is the only revival of religion in a College, which we remember to have noticed the present year.

AGENTS IN NEW ENGLAND.

The Rev. Messrs. Cogswell, Little, and Young have been actively employed during the last quarter in Massachusetts, and

adjoining portions of New Hampshire; the Rev. Mr. Cogswell, in Middlesex, and Berkshire, and Worcester counties. The Rev. Mr. Little, in a part of New Hampshire, and in Barnstable and Worcester counties, Ms.; and the Rev. Mr. Young chiefly in New Hampshire. The result cannot be minutely given in this number, but will be presented hereafter. One thing, however, is more and more evident, that ministers and churches throughout New England are convinced that greater efforts, than have ever yet been made, are demanded in behalf of the American Education Society and of other similar societies, if the country is not to be given up to superstition, infidelity, and ruin. As one proof of this remark, we subjoin the following resolutions of the *Hampden Association* of Ministers in Massachusetts.

"At a regular meeting of the Hampden Association at Middle Granville, Feb. 9, 1830, the Rev. Mr. Young, an agent of the American Education Society, having presented the objects and urgent claims of the American Education Society, after deliberation it was unanimously

Resolved, 1.—That we consider the American Education Society to be one of the most important of the benevolent institutions of the day, and that its prosperity is essential to the promotion of the best interests of the church.

Resolved, 2.—That, in our opinion, this particular object of religious charity has received less attention in Hampden county than it deserves. And we recommend that each member of this body bring the claims of the American Education Society prominently before the people of his charge, at least once in each year.

Resolved, 3.—That a committee of three be appointed to devise such measures, with reference to the formation of a County Society, Auxiliary to the American Education Society, as they shall judge expedient, and to report their proceedings to the next meeting of this body.

Resolved, 4.—That this Association take into consideration, at its next meeting, the expediency of supporting a Beneficiary ourselves, under the auspices of the American Education Society.

"The Rev. Mr. Cooley, Rev. Dr. Osgood, and Rev. Mr. Clarke were chosen the committee under the third resolution.

"TIMOTHY MATHER COOLEY, *Mod.*

"A true copy of Minutes,

"Attest, DORUS CLARKE, *Scribe.*"

QUARTERLY MEETING OF THE BOARD OF DIRECTORS, HELD IN BOSTON, APRIL 14, 1830.

Appropriations were made at this meeting to 421 Beneficiaries, including 23 new applicants, amounting to \$7,536; which is the largest sum ever appropriated in one quarter by the Society and its Branches. The young men assisted belong to 8 Theological Seminaries, 14 Colleges, and 38 Academies or private Schools. Although there has been an increase of donations the past quarter, the pecuniary wants of the Society are exceedingly pressing, and the treasury remains deeply in debt.

Uniform Appropriations.

The following important vote was unanimously adopted, and is henceforth to be regarded as a rule of the Directors.

"Whereas, it appears evident, after mature reflection, that the interests of the American Education Society will be promoted by a further extension of the principle of *uniformity* in making appropriations to Beneficiaries, so that the amount granted shall be the same, in each stage of education, and in all seminaries of learning,—

"Voted—That the annual amount of appropriations to young men under patronage, in all the stages of their education, shall hereafter be seventy-five dollars; of which, eighteen dollars shall be appropriated for each quarter ending in July and October; nineteen dolls. for the quarter ending in January, and twenty dollars for the quarter ending in April: except that, in the first stage, while young men are fitting for College, there shall be a reduction of five dollars from each quarterly appropriation, in cases where tuition is gratuitously afforded; and in any stage of their education, where both the board and tuition are furnished gratuitously, the quarterly appropriation shall be ten dollars."

General Agent for raising Funds in New-England.

The Board of Directors, at an adjourned meeting, adopted the following resolutions.

"Whereas the great and increasing want of funds to carry forward the extended operations of this Society requires that systematic and persevering exertions be made to obtain pecuniary contributions;—Therefore, with a view to the more effectual prosecution of this object,

"Voted—That the Rev. William Cogswell be appointed General Agent of the American Education Society, having for his particular field of labor the New England States."

"Voted—That in the employment of any other agents in New England, for raising funds, the General Agent shall be consulted in regard to their fields of labor."

OPERATIONS OF OTHER EDUCATION SOCIETIES.

The Education Register of the Board of the General Assembly of the Presbyterian Church for April states—

"The Board have now under their care *forty-three* young men, who are pursuing their studies with a view to the gospel ministry. They are in different stages of preparation for the great work to which they have devoted their lives."

Ten persons are mentioned who have each engaged to pay the Board \$100 annually.

Receipts into the Treasury of the American Education Society and of its Branches, from Jan. 1st to March 31, 1830.

DONATIONS.

Boston, Yo. Men's Aux. Ed. So. by L. S. Cragin, Treas.	150 00
From Emily Higgins	7 00
From a Friend	2 00
Bradford, 1st par. by Jesse Kimball	2 50
Berlin Fem. Ed. Soc. by Miss Fay, Pres.	4 29
Berkshire Aux. Ed. So. as per memo. annex. (rec'd too late for insertion this quarter)	2 50
Essex Co. Aux. Ed. So. from Jos. Adams, Tr. as follows, viz.—	
By Rev. Henry Little, Agent	85 00
Salem, Lad. Aux. Ed. Soc. by Miss Ann Batchelder, Treas. towards the Un. Temp. Scho. thro' Rev. W. Cogswell, Agent	34 30
Danvers So. Society	96 00
Newburyport Circle of Industry, first semi-ann. pay't on ac. Lad. 1st Tem. Scho. by Miss Mary Greenleaf, Treas.	37 50
From Rev. Mr. Little, Agent	250 34
Do. Mr. Adams	32 20
Salem, from a Fem. Circle for Prayer, by Miss Ann R. Bray, Sec.	5 00
Salem, fr. do. by Miss S. Dennis, Sec.	5 00
Marblehead Fem. Ed. Soc. by Miss Henrietta Dana, Pres't	21 00
Andover, by Mr. Foster and members of his family	3 50
From Edw. W. Hooker	75
By Rev. John K. Young, Agent, viz. Beverly 31, Boxford 14 50, Topsfield 50 46 00	
From Rev. H. Little, bal. of his col. 58 49—	675 08
Fitchburg, fr. Rev. R. A. Putnam, half coll. at Mon. Concert in 1829	20 84
Do. Female Edu. Society, by Mr. P.	1 79
Do. a Friend, by do.	3 00
Hampshire Co. Depos. fr. Ezra Starkweather, of Worthington, by D. S. Whitney	5 00
Hampden Co. fr. Rev. J. K. Young, Agent, viz.	
Palmer 7, Ludlow 4 25, Chester 27 10, Russell 11 99	50 34
Montgomery 4 58, E. Granville 9 25	13 83
Southwick, of which 12 50 is in part to cons. Rev. CALVIN FOOTE a Life Mem. by members of his Society	19 00
Blandford, of which 40 dls. is to con. Rev. DORUS CLARKE a Life Mem. by mem. of his Cong.	50 66
Mid. Granville 8 00, Tolland 17 50, West Springfield, Agawan Par. to con. Rev. REUBEN S. HAZEN a Life Mem. viz. by Dea. T. Allyn \$20; oth. mem. of his So. \$20 40 00	
Ludlow Ed. Soc. by Alva Sykes, Tr.	11 60—210 83
Mason, N. H. Ed. Soc. by T. Wilson, Tr.	14 50

<i>Night's Store</i> , N. Y. from Paul Roberts, by Willis & Rand	50
<i>Middlesex</i> Aux. Ed. Soc.	
<i>Groton</i> , by Lad. of the So. of Rev. J. TODD, to cons. him, a L. Mem.	40 00
<i>Dracut</i> Fem. Char. So. to con. Rev. SYLVESTER G. PEIRCE a Life Member	40 00
<i>Lincoln</i> , fr. Lad. by Rev. Mr. Demond	4 50
From E. P. Mackintire, Tr. viz.	
<i>West Cambridge</i> , Branch	8 87
<i>Stonham</i> Reading Society	12 09
<i>Charlestown</i> Rel. Ch. Society	90 00
Balance in Treas. of the Aux.	58 63
From E. P. Mackintire, Tr. by Rev. Wm. Cogswell, Agent, viz.	
<i>South Reading</i> , fr. Mrs. Sarah S. Yale tow. S. Reading Temp. Schol.	10 00
<i>Reading</i> , fr. Mr. John Damon, tow. Read. W. Par. Temp. Schol.	13 00
Do. fr. Mrs. Rhoda Richardson do.	13 00
<i>Brighton</i> , fr. Rev. GEO. W. BLAGDEN, to constitute him a Life Mem. of Co. Society	10 00
<i>Stonham</i> , fr. individ. to cons. Rev. JOSEPH SEARLE, a Life Mem. of Co. Society	10 00
<i>Sherburne</i> , from Aaron Coolidge, Tr. Aux. Education Society	26 00
Do. fr. Master H. & Miss M. Wenzell	1 00
<i>Marlboro'</i> , from Heman Seaver, of which 10 dols. is to cons. Rev. SYLVESTER F. BUCKLIN a Life Memb. of the Co. Society	15 00—282 09
<i>Norfolk</i> Aux. Ed. So. from Rev. John Codman, Tr.	164 70
From do. of which 40 dls. is to cons. Rev. JOSIAH BENT, of Weymouth a Life Member	100 00
From Rev. John Codman, Treas.	20 00—284 70
<i>New York</i> , fr. Hon. Richard Varick	100 00
From Presb. Branch of Am. Ed. Soc.	700 00
<i>South Mass.</i> Aux. Ed. Soc. from Dea. Morton Eddy, Treas.	200 00
From do. of which 85 23 is from the town of Middleborough	150 00
Fr. do. by Rev. Henry Little, Agent*	152 43
<i>Troy</i> , from Lad. of 1st Cong. Ch. and Society, to cons. Rev. THOMAS M. SMITH a Life Member, by M. C. Durfee	40 00
<i>Easton</i> , fr. Gen. SHEPARD LEACH to con. himself and his wife, Mrs. — LEACH, Life Members	200 00—742 43
<i>Worcester</i> Co. Aux. Ed. So.—	
<i>Worcester</i> , from Miss Rachel Heard, Sec. of Temp. Aux. Ed. Soc.	10 00
<i>Phillipston</i> , Fem. Char. Soc. by Miss L. Sophia Gould, Tr.	5 00
From Rev. Wm. Cogswell, Ag. viz.	
<i>Berlin</i> , from a Friend, 50—do. 25	75
<i>Westboro'</i> , from James Longley, Tr. of Westb. Temp. Sch. 1st pay't	75 00
<i>Northboro'</i> coll. in Bap. meet. house	7 92—98 67
<i>Waynesboro'</i> Geo. from W. Urquhart	7 75
<i>Waterford</i> , N. Y. fr. Rev. Eben. Choever, by Ladies of his Society	33 35
<i>Westminster</i> , from a Friend	1 00
	<u>\$3,347 42</u>

* The sum necessary to constitute the following Clergymen Honorary Life Members of the American Education Society, 40 dols. each, is included in the three preceding amounts.

Rev. FRANCIS HORTON, Dartmouth, Ms. by Ladies and Gentlemen of his Society.—Rev. WILLIAM GOULD, Fairhaven, Ms. by Ladies' Ed. Soc. of his Parish.—Rev. JOSHUA BARRETT, Plymouth, Ms. by Members of his Society, and that of the Rev. S. Holmes of New Bedford.—Rev. ELIJAH DEXTER, Plympton, Ms. by members of his Society, and that of the Rev. S. Holmes of New Bedford.—Rev. PLUMMER CHASE, Carver, Ms. by Members of his Society, and that of the Rev. S. Holmes of New Bedford.

ANNUAL SUBSCRIPTIONS.

<i>Boston</i> , David W. Child 30—James Melledge 5—George J. Homer 30—Jeremiah Everts 10—Dr. Shattuck 5—Ezra Palmer 5—Wm. Worthington 5—Geo. Mardoek 5—George Odiorne 5—Moses Everett 5—Aaron Everett 5—Catharine Codman 5—Samuel Coverly 5	120 00
<i>Newburyport</i> , Samuel Newman	5 00
<i>Norfolk</i> , Conn. Mrs. Sarah Battelle	5 00
	<u>\$130 00</u>

INCOME OF SCHOLARSHIPS.

Cutler, from Pliny Cutler, 1 y's int.	60 00
Vose, Ths. Vose, 1 year's interest	60 00
Lord, Mrs. Phoebe Lord, 9 y's int.	120 00
Dunlap, David Dunlap, 1 y's int.	60 00
1st Dorch. Rev. J. Codman, 1 y's int.	30 00
Dixon ——— 1 y's int.	60 00
Lathrop, int. on Gent. sub. in part	5 97
Osgood, do. on part amount	51 68
Norwich, do. from Lad. of 1st So. by Cornelia Strong	60 00
Worcester, from Miss A. Lawrence, interest in part	4 20—511 85

LIFE SUBSCRIPTIONS.

<i>Fitchburg</i> , Rev. RUFUS A. PUTNAM, by Fe. Ed. So. Fitchburg	40 00
<i>Easton</i> , Gen. SHEPARD LEACH, by himself	100 00
Do. Mrs. — LEACH, by herself	100 00—240 00

TEMPORARY SCHOLARSHIPS.

<i>New Hartford</i> , N. Y. from Rev. Noah Coe, 1st payment	39 00
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LOANS REFUNDED.

By a former Benefic. more than half amount loaned	109 00
Do. do. in part	90 00
Rec'd thro' Rev. Wm. Cogswell—	
By a former Ben. whole amt loaned	67 50
Do. do. do.	97 50
And interest from 3 Beneficiaries	118 95—412 95

LEGACIES.

Fr. Samuel Lee, Ex. of the will of Mrs. N. Sparhawk, late of Templeton, Mas.	20 00
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INCOME FROM OTHER FUNDS.

Dividend on Bank Stock	122 50
Interest on Funds loaned	180 00—302 50
	<u>\$1,656 30</u>
Donations brought forward,	3,347 42
Whole amount for present use	<u>\$5,003 72</u>

PRINCIPAL REC'D ON SCHOLARSHIPS.

Springfield, from Lad. in Springfield, on ac. of their sub. by Dr. E. Hale,	37 00
Fr. Gent. in Springfield, on acc. of their sub. by Daniel Bonticou	46 75
Lathrop, from Gent. of West Springfield, subscrip. in part	68 27
Fr. Lad. of W. Springfield, sub. in part, by Hon. S. Lathrop	20 29
Brown Emerson, from Rev. W. Cogswell, paid him in Salem	114 09
Yale College, fr. Rev. Edward Beecher; his subscription	50 00
Dartmouth, from Richard Lang	143 85
Dwight, fr. Mrs. W. A. Jenkins, Tr. of the Ladies of Park St. Cong.	22 94
Worcester, from Joseph Adams, in part	41 20
	<u>\$544 39</u>

Clothing received during the quarter.

Berlin Fem. Ed. Soc. by Miss Fay, Pres't, a bundle	
Braintree Fem. Ed. Soc. a bundle valued at	9 86
Dedham, fr. Lad. of that town, a bundle val.	7 00
Hanover, Corban Soc. in the Cong. Soc. by Miss Lucinda Ellis, Sec. a bundle val. at	24 58
Lincoln, from Ladies of that town, by Rev. Mr. Demond, a bundle	
Phillipston Fem. Ch. Soc. by Miss L. Sophia Gould, Treas. a bundle	
Sharon, Dorcas Society, a bundle valued at	12 00
Tewksbury, Fem. Reading Society, 1 bundle	
West Boylston, Fem. Reading Soc. by Miss Betsey Keyes, a bundle	
Worcester, Fem. Ed. So. 1st Church, by Miss Rachel Heard, Sec. a bundle	

MAINE BRANCH.

Augusta, James Bridge, jr. annual sub.	2 00
Bridgton, Miss Sally Peabody, a donation	2 00
	\$4 00

A bundle of Clothing, donor unknown.

NEW HAMPSHIRE BRANCH.

From Hon. David L. Morrill, to constit. him a Life Member of the Branch Society	31 50
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NORTH WESTERN BRANCH.

Rec'd from sun. persons since 15th Dec. 1829	135 69
And Clothing, valued by the donors at	25 00

CONNECTICUT BRANCH.

Interest on Funds loaned	90 00
Brooklyn, Mon. Conc. by Edwin Newbury	20 00
Donation from Mrs. Ruth Pomroy, by E. H. Gilbert	1 00
Interest, 2 year's on a Sch. bond	6 00
Do. in part on Hawes Schol. by J. R. Woodbridge	1 20
From Rev. Leonard Bacon, thro' Prof. Olm- stead, rec'd some time since from Corn- wall, by Mr. Bacon	3 00
From Rev. L. Bacon, thro' Prof. Olmstead, rec'd some time since by Mr. B. from a Rel. So. in Saybrook, by Rev. A. Hovey	19 90
Divid. 6 mo. on 20 shares in Phoenix Bank	60 00
For immediate use	\$201 10

SCHOLARSHIP FUND.

Hawes Sch. in part, by J. R. Woodbridge	10 00
Middletown " Samuel Southmayd	37 00
Schol. of 1st Soc. in Norwich, by H. Strong	25 00
	\$273 10

PRESBYTERIAN BRANCH.

New York, Laight St. Ch. 5th pay't for 3 Benefic. by Mrs. Darling	75 00
Briek Church, Gardner Spring, bal.	
2d year	50 00
Moses Allen, on acc. 2d year	50 00
Abijah Fisher, "	37 50
William Whitlock, "	37 50
John D. Holbrook, "	75 00
Mrs. Tace Patton, "	20 00—270 00
Pearl St. Ch. from Fem. Ed. Soc. 2d y's payment by Miss Bleeker	75 00
Mankus, from Fem. Assc. by Mrs. Sarah Ewens, Treas.	24 00
Brooklyn, from John Millard, 2 y's pay't	375 00
Newville, Cumb. co. Pa. fr. John McKahan, by W. Graydon, Esq. of Harrisburg	60 00
Western Ed. So. fr. James S. Seymour, Tr.*	700 00
	\$1,579 00

* For the particulars of donations to the Western Education Society, see Western Recorder for April 6, and Rochester Observer for April 9, 1830.

WESTERN RESERVE BRANCH.

Rec'd from Rev. Luther Humphrey*	100 00
" Rev. Ansel R. Clark, Agent	216 00
" Collec. of Sub. for Temp. Schol.	
1st payment	70 00
	\$386 00

WESTERN AGENCY.

From Mr. Luther Halsey	60 00
" Rev. F. Y. Vail, 1st annual pay't for 7 years	75 00
" Mr. John Ambler, Springfield	6 00
	\$141 00

EXPLANATIONS

AND

ADDITIONS.

The close of the second volume of our work affords us a favorable opportunity to make a few remarks on the course, which we have pursued, and to repeat some explanations, particularly in reference to the statistical part of the Publication. To all who have been conversant in the collection of facts it is needless to say that it involves a labor and a sacrifice of time and strength which are very great. No field is in itself more uninviting than that of statistics—collecting and arranging dry tables and columns of names and dates. Often after the most laborious investigation, by correspondence, and in Athenasums, and Libraries we have been entirely disappointed in regard to the object of our search. There are but few accurate men in the community, either from their not having been early trained to be exact in the statement of facts, or through the pressure of other engagements, being compelled to pass over "the lesser matters." In this No. of the Register, the return from one of the Colleges, made the number of ministers living larger by *two hundred* than the whole No. educated. This error had nearly escaped us. We mention it as one of many instances of a similar nature demanding the most wakeful attention.

We have repeatedly and utterly rejected the pretension of *entire* accuracy. Gradual approximation to the truth has been our only motto. We have ever been ready to confess our errors when pointed out, and to make suitable explanations. The object which we have in view is one of general interest, and the correction of an error from any quarter, is a service done to the community. Yet in more instances than one we have been admonished of our faults as if we took pleasure in giving imperfect and erroneous views. Without pretending to

* A voluntary Donation to the American Education Society, for the benefit of the Western Reserve Branch, in consideration of aid which he received from benevolent individuals, to assist him in obtaining an education for the ministry.

possess an unusual share of liberality, we can sincerely say that there is no individual, nor Institution in the country, in regard to which we would not gladly follow the precept of our Saviour, and "render what is due." In so doing it will be readily seen that we are in the highest degree promoting the sale of our work, had we no higher motive. In this case to be impartial is to be successful.

To the numerous individuals who have kindly suggested improvements in our work, or pointed out errors, we heartily render our thanks; and to the conductors of our religious Periodicals, we are under special obligations for the friendly notices, which they have, at various times, taken of our labors.

We here subjoin the more important additions and corrections which have come to our knowledge. Some of them have been previously noticed.

On p. 107, Vol. I. we stated that of the Presidents of Colleges one was a Methodist. It was ascertained afterwards that the gentleman referred to was a Presbyterian.

In our account of the Maryville Institution p. 122, Vol. I. we omitted to mention the name of Rev. Wm. Eagleton, at that time a Professor in the Institution. On p. 183, Vol. I. the *Christian* Society were stated to be anti-Unitarian. It should have been anti-Trinitarian. P. 208, Vol. I, at the bottom of the page, add, "we consider as indispensable in."

In the table p. 220. The Rock Spring Theol. School is named as Presbyterian. It is a Baptist Seminary. The whole number of students at the Hamilton Lit. and Theol. Institution is stated to be 15. It should be 60. We were not apprized of the true nature of the Institution, supposing it to be in part academical. It is entirely Theological. Some further information is given in a note, p. 233. In the table, p. 221, there are several omissions, and errors in the statement of the students at the Andover Theol. Sem. On p. 225, the whole No. of students at Princeton College is named at 43; it should be 53 in the Senior, Junior and Sophomore classes. A further explanation is given in a note, p. 235. We forwarded a circular to the College, but received no return.

Baptist Education Societies in England.

On page 130, Vol. II, we stated that we did not know of the existence of any Society in England, specifically for the Education of pious young men for the Ministry, except the Baptist Society at Bristol. A writer in the Boston Christian Watchman of August 20, 1829, has given some additional information, and has corrected an error, for which we tender him our thanks.

The Bristol Society was founded in 1686, instead of 1770, by the donation of Mr. Ed-

ward Terrill of Bristol. Before 1710, it seems, that students were placed under the care of different ministers in various places.

Another Education Society was founded about a quarter of a century since called "the Northern Baptist Education Society." Dr. Stedman has been its President since 1805. A four years' course is prescribed, Literary and Theological. In 1824, 55 young men had left the Institution and 25 remained. In 1814, the Literary and Theological Institution at Stepney was formed. It has sent out several eminent ministers of the Gospel, and is now in successful operation. A Theological Institution has, within a few years, been established at Abergavenny in Wales.

We are reminded, in the Philadelphia Baptist Tract Magazine for Oct. of omitting in our account of Tract Societies, the Evangelical Tract Society of Boston formed in 1811. Our limits compelled us to omit a distinct mention of many important Institutions. We shall supply these deficiencies in a future number of our work.

We ought to have stated that an Education Society was formed in the vicinity of Dorset, Vt. about the year 1807 instead of 1813. We were led into the error by what we considered good authority.

P. 165, Vol. II. we omitted, inadvertently, the name of the Rev. Joshua T. Russell, a member of the Newark Presbytery, and Synod of New Jersey.

In a late No. of the Philadelphia Bap. Tract Magazine there is some objection made to the Gen. Sum. of Baptists on p. 186. Vol. II. of the Register, as including several descriptions of Baptists, who do not, in regard to the Christian doctrines, generally, agree with the Calvinistic Baptists. Our reason is, that the same arrangement is made by the Rev. David Benedict, a distinguished Calvinistic Baptist Minister, in his History of all Religions, and that our arrangement has sole reference to the subject of Baptism in which they all agree. The differences in their religious belief, are described. On p. 187, we mentioned that the number of Unitarian Churches in New Hampshire is four or five. We have since ascertained it to be 10. The whole No. in the United States is probably 150, or 160. P. 199, the Archbishops of York and Canterbury have exchanged places. Dr. Howley is Archbishop of Canterbury; Dr. Vernon of York.

[] We respectfully request all who do us the favor to quote from our pages, especially when a table is taken, to look at our *Notes*, where they will frequently find explanations, which are necessary to give a complete view of the table. By not attending to this rule, we have, in several cases been made to bear faults, of which we were not guilty.



